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ble about the taxes: but I [illegible] the other hand that poor people are much oppressed by the headmen. Mirasi &c.; and that more is demanded from them than is lawful right. This you will yourself acknowledge. Now, as the Christians are concerned, my wish is that they regularly pay what is due to Government, and that they be not abused by the native officers. This also is charity; and if you are a charitable man I think you should be glad to countenance me thus far. Shall the poor people have no one to care for them?

Again, I hear that you are not pleased with my promoting Christian knowledge among the people, and telling them to put off their old customs. My dear Venga Mudaliar, you yourself wish that men should not commit their evil and sinful lies. But how are they to leave off their wicked ways and become righteous and good people unless they leave off their ancient wicked customs? How can they become good unless they turn to the only true God and to Jesus Christ, who alone can save us from our sins, and give us a good heart so that we may always do good and speak good words? If you sow good seed, you cannot expect good fruit. You who have been so long in the world and who are so intelligent and have all kinds of pleasures at command, I beg you to acknowledge that Hindu gods are not the true God—that they are the work of men's hands, and that they can never give life. Your own moralists [illegible] Agastiar, Saint and others, tell us that the worship of Hindu gods is vain [illegible]. Now, your own mind tells you that if the idols are God, and yet are worshipped as God, you must be in great darkness, and commit a grievous sin against Him who is the only true God. And ought you not to repent of this sin and turn to him? They can never become righteous and good neighbours, parents, children, husbands, wives, masters, servants, unless they repent of their sins and ask pardon of God for forsaking also every evil habit.

How can you be displeased with me, if I tell people of these things? Or, can you seriously think that it would be better for them to continue in their ignorance? If you saw

PREFACE.

Two considerations have concurred as inducements to the compilation of the Memoir now presented to the public. One of these has been the belief, that such a record of Mr Rhenius's life and labours will be found of some advantage to the common interests of Christians; and the other, that in few things would Mr Rhenius himself have felt so much satisfaction as in the knowledge, that, even when he had ceased from his labours, this account of them should have been published, in order, under God's blessing, to be one of the various means of directing the attention of the Church to the claims of the Heathen world.

It cannot be concealed from the reader, that in undertaking this work, I have been partly influenced by the feeling of filial regard; while I must also in candour declare it to be my hope, that the Memoir may conduce, in some degree at least, to the instruction or pleasure of those who may read it. Happily, as a volume of missionary biography, the present is not one which, merely or principally on the ground of its novelty, would have arrested the attention of general readers. We ought certainly to regard it as a token for good, that the number of those who have gone forth as heralds of the everlasting gospel to Pagan lands has been so great, and that it is increasing.

There are those who have not only engraven their names on the fleshly tablet of the hearts of many converted heathen, but have also, in the history of their own lives and labours, had monuments erected to them at home, which, as "epistles known and read of all men," may exercise a most beneficial reflex influence on the Churches of their fathers. And yet, while the memory of a Brainerd, a Schwartz, a Martyn, and a Carey, has been thus perpetuated among us, others, we cannot doubt, have fallen on the glorious field of highest Christian philanthropy, not unlike in their fate on earth to many a hardy warrior, who, on the battle-field of inglorious strife, has fallen to be remembered only by his desolate widow, or his brother, or friend. Others too, it cannot be denied, are, in our own time, engaged in the high places of the field, who, notwithstanding their untiring zeal, and judicious exertion, and talent of no common order, are to terminate valuable lives, of which, however, no memento may be transmitted to us, and the record of whose names shall hereafter be found only in the places where they lived and died, and in "the Lamb's Book of Life."

Whilst, therefore, it may appear to us a cause for regret, that the history of so few missionaries should be generally known, we certainly do not err in availing ourselves occasionally of means, the use of which, in this department of Biography, may tend to the instruction and encouragement of believers, and to the advancement of right evangelical doctrine in the professing Church. That the Memoir now submitted, however, will be found to possess this desirable tendency, it is not for Mr Rhenius's personal friends to predict with confidence.

The materials from which it is drawn were, with an exception to be afterwards noticed, very abundant, and the difficulty has been to select and arrange. Since the chronological order has been adopted, as on the whole the most desirable, the reader will not be surprised to find in the narrative of daily events, and in the statement of Mr Rhenius's opinions and experience, a mixture of the general with the particular—here a sudden transition from the engagements of a particular day, to a fact of general and even absolute application; and there a miscellaneous accumulation of facts and opinions, which, by their juxtaposition, may sometimes appear unconnected, and perhaps incongruous. But it is not otherwise in life. We exist now in this frame of mind, and now in that. Incidents and events are numerous and endlessly varied; they are also sudden and abrupt.

As Mr Rhenius was not an Englishman, the style of his language, especially in the early portion of his life, partook considerably of foreign idiom. In transcribing the extracts from his journals, it was sometimes difficult to fix the precise amount of alteration that should be admitted: as the reader proceeds, however, he will meet with some peculiarities of expression, which have been retained, simply because it was thought desirable not to reject all. It should also be stated, that in the first chapter or two, the passages quoted from Mr Rhenius's papers were originally in German.

From his journals, in particular, copious extracts have been given; and it is possible that the length and number of them may at times be found by some to be tedious. The end, however, which it has been proposed to keep

very much in view throughout the whole of this Memoir, is to set before the reader the missionary life of Mr Rhenius in his own words, as far as possible; because this appeared the preferable mode of presenting what professes to be a memoir of him; and I felt that his journals and correspondence would be a sufficient exposition of his daily engagements, and possess more of interest than could any studied description by me of the scenes which he witnessed, the duties he performed, the opinions he held, and the peculiarities of the Hindus among whom he lived. This volume has been compiled, not so much for the purpose of detailing his private history, as of setting forth at some length his public, and what has just been termed, his missionary life.

I know not whether, in these times of controversy and partizanship, it will be any recommendation of Mr Rhenius or of a memoir of his life to say, that no reader, it is believed, will find his own ecclesiastical or religious tenets exclusively maintained and defended in the following pages. Without any hesitation in declaring his opinions, Mr Rhenius will be found on all occasions to speak on points of discussion for himself alone, and without reference to the opinions and desires of others. To suppose that all men should agree in his views, would be presumptuous; but to have suppressed them because they were opposed to the tenets of others, or because they were peculiar to him, would not have been candid on the part of his biographer; who, even if some of Mr Rhenius's opinions be not subscribed to by himself, or if their very peculiarity should not seem calculated to meet with much sympathy from others, must have found it his plain duty at least to record them,

as being part of the mental constitution and history of the subject of his memoir.

On one or two points it is more than probable that the views, sparingly indeed exhibited in this volume, regarding the theory and practice of the prevailing system of missions, will meet with the disapproval of some, if not many estimable individuals, whose approbation it would have been very desirable to have secured. In the narrative, especially, of recent transactions in South India, and the reflections to which they gave rise, I could not but feel that offence, however unavoidably, would be given to some; while at the same time a party from quite an opposite side might find but little to their satisfaction. The one may declare the language and sentiments to be too strong, and the other may declare them not strong enough. But, as this Memoir is not published for the sake of offending or displeasing any particular body of men, so neither has it been undertaken for the sake of specially gratifying any other party. Although Mr Rhenius may have had views of his own, in which all his friends could not agree, it will be seen that he was not a partizan—not a man of party;—nor can the compiler of this Memoir consent to set him forth as the representative and champion of any one sect or denomination.

The volume thus presented to the reader is not embellished with vignettes and plates representing the richness of eastern scenery, or the picturesque costumes of a foreign land: it has not even a portrait prefixed to it. The latter, were it possible, would have been gladly supplied; it is hoped, however, that the absence of such or-

naments will not be prejudicial to the value, if such there be in them, of the details contained in the volume.

It was ever Mr Rhenius's maxim to do all he did "to the glory of God;" and, in sending forth a memoir of his abundant labours, I cannot but dedicate it to Him alone, who by the feeblest instruments is often pleased to accomplish most important ends. At the same time I submit the book to the indulgent perusal of the Christian public, and to the impartial notice of those critics whose favourable judgment it would be desirable to obtain.

I cannot, however, conclude this preface without expressing my obligations to those gentlemen who have befriended me in the completion of my work. I must therefore take the liberty, for I cannot deny myself the gratification, of stating that to the Rev. Dr Schmid, my father's friend, and long his colleague; to G. Smyttan, Esq., M.D., late of the Bombay Medical Board; and to the Rev. J. M. Macculloch, minister of Kelso, I am indebted for much valuable counsel and most kind assistance.

J. R.

Edinburgh, Jan. 4, 1841.

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MEMOIR

OF THE

REV C. THEOPHILUS EWALD RHENIUS.

CHAPTER I.

EARLY LIFE.—RELIGIOUS CONVICTIONS.—CHOICE OF A MISSIONARY LIFE.—STUDIES AT BERLIN.—RESIDENCE IN ENGLAND.

Charles Theophilus Ewald Rhenius was born on the 5th of November 1790, at the fortress Graudens, in the province of West Prussia. His father, Otho Rhenius, who was an officer of infantry in the Prussian army, died at Marienwerder when his son Charles was but six years old. Besides Charles, one elder brother, a younger brother, and a sister, were thus early deprived of an affectionate parent. The care of all four now devolved upon their mother; and most enthusiastically did her son often speak of the ardent, the affectionate solicitude with which she ever watched over the welfare of her children.

Till his fourteenth year, Charles attended the Cathedral School of Marienwerder. During the three following years he was employed at Balga, near Königsberg, in the office of an uncle who held a civil appointment under government; but in the spring of the year 1807 he removed to the neighbourhood of Memel, in compliance with an invitation from another uncle, Wilhelm A. Rhenius, who was declining in years, and

in John iii., 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' The Spirit of our Lord Jesus Christ, who had manifested himself to me as the true God and life eternal, found a free entrance into my heart, and impressed me with a firm resolution to 'follow him.' Daily I improved in knowledge of myself, seeing my extreme sinfulness; I improved in the knowledge of the love of God towards poor sinners, and of the redemption which had been effected through Christ. And thus was I confirmed in my resolution, by that blessed Spirit to whom I committed myself, to follow Jesus, and in future to depart from iniquity, and to dedicate to him my soul and body, with all their faculties, for the practice of righteousness. To sum up all in a few words, a lively faith in Christ Jesus was begun to be wrought within me."

After some remarks as to the vanity of relying on a mere outwardly moral and correct deportment, he proceeds—

"I now found in the Gospel words of eternal life, which pointed out the way of communion with my Creator and Redeemer. I discovered a force in it which overcame and cast down all carnal reasoning; and I found it confirmed by my own experience, that Jesus Christ is God and Lord, no less than he was man. I could not understand it; but I could believe it; and this faith had been kindled in me by the power of God. I felt my heart longing for the things above, where my Saviour reigns. I felt enjoyment in him, and in the meditation of his love during the silent hours of retirement. I knew what was truth, and desired to be but truth myself.

"What more shall I say of these happy circumstances of my life? They are too momentous to be described by me—attended with too many consequences to make it possible for me to tell them all. What shall I say of Him who has wrought this in me?—who has commenced so good a work? To praise him as he is worthy, I am yet too imperfect, too much polluted with sin. This humbles me, indeed, before my God, but it causes me also to experience the healing power of my Saviour, which is despised and denied by the world; and I have a firm confidence, grounded upon his word, that his loving mercy

will bring me nearer and nearer to that happiness which consists in being made like to Jesus. His name be adored and glorified! And even if all the world, through ignorance and malice, should rise up against him, truly my experience shall furnish me with strength not to deny that he is Lord, and God over all for ever and ever."

Thus strongly and explicitly does he describe the manner in which he came to take deep and solemn views of religion. It will have been observed in the preceding paragraphs, how he was perplexed with doubts regarding the doctrine of Christ's divinity. This, indeed, is a subject which the German mind, more perhaps than any other, seems naturally disposed to investigate; and it is plain, from Mr Rhenius's language elsewhere, that he did not with an implicit faith subscribe to the orthodox creed. He patiently studied for himself; and being fully sensible of the awful nature of this "great mystery of godliness," he was constant in prayer for wisdom and direction. On one occasion of much doubt and perplexity, we find him exclaiming, "How does unbelief distress me! What, shall Christ be born, and be as other children, and shall we worship him who lay helpless in the manger? But against this fearful enemy, unbelief, the word of God and prayer are my weapons." These seasons, however, of doubt and despondency, had a most salutary influence in leading him to self-examination, and ultimately establishing him in the faith. They terminated in the fulness of hope and joy.

Having attained to peace of conscience and a firm faith, the natural ardency of his temper and the warmth of his love soon began to be manifested in a new principle—in that of a steady purpose, through God's grace, to do whatever seemed to be his Master's will, repugnant though this might be to flesh and blood, and demanding from him all patience and self-denial. Among the religious books which were now his study and delight, he happened at his uncle's house to obtain the perusal of Missionary publications, especially those of the Moravian, or United Brethren. He appears to have gradually imbibed the spirit of those publications; and it became at length a serious question to himself, whether, whatever others

might do, it was not his duty to go and proclaim to perishing heathen the knowledge of the true God, and of salvation through Christ. The members of his own family, indeed, could scarcely sympathize in his present feelings and views of duty; but in his uncle he found a ready counsellor and friend. Although at first there was opposition made, even in this quarter, it soon subsided into a willing and cheerful submission to what seemed to be the will of God. Most affectionately were both the uncle and nephew attached to one another; but each consented to forego his own wishes and worldly interests, in order to follow what, in this matter, so plainly appeared to be the leadings of Providence. For many subsequent years did they correspond by letter; and when the uncle's eyes became dim, and his hands trembled through age, he used to dictate to those around him the letters he would send to his beloved Charles, contenting himself with signing his name in a broken and scarcely legible hand.

The struggles of mind which Mr Rhenius underwent are portrayed to us in passages like the following, translated from a journal which he had very early begun to keep:—

"*Dec.* 7, 1810.—Being the anniversary of my awakening, I devoted myself afresh to the Lord. I spent the day in silent meditation.—I do not feel sufficient gratitude to my God.

"*Dec.* 9.—In the Missionary Records read of the heathen in the East Indies. What abominations are they daily practising! Felt no desire to preach the Gospel to them or to pray for them. O my God, how miserable am I! Surely there is nothing in me which recommends me as fitted for the work of an evangelist. I sought comfort and peace in prayer to Jesus.

"*Dec.* 16.—I have felt a great deal of unbelief of late. Spoke with my uncle about the state of my mind; he has given me suitable counsel, and comfort, and instruction.

"*Feb.* 9, 1811.—What a mercy that the Lord has chosen me out of the world—that he has shown to me the way of life, and made me to taste of his love, which passeth all understanding!

"*March* 5.—To-day my uncle informed my aunt of my

intended departure. She was very angry with me; and said, among other discouraging things, that if she were my mother she would never permit it. Her opposition has thrown a cloud over my mind, and damped the joy I formerly had. I thought, 'it is indeed folly to forsake mother, brothers, &c., and go into foreign countries. I surely ought to be grieved when my own family are crying for me, and bewailing my conduct.' Such reasonings, however, I thought to be a temptation, and I pray that my Saviour may preserve and not forsake me—that he will cause his light and love to shine on my heart, and that the extension of his kingdom among all nations may be of great interest to me."

"The difficulty," he writes elsewhere, "and the importance of preaching the word of the cross among the heathen, were seriously considered by me, the help of the Holy Spirit being sought for in prayer. I felt I was not fit and sufficient for this great work; but I received courage and strength to accept the call, remembering the words of the Apostle, 'I can do every thing through Christ who strengtheneth me.' The thought of the separation from my mother, brothers, and sister—all of whom I tenderly loved—was made easy in prospect by remembering the words of our Lord, 'Whoso loveth father or mother more than me, is not worthy of me.'"

The principal impediments, however, being removed, no time was lost in preparing to enter upon the field. Accordingly, in the year 1810 he applied for and obtained permission to enter a seminary, which had been recently established at Berlin, for preparing young persons for the missionary work, and which was then under the superintendence of the Rev. John Jänicke.

But his intention to go abroad as a missionary was kept as secret as possible: his uncle excepted, to no one of the members of his family did he reveal it; as he probably feared that attempts would be made to keep him from his purpose. Having bid adieu to his kind uncle at Bachmann, he passed through Marienwerder on his way to Berlin.* While on this, in all

* Mr Wilhelm Rhenius lived to a very advanced age; and left his

probability his last, visit to his beloved mother and family, it did not escape him that they seemed to have a sort of suspicion regarding him. He told them he was going to study theology, and this seemed to satisfy his brothers; but his mother had some misgivings respecting his real intentions. At length, when the hour of separation was come, "Charles," she said, "only do not go over the sea." The reply was, "Dear mother, what am I to do if the Lord should so order it?" Upon this obscure intimation of his views, neither parent nor child was desirous of dwelling on so painful a subject; and a few minutes after the conversation Charles started for Berlin, where he arrived on the 6th of May 1811.

Of the period passed by him at the missionary seminary we fortunately have a few records, from which extracts may here be given. On the day of his arrival at Berlin he wrote:—

"*May* 6, 1811.—I thank the Lord for preserving me on the road, and helping me through difficulties. I devote myself, both body and soul, to him; and beseech him to fit and prepare me for the great work of an evangelist."

After he had spent several months in the seminary, he thus expressed himself:—

"*Dec.* 28.—When I look back on the time I have been here, I may truly say, 'the Lord hath guided me.' I will therefore, with confidence in his grace and mercy, enter upon another year. May I live in it only to him and for him!

"*Jan.* 11, 1812.—During the past days of this new year the Lord has shown me many mercies. Oh! that I might be more thankful, and that my heart were burning as flames of fire:—but about the want of such feelings I have daily to make my complaint.

"*May* 6.—I will remember the loving-kindness of the Lord, and show forth his praises for all that he has done for me. To this I feel myself quite stirred up this evening. It is to-day a year since I came to Berlin. How much has the Lord done for me! To this moment he has helped me through every thing, and kept me near unto himself. 'Search me, O God,

property, which might have been Mr. C. Rhenius's if he chose, to the Moravian fraternity in East Prussia.

and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting;' is my prayer to the beloved Saviour, who knows the hearts of his children. Where shall I begin to relate all that the Lord has done for me! I feel my inability to do so, partly because his benefits are without number. O my Saviour! anew do I devote myself unto thee; take, receive me as I am; give me thyself, thy Father, and thy Holy Spirit; and sanctify and cleanse my heart and mind from all darkness: finish thou the office of my Redeemer; and fit me to thy work according to thy image, in love, meekness, and humility."

In the following passages he makes reference to an excursion which seems to have interested him much.

"*August* 7.—As I had a great wish once to see the Moravians in one of their settlements, I was permitted to do so in company with brother Schrœder. We purposed to make this journey on foot, and accordingly, on the 8th of May, we left Berlin; and although this was the first time I made such a journey, and though I was rather poorly, yet, thank God, I got through it all better than I could have expected. I was, however, sometimes extremely tired, so that I even felt out of humour; but I had an opportunity of learning to travel on foot, particularly on sandy ground, and in great heat. At the same time it led us to speak about the manifold troubles and trials of human life. On the way I distributed here and there religious tracts, particularly at the inns—spoke also with those whom we met concerning the things belonging to salvation. On May 12, reached Klein-Welke, having walked about sixty leagues. Thence we went on to Herrnhut (the principal settlement of the Moravians), where we remained till the 20th May; during which time I visited the venerable fathers who constitute the United Conference. I was particularly pleased with Bishop Cunow. The singing of the Brethren is very fine, and I quite enjoyed it.

"*May* 27.—Returned to Herrnhut from Zittau, to be present at a meeting of the Brethren. There were about seventy ministers and twelve candidates; among the former we saw Mr Jänicke. I was pleased with what I saw and heard.

"We left Herrnhut on the 28th of May, and on the 6th of June reached Berlin; praising the Lord for his goodness as well as our poor hearts could praise him."

A part of the discipline and training to which Mr Rhenius accustomed himself at Berlin, regarded the body and its wants; for he thought it right to commence as early as possible to learn "to endure hardness;" and hence the adoption of a pedestrian performance of the journey above referred to, to which mode of travelling he had till then been quite a stranger. We remember also his saying how, in order to blunt the natural desire for the good things of the table, he had made a rule to himself, that the agreeableness of a dish to his taste should be the very reason for his not partaking of it. He soon found, however, that perseverance in the observance of this rule would bring him into a predicament; for it was not long before every dish became agreeable to his palate, and he must either have eaten, or starved. This is mentioned here, simply because it serves to show that, whatever we may think of the adoption of such methods for anticipating hardships and trials, Mr Rhenius fully believed that the life of his choice would not be one of much earthly comfort, but would require the practice of no ordinary degree of self-denial.

It appears that he was at this time preparing himself for usefulness among the negroes of Sierra Leone—the first station of the English "Church Missionary Society for Africa and the East," who, in the dearth of labourers from among their own countrymen, were glad to send others into the field. On the 7th of August 1812, Mr Rhenius was ordained at Berlin as a minister of the Established Church of Prussia (commonly denominated the "Lutheran Church,") to be a missionary to the heathen. A fortnight after his ordination, Mr Schnarre and he proceeded to England by way of Denmark; for the wars of that time had rendered the more direct road impracticable to mere travellers.

Of the period spent by him in England we have no regular journal. A part of the seventeen or eighteen months of his residence he passed under the roof of the Rev. Thomas Scott, being placed there by the Church Missionary Society, together

with a few other young persons who were to go abroad as missionaries to the heathen. The following passages, translated from the German, detail his private sentiments, and allude to the duties which he occasionally performed as an ordained minister, and to the difficulties which at that time lay in the way of the missionary enterprise.

"*June* 21, 1813.—We had a prayer-meeting this evening, to beseech the Lord to incline the hearts of the Members of Parliament to allow missionaries full liberty to go to the East Indies in order to proclaim the Gospel. Many thousand prayers are ascending to heaven for this end; and the Lord will surely hear these prayers and confound the machinations of the Evil One. Oh what guilt rests upon the Christian world in having so long slighted the words of our Saviour, 'Go ye therefore, and teach all nations!'

"*June* 28.—This day's experience led me to the following conclusion,—be more careful about yourself in conversation; be more precise and clear in the expressions you employ. I felt also this great truth, that, when we see our misery, we have not to fear being cast away by the Lord; for he saw it before we did, and yet did not cast us off. How great is his mercy—with what patience does he bear with mankind!

"*July* 1.—I am reading, with great delight and profit, the works of Sir W. Jones.

"*July* 5.—I feel an emptiness in preaching, when I find, as I do sometimes, that I have no intention of profiting souls and of glorifying the Lord's name.

"*July* 26.—The Lord's name be praised! Parliament last week sanctioned the free access of missionaries to India. Our Committee have consequently taken into consideration our being sent out; but, from various circumstances, they came to the resolution not to present us to the Court of Directors till October next, and so we shall probably have to wait till January 1814. Though this is quite against my own wishes, I take it as coming from the hand of my Lord, who has hitherto so mercifully guided me.—Dr Steinkopff often asks me to preach for him, and to assist him in other duties. I am very glad of this, for

it is useful to me, and perhaps is also for the good of those who hear me. 'His word shall not return unto him void.'

"*Aug.* 20.—What is it that often makes us unfit for prayer? One obstacle is, much careless and vain talking.

"*Sept.* 16.—Feel rather sad. The thought of having left my father's house, and my relations and friends, amongst whom also I might have been useful, distresses me much. Perhaps there is again something coming, for which the Lord is thus preparing me, and therefore allows the tempter to tempt me in this way. But, whether I live or die, I am his. Let not the wishes after the flesh-pots of Egypt overcome me. Lord, thou canst, thou wilt help me: I am thine, and will be thine only!

"*Oct.* 2.—Hardly is one temptation over than another comes. Received letters from my brother Wilhelm, and from my dear uncle. Wilhelm writes me things which have quite grieved me. He entreats me, by all that is dear to me, to return to them and to my fatherland; says that my dearly beloved mother can think of me only with tears, and calls me cruel in acting thus, and making myself as it were dead to them all. I have written to them, and particularly to my dear mother, and told them that I feel it my *duty* to follow the Saviour's call, to make known his gospel among the heathen."

At the close of October 1813, the Committee of the Church Missionary Society obtained permission from the Court of Directors of the Hon. East India Company, to send out their missionaries to India; and the only cause of delay now was the want of a passage out. In January 1814, however, the Company were equipping a fleet for the eastern service, and on board of one of the vessels passages were taken for Messrs Schnarre and Rhenius. On the 7th of January, the Missionaries took formal leave of the Society at a public meeting, which Mr Rhenius describes in the following terms:—

"*Jan.* 7, 1814.—About 2000 persons were assembled at the Free-Masons' Tavern. Lord Gambier, the President, was also present. Mr Pratt read the instructions to us; and Professor Dealtry read an address, written by Dr Buchanan, who was

prevented by illness from delivering it himself. The meeting lasted about three hours."

In this chapter it has been attempted, with as much brevity as the case would permit, to state what were the early impressions of Mr. Rhenius's mind, and to give a sketch, however imperfect, of that preparatory training, of which the fruits were visible at a subsequent period. What these fruits were, must be gathered by the reader from the chapters which are to follow; but it is hoped that what has already been said will suffice as an introduction. Subsequent pages, we trust, will show that Mr Rhenius entered upon his missionary career with zeal, and love, and hope; with the intention of doing and suffering all things for his Master's sake, and with the resolution to persevere to the end.

CHAPTER II.

1814, 1815.—SAILS FROM PORTSMOUTH.—CONVERSATIONS ON RELIGIOUS SUBJECTS.—ISLAND OF JOANNA.—ARRIVAL AT MADRAS.—PROCEEDS TO TRANQUEBAR.—RETURNS TO MADRAS.—GOVERNMENT SUPPORT OF IDOLATRY.—CASTE IN THE NATIVE SCHOOLS.—TAMUL NEW TESTAMENT.

On the 4th of February 1814, Messrs Schnarre and Rhenius left London for Portsmouth, where they were to be taken on board the Marquis of Huntly, bound for Madras. They had, however, to wait more than a fortnight for the sailing of the fleet; and at length, on the 21st, they went on board their vessel. The day following the anchors were raised, and one by one the ships moved along the coast of the Isle of Wight, and made for the wide ocean. Scarcely with less fondness than for his own fatherland, could Mr Rhenius survey the receding shores of Britain; and many were the thoughts which agitated his mind and distressed his heart. Only for a few moments, however, did he indulge his sorrow: it was now too late to repent, and he had not rashly entered upon his career. He therefore took courage, and with his companion bethought himself of the ways in which they were to endeavour to seek their own improvement, and be made of some use to their fellow passengers. "We entreated the Lord," he says, "to make us useful here also;—to afford us fit opportunities for speaking to every soul on the most important of all matters, and to help us to glorify his name."

The winds were favourable for many days, and the voyage might be said to have begun auspiciously, but for a fire which broke out in the vessel, and was with some difficulty extinguished. After suffering for a few days from the effects of the ship's motion, Mr Rhenius commenced a diary, in which are notices of conversations with his companions in the voyage, as well as of those little incidents which, to people pent up for months in a ship, are not without their interest and even importance. As in all other well-regulated ships, divine service

was held on board the Indiaman every Sunday morning; and although the diary, from which we are about to make extracts, does not show that there were any on board who could much sympathize with the Missionaries, yet it was some consolation to them that the God, whose servants they were, was at stated times at least publicly acknowledged. Mr Rhenius writes:—

"*March* 13, Sunday.—When service was about to commence, the Captain desired me for the future to preach a sermon: but rain prevented us from finishing even the regular form of prayers.* The purser had, previously to the service, distributed a number of Bibles and prayer-books among the crew, so that five of the men received one copy among them. But as there was not a sufficient number, I offered to supply the rest out of the stock which we have got from the British and Foreign Bible Society.

"*March* 20, Sunday.—At half-past ten service commenced. All the soldiers and sailors were assembled, and, after the prayers had been read by the purser, I preached the first sermon on board, from Deut. x. 12, 13, 'And now, Israel, what doth the Lord thy God require of thee, but to fear him,' &c. May he impress on all present the truths exhibited! Every Lord's day we cannot but especially remember all the assemblies of his people throughout the earth, and pray that his church may be edified and increased.

* The reader should remember that at sea Divine service is performed in the open air; the only substitute for the canopy of heaven, on a hot day, being a wide awning to give shelter from the sun's rays. The crew prepare the quarter-deck, by placing between several pairs of wooden buckets a number of capstan bars, each of which affords seats for six or eight men: the flags and pendants are produced and spread over the several rows; the union jack is thrown over the capstan; and a convenient place is chosen for the clergyman, which is similarly decorated;—a process which, in nautical language, is termed "rigging the church." At the proper hour, the bell rings;—the men, in their cleanest apparel, range themselves on their seats; the captain and his officers, and the passengers, take their places; the service then proceeds; and, in weather which is at all favourable, no sight can be more interesting from its simplicity, and even solemn from the surrounding circumstances, than that of a number of worshippers thus assembled.

"*March* 26.—I heard to-night that Mr B. becomes worse, and that he is rather dying than recovering. I spoke about him with Col. B., who has the care of him during the voyage. He told me that he thinks it would be unwise to speak to Mr B. about the apprehension of his death; for this would affect him perhaps too much, and speed the hour of dissolution. He added also, that he believes Mr B. to have lived in such a manner as to have to account for no sins besides those with which he was born. I brought some arguments against these opinions, and quoted a few passages of Scripture (Matt. xii. 36; v. 28,) which I left to the grace of God to bring home to his heart, and to convince him of his error. What a curious thought it is, having no other sins to repent of or to answer for than those with which we were born! As though original sin lay dormant, and had no effect on a man's heart, he being able to lead a holy life in all time coming. What a notion of Christianity in those who profess to be Christians! What darkness of understanding!

"*March* 27.—(To a Roman Catholic soldier, who requested that his child might be christened,) I spoke about the importance of baptism, about the great trust which the Lord had committed to his hands in the gift of this child, and about the errors of Roman Catholics. I stated to him that I had no objection to baptize his son, if he would promise to educate him according to the word of God, to faith in Christ; and I mentioned especially the omission of those two worst tenets of his church, the worship of saints, and the imploring forgiveness of sin from any other than God through Christ Jesus. He readily declared himself willing to do accordingly, and I added an exhortation to the frequent reading of the Word with prayer. May God Almighty bless the administration of this rite, and answer the prayers offered up on the occasion!

"May He be pleased also to create in those around us a real desire for the salvation of Christ. Alas! most of the hearers profess to have the name of Christians; they think they see, but it seems as if the truth fell on stony ground;—they have no heart for it. Those passages of Holy Scripture, which are as feasts to living Christians, are here as if set before dead

men; and in such cases the ministers of Christ have to bring forward 'the principles of the doctrine of Christ,' mentioned Heb. vi. 1, 2. Now we hope and pray that the Lord may give us wisdom to act with discretion, and in the power of the Holy Spirit—so that even those may be convinced who give evidence that they scorn the name of God.

"*April* 2.—I had a conversation with the doctor respecting the sick on board, of whom there are now about forty. I occasionally make enquiry after them, in order to have an opportunity, it may be, of doing good to them. He said that they were not dangerously ill; and added that, if he should see any necessity, he would take the liberty of using my services as a clergyman. This led us into a long discussion; the substance of which was, that for his own part he did not like a clergyman to visit sick persons who have not as yet shown symptoms of never recovering; because he was afraid that injury might follow, if they perceived that they were near death. I gave him my opinion on the subject, and could not but tell him that he was mistaken. For no sickness happens to men without the permission of God; and it is either the consequence of their extravagant and intemperate living, or is occasioned by any other cause which the Almighty may permit;—in either way, however, he intends to do good to the sufferers—to raise them from spiritual death to spiritual life, or to advance them in their Christian course. To visit such persons then, and to make such observations to them as are accordant with God's design, is not only not wrong, but a duty; and every one that withholds the truth from such patients will, if they die in sin, be called to account for his conduct.

"The reason of his principle, the doctor said, was, that there have been cases in England, in which persons who had been visited by the clergyman, and had been agitated by the fear of death, had died soon afterwards, although there had previously been no apprehensions. We then came to speak of the manner in which ministers visit the sick, which should be done with wisdom from above; and, as he asked me about my way of proceeding, I informed him of it briefly. He said that he especially alluded to many English clergymen, who act with no feeling, and come

to the sick and read over the prescribed form of prayers, the first of which directly begins with announcing death. This reminded me of the extreme unction the Papists use; after the performance of which, the patient is wholly given up, or at least considered as dying. I alleged that such ministers do not themselves know the Gospel, and are consequently unable to afford true consolation to persons under conviction of sin: and thus the patient is left to himself, (humanly speaking,) and the terror of sin may have such an effect on his body, as to hasten on death.

"It was for the same reason, he said, that I had been withheld from Mr B——, because he feared that, by my speaking of death, he would get worse. Indeed, I myself partly saw this at the time. Our conversation ended in his saying that he now had no objection to my visiting his patients.—Oh how is sickness,—how is the ministry of the Gospel,—how is the value of an immortal soul regarded! If all ministers, who bear the name, exhibited also the true character of ambassadors of Christ, then many false notions, I say not all, would be removed from among the people.

"*April* 8.—This day (Good Friday,) we continued meditating on the death of our Saviour; and his words, 'it is finished,' gave us the assurance, that not only is our salvation in him sure, but that he is 'the author and finisher of our faith,' and will be pleased to perfect his work within us, until the life of faith shall have been completed, and we shall be enabled to say, 'Lord, receive my spirit.'" *

In the following incident we may observe the warmth of his zeal manifesting itself, notwithstanding the caution which he appears to have generally exercised. He candidly states that on this occasion his colleague thought him zealous overmuch. At least so we must understand the concluding words of his journal for

"*May* 13.—Mr G—— (one of the passengers,) has all along behaved strangely. To-day he had been reading a book in which a very infamous character was described; and to such an extent was his indignation roused by the perusal of it, that

* Mr R. uses the plural frequently, and must be understood on such occasions to include his friend Mr Schnarre.

men; and in such cases the ministers of Christ have to bring forward 'the principles of the doctrine of Christ,' mentioned Heb. vi. 1, 2. Now we hope and pray that the Lord may give us wisdom to act with discretion, and in the power of the Holy Spirit—so that even those may be convinced who give evidence that they scorn the name of God.

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bosom of which the clouds were almost continually rolling, while its green summit rose flourishing above them, and received from them an additional brightness." And he thinks that the scenery may be surpassed only by some of the South Sea Islands.

Joanna seems to have been at one time colonized by Arabs, by whom it was governed for about 200 years. The inhabitants carried on a small trade with Madagascar, the Mozambique, and Bombay. The form of government is described to have been "a monarchy limited by an aristocracy." The kingly authority was nominally elective, but until the year 1783 there had been no change in the line of descent. The capital, where the monarch resided, was Domóni, an inland town. An interview with his then majesty of Joanna, left a very favourable impression on the mind of Sir William, who received the presents of a cow and a calf, in token of the royal favour. Some of the Muftis, or expounders of the Koran, appeared very zealous for their faith, though they were not very learned. The king possessed a fleet of sixteen or seventeen small vessels.

Sir William informs us that he found Shaikh Salim, the king's eldest son, suffering from an abscess in the spleen, (a disorder common on the island,) which circumstance was alleged as an apology for the heir to the throne being lodged worse than "the worst English hackney in the worst stable." Thus far Sir W. Jones, to whom, however, we shall probably have to make one or two more references, whilst we now transcribe the memoranda of Mr Rhenius's visit to Joanna.

"*June* 6.—This morning we passed to the west of Joanna, in order to get into the port of the northern bay. The mountainous coast, adorned with orange and cocoa-nut trees, and displaying a delightful and long-missed verdure, varied with blossoms or yellow leaves, and here and there a bare red soil, afforded us all much pleasure. About 12 o'clock we passed the north-western point, and soon entered the bay, having the Governor's or Mosque town in sight. The anchorage is very deep, and it is therefore necessary to go quite near to the shore. When we were about a mile from the town, we were visited by General Martins in his canoe, which was perhaps fifteen feet in length

and three feet in breadth, with six or eight natives, who, with a shovel supplying the place of an oar, set their little boat in motion. This canoe seems to consist of only one piece of wood, hollowed out and formed into a boat. The breadth is just enough for one person to sit in. To prevent the boat from upsetting, they put over it transversely two bars, which are fastened on each side to a board parallel with the boat, and floating with it on the water. The people were of a dark-brown colour, with short hair, of a strong constitution apparently, and naked, having only a piece of cotton cloth about the middle. The general wore a red silk coat, with another coat under it. A medal hung round his neck from a black riband, and a long piece of silk was wrapped about his head. He came to welcome us, and to sell fresh fruit, oranges, cocoa-nuts, plantains, pine-apples, &c., also to secure to himself the commission for supplying our ship with all necessaries; and farther, to take clothes for washing, if required!* All which may give an idea of this general, when compared with a European officer. He was followed by another canoe, and another, and we soon saw ourselves surrounded by a great number of such small vessels, filled with fruit; the men in them endeavouring either to sell their cargo, or exchange it for knives, forks, old clothes, &c. The other ships were occupied in the same way. We had never seen any thing of the kind before, and it entertained the passengers and crew not a little.

"*June* 7.—We were awakened earlier than usual by the canoes which surrounded the ship to sell fruit. The king of Joanna had been invited to breakfast, and a boat had been sent early with the purser for conveying his majesty hither. About 8 o'clock we were certified of his approach, by the noise which the kings musicians made all the way along.† They consisted,

* "The frigate was presently surrounded with canoes, and the deck soon crowded with natives of all ranks,—from the high-born chief who washed linen, to the half naked slave who only paddled."—Sir W. Jones.

† Perhaps this was not the first time he was making towards the ship: at least in 1783 the king paid his first visit incog.; for we find Sir W. Jones saying that his Joannic majesty had, "according to his custom, been on board the frigate in disguise."

as we afterwards saw, of one brown native with a sort of clarionet, the sound of which greatly resembled that of a Scotch bagpipe, (at least, I cannot compare it to a better or worse instrument,) and then of two others, who had a sort of drum, on which each beat, either with his fingers or with sticks. On the whole, their music was very offensive to the ear. The king soon arrived on board, attended by his youngest son, his son-in-law, another son, his chief justice, and a servant, who spoke the best English and served as interpreter: he was saluted by five guns. His head was covered with a sort of crown, widening at the upper part, and set with precious stones, which they said were topazes; over it hung a silk shawl, embroidered at the edges with silver and gold. Then he had a black coat, embroidered with silver lace, and a sword in his hand. His feet were but half covered with a kind of slippers, the upper part being interwoven with silver wire, and very pointed at the tip. His eyes were protuberant, his countenance rather coarse and round, but somewhat pleasing; his stature was short. He spoke but imperfect English, and needed the help of his interpreter. He saluted the captain and passengers very becomingly, and took but a moderate breakfast. General Martins also came afterwards.

"We did not wait for his majesty's departure from the ship; but as we intended to see the island, and especially the town, we got into a canoe with two other gentlemen, and the servant of one of them. The shore quite near the water was stony, and therefore very disagreeable to walk on; but one of the natives soon showed us a footpath leading to the town. This path went through very fertile soil; on both sides were Indian corn (so one of our companions, who had been in India called it) growing wild; and young cocoa-nut and other trees were scattered about. To the right was a chain of mountains, very lofty in some parts; and below there were high cocoa-nut trees, which gave great beauty to the whole. Almost in every direction the soil displayed its richness and fertility. On our little journey we met with several rivulets coming down from the mountains, and crossing the path towards the sea; and our feet were often wetted by walking through them. We soon

arrived at the first building, which was meant for a fort, built of stone, and surrounded by a narrow ditch; but it seemed very desolate. We then came to the dwelling-houses of the natives, which in truth were huts made of the leaves of the cocoa-nut tree, and very low. The way through them was so narrow, that two persons could not conveniently walk together. An inhabitant of that town had met us as we landed, and offered to lead us through it, and to show us all the curiosities. We went on, and reached the proper town, where we found some stone houses. As it was the middle of the day, the narrowness of the streets increased the heat. We went directly to the castle, which was situated on a pretty high hill, steps of stone leading up to it. This was a hard and tiresome task; however we persevered, and soon had the whole town at our feet. The castle or fortress was old, and in as bad a condition as the houses we had seen: along the wall, at least on one side, cannon were ranged, and these were also in a miserable state. We did not stay long here, as it was very hot. Our guide took us down to his house, where we had a slight dinner; it was about twelve o'clock. Having paid what was due, we slowly walked back towards our home. Every where was displayed, on one hand, the poverty and uncivilized state of the inhabitants, and, on the other, the richness of the soil. We saw also their Mosque, or temple, which had a round spire, and was rather lofty. It was empty, and seemed to be a dismal place; and we were not inclined to pull off our shoes in order to enter it, for this was required of us.

"If these people were acquainted with the Gospel, and gave it free access to their hearts, what a difference would there be! They are Muhammadans. I discovered a few Arabic inscriptions on one of the pillars. Whilst we were taking a little repose in the house of our guide, I requested him to write the names of the days, Sunday, Monday, &c., in the Joanna language, upon a piece of paper which I gave him. He wrote Arabic characters without points; and when I affixed the points to them, according to his pronunciation, he wondered. I wrote afterwards the name of God in the Arabic language; he under-

stood it, and told me that God is one, to which I of course assented.

"*June* 9.—This morning it was very warm on deck, though in the shade the thermometer was only 82°. In the forenoon we had a visit from General Martins.* I spoke with him about their Mosque, and expressed my wish to see their worship, and he promised to show it to us to-morrow. I then asked him whether he read Arabic. On his saying that he did, I showed him the Arabic Bible. He seemed to know but little of the language; but he called another, whom I noted down on the 7th as the King's chief justice, who read it very fluently. I pointed out to him the 16th verse of the 3d chapter of John. He expressed his approbation in broken English. I showed him also a part of their Koran, which I had copied when in England. He read this in a singing tone, especially at the end of a verse. He then said that he was the *Mufti* (expounder of the law) of the place; and asked for some white paper, which I gave him.†

"*June* 10.—To-day I made another excursion in company with Mr C. We ascended a lofty hill, which was not indeed covered with different trees; but the tall grass indicated the fertility of the soil. We had a fine view of the ships lying at anchor, and of many other interesting objects. The heat was very oppressive. A signal was given in the forenoon to prepare for sailing to-morrow.

"*June* 11.—About six o'clock this morning we weighed anchor, and left Joanna about eight o'clock. The wind was

* Already at the period of Sir W. Jones's visit, the natives were fond of calling themselves by English names and titles. They delighted in the appellations of Princes, Dukes, Generals, Lords, &c.; and, among others, Sir W. Jones gives the following story, "Prince Salim, (the king's son,) then showed me a part of an old silk vest with the star of the order of the Thistle, and begged me to explain the motto, expressing a wish that the order might be conferred on him by the King of England, in return for his good offices to the English."

† Sir W. Jones speaks of "two Muftis who spoke Arabic indifferently, and seemed eager to see all his MSS.; but they were very moderately learned, and gazed with stupid wonder on a fine copy of the *Hamásah*, and on other collections of ancient poetry."

fair, and the island was soon out of sight. How wonderfully has the wisdom of God provided for this people! A single tree, the cocoa-nut, affords them all they want. Of its trunk they make their canoes; its leaves serve for building their huts; its fruit gives them nourishment; and the shell is a substitute for drinking vessels; from its bark they prepare strings and ropes. Besides the cocoa-nut, they have rice; cotton, which they spin and weave; oranges, &c. Oh that the time might come when these people, poor in every respect, shall receive cultivation of mind through the word of God, and be renewed in their whole conduct!"

From the subsequent pages of the journal we make one more extract at present:—

"*June* 16—Lat. 2° 36′ S.; Long. 49° 3′ E.—This evening we had an interesting and serious conversation with Major D. He seems to reflect more soberly on a spiritual life and conduct. He spoke on the errors which a man commits, either by surprise, or in any such way, in the midst of his endeavours really to avoid them. My answer was, that God designs by this to convince us of sin, to lower our pride, and to draw us to Jesus, our only help, who gives all his followers grace to grow in holiness. But they always retain, to the end, a deep sense of their depravity and frailty.—Self-righteousness is deeply rooted in man.—The Lord be praised that enquiries like these are made! The knowledge of ourselves is the step to the knowledge of God our Saviour."

After narrowly escaping shipwreck among the perilous islands called the Maldives, the Marquis of Huntly anchored before Madras on the 4th of July. The missionaries, on their arrival, were most kindly received by the Rev. Marmaduke Thompson, then one of the Hon. Company's chaplains at Madras. The first intelligence they received was of the death of the Rev. Dr John of Tranquebar, under whose guidance they had expected to labour, and also of the decease of Mr Jacobi, with whom Mr Rhenius had been acquainted when in Europe. These were sad news to him, and made him feel that he had indeed come into a land of strangers. On the 5th of July, when reviewing the past, he again dedicates himself to the great work

before him in these words: "What monument shall we erect for the mercies and loving-kindness which the Lord our Saviour has shown to us during our voyage? But I am just reminded that every day on land also is full of his goodness, and equally requires our gratitude. Well we say, 'Lord, here we are. Be farther gracious to us, and help us to do thy will and to glorify thy holy name in this country, or wherever we may be.'"

At Madras the Missionaries staid only a fortnight, as arrangements were easily made for their journey to Tranquebar; and they were themselves anxious to see the field of their future labours. During this time they made the acquaintance of a few missionary friends, among whom were the Rev. Mr Vaughan, the Rev. Dr Rottler, and Mr Mortlock; of whom the two latter have not long since been removed by death. They had the opportunity of inspecting all that was done at that time at the Presidency, in the way of education, on the Madras and Lancasterian system; but in nothing did they rejoice so much as in the prospect of the *heathen* being brought into the fold of Christ.

"On one of these days, Col. B., a fellow passenger of ours, visited us; as also the Rev. Mr Hutchings, who is a passenger in the Castle Huntly, and goes as chaplain to the Prince of Wales' Island. Mr H. showed a disposition to be useful also to the natives of that island; on which account Mr Thompson and I rejoiced, and we heartily wished him god-speed."

On the 20th July, the Missionaries left Madras, and without meeting much on their way, either to encourage them or to lessen their zeal for the salvation of the heathen, they were both kindly received at Tranquebar by the Rev. Messrs Caemmerer and Schreivogel.

This was that first of Protestant missions in India, the scene of the early labours of Ziegenbalg, Grundler, Schwartz, Gericke, and others—those excellent few, who, deeming all else to be vanity, cheerfully gave themselves up to a life of real self-denial, if they might but preach the good tidings of salvation to the perishing heathen. It was in the year 1706 that Bartholomew Ziegenbalg and Henry Plutscho, the first Protestant missionaries to India, landed at Tranquebar. Although opposed by the local authorities in this Danish colony, they even-

tually obtained the special sanction of the King of Denmark, Frederic IV., who, indeed, had sent them abroad to make this attempt for the conversion of the heathen. They established a printing-press not long after their arrival; and, in 1715, there issued from it a translation of the New Testament in Tamul, by Mr Ziegenbalg. It was from Tranquebar that the first missionaries went forth to form new missions at Cuddalore, Tanjore, Madras, and Calcutta; in the formation of all which the Society for Promoting Christian Knowledge evinced great interest, by supplying the missionaries with funds whenever these were required.

In 1750, Christian Frederic Schwartz landed there, to commence his distinguished career of nearly fifty years of usefulness: and when he removed to another part of the country, his place was occupied by successors who were endowed with zeal and talent, although an equal share of honour has not been bestowed upon their names. Among these the Rev. Dr John stands conspicuous. For many years did he continue his labours, under considerable discouragement, among native Christians and Heathens, and in the midst of the obloquy and scoffs of infidel Europeans. It was he also who originated the system of free schools, which, with some modification, has since been adhered to in South India missions. Having embarked on his plan for giving to the heathen around him a free education superior to any they could otherwise receive; so great was the demand for the missionary's schools, that he could not at last find the funds which were absolutely necessary for the purpose. In humble reliance, however, on the goodness and providence of his God, he continued, but not with any rashness or precipitation, to establish those schools; and although blind with age, and suffering daily from other and increasing infirmities, he cheerfully gave his personal superintendence, and was rejoiced to see his labours of love and faith crowned with some measure of the Divine approbation. The heathen Raja of Tanjore afforded him considerable pecuniary aid; shortly after this, the Church Missionary Society in England offered their assistance: and it was to enter into Dr John's labours, and to learn from him, that Mr Rhenius was subsequently sent by that

Society to Tranquebar. Before, however, the young missionary could reach his destination, the venerable man had been called away to his eternal rest.*

During the months that Mr Rhenius resided at this Mission station, he was occupied chiefly in obtaining the language; and, from the diligence he exhibited in later years, we may suppose that he was unremittingly engaged in its acquisition. Accordingly, we read in the journal for the 24th of December,—"Seeing our servants spend the evening in an idle manner, (and our circumstances greatly encourage this habit,) I have thought of reading to them in the Tamul language something out of the Testament, especially as we now celebrate the nativity of our Lord. This I thought would also be of great advantage to me in the Tamul. I have, therefore, begun the practice; and make, besides, some remarks on what I read. It is true my Tamul speaking is yet very poor; however, such exercises serve to improve me in it."

The opening year was commenced with the following sentiments:—

"*January* 1, 1815.—Thus have we entered, by the goodness of our God, upon another year. If we remember his works, his dealings of old, and more particularly during the past year, we may be comforted, encouraged, and strengthened in our confidence in him. May the grace of Christ, the love of the Father, and the communion of the Holy Spirit, attend us, indeed, through the ensuing year, and throughout our lives! May He counsel us in all our doings—help us not to fear or waver, but to be steadfast and immoveable—and make us wise unto salvation! Next year we may hope that the net of the kingdom of heaven will be thrown into many parts of the world; and the Lord will give an abundant blessing.

"*January* 2.—To-day we received congratulations on the new year from several persons, especially from the schools. Some of the scholars, in the name of the rest, delivered a speech which they had committed to memory. I could almost feel

* Most of the particulars mentioned above, are found in "Brown's History of Missions," vol. i.

that what they said came from the heart; as I know that some do really value the instructions which they receive. I gave them my thanks, added my wishes for them, with a few other remarks, and distributed several tracts, &c., all which they received with satisfaction. Many heathen boys were among them; and I may hope that, by the Lord's grace, the seed dispersed on this occasion will fall here and there upon good ground. They presented us with several sorts of fruits and flowers.

"I began this forenoon to pack up my books, in order to proceed to Madras.

"*January* 10.—Set out in the evening, praying the Lord to protect and guide us on our way. Nothing particular happened on the road. My stay at Tranquebar has been profitable to me in various ways, although not in the manner I might have expected. I remove to Madras, to have there a permanent station, God willing; mindful, however, of the peculiar difficulties at that place, and especially feeling my weakness and insufficiency. This makes me cry out of the depth of my soul, and not merely with words. I trust the Lord will hear me."

What was the cause of Mr Rhenius's removal from Tranquebar, the fragments of his journal do not enable us to tell; nor do we possess any other clue to it. Let us proceed with him, however, to the new scene of labour, in which he remained for more than five years.

Madras was the oldest branch of the Danish Mission at Tranquebar, and was commenced by the Rev. Benjamin Schultze in the year 1726. The "Society for Promoting Christian Knowledge" were at the expense of supporting it; and it was the first established in India by them. It never became so interesting or extensive a mission as Tranquebar or Tanjore; but it had to pass through very troublous times, in which the faith and patience of the several labourers in it were sorely tried. At the time of which we are now writing, the missionary at this station was the Rev. Dr Rottler, who, after a residence, we believe, of nearly sixty years in India, has but lately been numbered with the dead. As there was room enough for many others, the Church Missionary Society also

were anxious to establish a mission at the Presidency; and their first missionaries to India, Messrs Rhenius and Schnarre, were now there stationed.

On arriving at Madras, Mr Rhenius was kindly accommodated in Mr Thompson's house until the necessary arrangements could be made for his settlement, and until the sanction of Government should be given to the establishment at Madras of another mission. The latter circumstance occasioned several interviews with the Governor, Mr Elliot. In company with Mr Thompson, Mr Rhenius called on his Excellency. Of this first visit, the journal contains the following notice:—

"He received us in a very friendly manner, acquainted himself with our views, spoke about the prudence with which Christianity should be introduced among the heathen, and of inattention to which, he said, sad instances were in his recollection. He expressed himself fully persuaded that the Gospel will spread in Asia, and that for this very end the English had, by the permission of Providence, taken possession of this part of the globe; but that he did not think Christianity would spread over the country so quickly as people in England supposed. He said, farther, that to give away the Bible without teachers, seemed to him a dangerous practice; but he finally consented to our establishing ourselves at Madras, and repeatedly promised to us all the support in his power. He had recently been Governor of Antigua, and spoke very highly of the missions of the Moravian brethren there, and named a considerable number of negro-Christians, who, he said, behave as well as we; but of course there are good and bad together. As his Excellency had been on embassies to several courts on the continent of Europe, he spoke German, and was pleased to converse in it. His lady, too, entered the room, and also talked in German.

"On the whole, this visit was very satisfactory to us, and we left him with gratitude. May the Lord be praised for his guidance!

"*February* 2.—I proceeded to-day from Mr Thompson's to our new residence in Black Town. Here, then, we may hope to settle, and to enlarge our borders; but, indeed, the more I

advance, the more do I see my inability — my weakness. I must cry out from the chambers of my heart, Where is my sufficiency? But a messenger of comfort comes and says, 'Go on; as thy day is, so thy strength shall be.'—We are here in the midst of idolaters; and, as the owner of our house and garden is a native, we have in the very garden before our eyes a place of heathen worship. This consists of a tree with extended branches, its trunk surrounded by little black stones cut in figures, which are their gods, and before which they make their prostrations. Though the owner has strictly forbidden any one to disturb us, or use the tank* close by for washing, and has desired us not to allow these things, yet it can scarcely be expected that they will cease; and force is not advisable. Meekness will be the best means, and 'the preaching of the kingdom of God.' Therefore are we come to India; and this place will offer good opportunities to us.

"*February* 13.—Going this evening into the garden, at the end of which a Muhammadan lives, I found him at his prayers, which he seemed to be more intent upon as I approached him. Bent on his knees, he worshipped upon his face, then rose and prayed standing, continuing in this attitude for a while. I stood and observed him a little, then asked him why he did so? He gave me to understand that he did not know Tamul. A little boy came; from him I learned that he was a Muhammadan, and that he could read Arabic. I told him to come to me some day.—Fervent zeal and deep humiliation were apparent. In his ignorance he could manifest such deep humiliation; how much more ought we to bow down with the heart and the body to speak with Him who has given us the true knowledge of himself, and so much cause for humbling ourselves to the dust!

"*February* 17.—It was my wish for several days to throw the net of 'the kingdom' into the place nearest to me—to speak, I mean, with those men who worship every morning their stone gods behind our house. This morning they were late enough there, so that I went to them accompanied by my servant. There

* A pond; sometimes a lake.

was a boy along with an elderly person. I asked the latter why he did so? pointing to the stones. 'Sir, that is our god.' 'What! can this stone god hear you—can he see you?' He laughed, and of course could not say 'Yes.' 'Such worship does not please the only true God. He is angry with it.' 'True, Sir; you are a good master, because another would turn me out of this place.' 'Well,' I said, 'the reason why I do not turn you out by force is, because I wish to instruct you in the knowledge of God, and of the salvation which God has given to all men; so that you may leave off this folly yourself, and of your own accord throw these stones into the tank.' I asked him whether he could read Tamul; 'No,' he said, 'but Gentu.'* I then told him that I gave him permission, instead of coming every morning to worship the stones under the tree, to come to me, and I would teach him the word of God. May this little conversation prove beneficial to him, and encouraging to me!

"*March* 6.—The man mentioned on the 17th February continues to ornament his gods of stone, and to worship them. I called him in to-day, and asked him why he still does so, although I had with gentle words shown him the impropriety of his conduct, and its offensiveness to God, and had directed him to a better knowledge of the truth? He could not say much upon these things. I again represented to him the terrible consequences of idolatry, reading to him a part of the first chapter of the Romans, to which he listened with attention, and repeatedly assented to the truth of it with apparent earnestness, saying at last, that, if I did not wish it, he would not come any more to these stones. He anticipated me here; for I was just going to prohibit him, having a right to do so, as it was a private place, and admission to it was acknowledged by himself to be a favour. I then observed to him, that if he left this place he would perhaps go to another, and commit the same sin, which is always known to the Almighty wherever it may be done.—There was a little boy with him;

* Or Telugu, a vernacular dialect of the northern districts of the Madras Presidency.

and so I took occasion to speak of schools, telling him that we are now going to form a school in our garden. He said, 'All very good.'

"*March* 7.—Mr Thompson sent to me two Roman Catholics who had asked for Tamul Testaments, and he promises to refer them always to me, so that I may become acquainted with the people. I was very much pleased with this; for it has not only a good effect upon the mission at large, but individually I derive benefit from the necessity of conversing in the Tamul, and I am anxious to seize any opportunity that offers. Thanks to the Lord for his help thus far! I may venture to speak with the people without an assistant. The great difficulty lies in this, that though they understand me, yet I cannot so well understand them, on account of their rapid and broken pronunciation."

In the month of April Mr Rhenius appears to have, for the first time, conducted the religious service in Tamul publicly. Hitherto he had been engaged in acquiring the grammar of the language, and in frequent conversations with people whom he met in the neighbourhood, or who came to him. No church or chapel had been built.

"*April* 12.—I held this evening also the first religious meeting in our house. Some Roman Catholics applied to me for copies of the Old Testament, which, however, I could not give them, because we have but few, and there is no prospect of its being soon reprinted. I proposed, therefore, to assemble every Wednesday evening in our house, where I would read the Old Testament, and accompany it with explanations and remarks, as far as my knowledge of the Tamul would enable me. This was made known also to the Christian congregation of Dr Rottler. About fifteen persons were present; but none of the Roman Catholics, except a boy. I read the first chapter of Genesis, commencing and concluding with prayer. May the Lord grant his blessing upon this beginning; and in time may Heathen also come and hear the precious word of God!

"*April* 16.—We have lately received from our English

friends here a part of the religious publications of last year. The perusal gave me much pleasure. With joy and admiration do we contemplate the vast efforts which are made for the spread of the Gospel. Turning from east to west, from north to south, knowing that the Siberian, the Esquimaux, and the North American Indian, the Chinese and the Hindu, the African and the South American, the islands of the eastern and the western seas—that all these hear in some degree the sound of the Word; and that among the nations of Europe, England shines pre-eminent in establishing so many societies for the good of the world, our hearts are drawn up to our good and gracious Lord, and we would fain present our feeble thanks to him for the blessed days in which he has caused us to live. We see his mighty arm stretched forth to fulfil his promises of old; and thus are we not a little encouraged to work by his grace whilst it is day, in the sphere which he has assigned to us,—'to praise the Lord, and to exalt his name among the heathen.'

"*April* 19.—Another rich and highly respectable native came in the afternoon, inquiring after Mr Thompson, to whom he had a note from a gentleman. A quarter of an hour before, he had sent his servant with the note, and I directed him to Mr Thompson's. This did not, however, satisfy him; he came himself soon after, showing the note, lest there should be any mistake. After a few questions, he said, 'Outwardly I am still a Heathen, but inwardly I am a Christian, sir; I intentionally delay my baptism, in order to bring many of my friends with me:' then adding, 'if I alone were baptized, many of my present friends would not receive me into their houses.' This led to a pretty long conversation about the spiritual nature of Christianity, and how secondary objects should not prevent any one, who is truly convinced of the salvation of God, from making a solemn confession before men; apprising him, at the same time, that if a true Christian, he must, while on earth, expect sufferings and the contempt of others. He said, that to many the great impediment in embracing Christianity is the obstructions thrown in the way by government, and the fear lest offence

should be given. If, he said, these were removed, thousands would, in one or two years, follow the Christian religion. He farther alluded to a notion which was much in vogue formerly, I believe, that if the natives of India were brought to the knowledge of the truth, they would become wise, and throw off their allegiance to government. On this point, I assured him that no true Christian will ever be hurtful to the government, but love, and fear, and obey them. He agreed in this fully. I then told him of the late discussions in Parliament on the subject, and read to him the Act which provides liberty for 'introducing useful knowledge, and religious and moral improvement among the Indian subjects, by prudent and lawful means.' It was for this very purpose, I said, that the present Governor of Madras had willingly given his consent and protection to our Mission. He paid keen attention to all this.

"*April* 21.—The heathen man, who had not been here yesterday with the others, came this afternoon, and brought another of his caste with him, desiring to hear the word of God. I spoke with them in general on the insufficiency of their idolatrous worship to give them forgiveness of sin or peace of conscience, and briefly explained to them how God saves us from sin by his only Son, our Lord Jesus Christ, exhorting them to turn to God. 'True, true,' said he, as well as the other heathen, in answer to all I said. I invited them to call again, and I should gladly inform them of the way of salvation. There have now four heathen come to me to make enquiries. If circumstances allow, I ought to fix upon an hour for regularly instructing adult heathens."

With respect to the instruction of the young, Mr Rhenius writes:—

"*May* 10.—May the Lord enable us to do something in this very important branch of our missionary operations! Our school has in ten days increased to the number of forty-six. Our plan is not to admit any distinction of caste among them. If they are in our school, they must learn to leave their superstitious regard for caste at the door. Last week, some Christians of the Paria caste came, and requested us to take their

children into our school. We did not hesitate to admit them; but as the Malabar caste (the Sudras, &c.) dare not touch Parias, and, therefore, would think it a pollution to stand with the latter before the same card and learn, it occasioned some consideration, and called for earnest prayer that the Lord would have mercy upon this people, and deliver them from their sinful practices. To encourage this sinful extreme of distinction between castes, by admitting the distinctions, we thought improper. We resolved, therefore, 'Whosoever comes and is willing to be instructed, may be admitted.' We have to expect that the high caste boys will then leave the school; but even if we should for years have no Sudras, &c., but all Parias, we cannot deviate from our resolution. We see with pity that such distinctions have been maintained in the other mission establishments—distinctions so incompatible with true Christianity, so preventive of prosperity, so contrary to the spirit of mutual love and assistance. It is not implied that we thus intend to remove all and every distinction among these men. If there are kings and magistrates, there must be subjects; if there are children, there must be parents; if there are masters, there must be servants; if there are rich, there will also be poor. Our farther intention is to make those who are able pay; and to admit gratis those who are quite poor. The payment will be varied according to circumstances. Eight *fanams* is the highest rate. I have also resolved to have an examination of the boys every week; on Wednesday, in Tamul; on Saturday, in English. In Tamul it will be a sort of catechising. The religious lessons which they have learned during the week are to be explained by the missionary. To-day I began with the First Commandment.

"*May* 18.—We read with grief to-day in the newspaper, that in Ceylon the civilians, with the consent of the otherwise much celebrated Governor, had assisted at the ceremony of replacing an idol in the principal temple of the natives; and more than this, that one of the gentlemen, in the name of his Excellency the Governor, presented a very beautiful musical clock as an offering to the temple! How this is possible

in men who are known to do all they can for the spread of the kingdom of God, is inconceivable, and cannot but throw great suspicion upon the reality of their professed intentions.*

"*May* 28, Sunday.—For the first time we held divine service in Tamul in our school-room. We have established it for the benefit of the school, and of those of Dr Rottler's congregation, who have only an afternoon's service; and farther, in order to give any one, whether Roman Catholic or Heathen, the opportunity to come, hear, and see the worship of the only true God. The service begins at 10 o'clock in the forenoon. We followed, on the whole, the English form. Most of the children were assembled, and, besides our own people and the schoolmasters, there were several others of Dr Rottler's congregation. I preached on 1 Pet. i. 3, 4. May the Lord give effect to the word of His truth, and bring it home to the heart! A heathen boy was present.

"*July* 4.—It is a year to-day since we anchored before Madras. If we reflect on the past year, we must say that

* To the reader who is unacquainted with the fact of the general countenance given to idolatry in the East by the European governments, the above-mentioned circumstance may appear strange. Very few, however, can at this time be ignorant that, next to the depravity of the human heart, the greatest impediment to the spread of Christianity in India, has been the support which the East India Company have given to idolatrous worship. By this is meant, not merely a toleration of the Brahmánical religion, but a direct maintenance of it:—not merely have the Company allowed the Hindu to worship the gods of his choice, and left his conscience at liberty, as was their duty to do; but they have obliged their Christian servants, in their official capacity, to participate in and do honour to the heathen rites and ceremonies. Although, on behalf of the system that has so long been pursued, some excuse may be found in the principles of expediency or policy, on which that government is supposed to be based, yet it must long since have appeared quite clear to any who may have endeavoured to acquaint themselves with the system, that far more has been done, both directly and indirectly, in support of idolatry, than even the circumstances required. In subsequent pages of this Memoir, we shall have frequent occasion to refer to the Government support of idolatry, and to its prejudicial effects.

mercy and truth have attended us; and we desire to thank the Lord for having brought us thus far, and for having enabled us to do something in our high calling. May he forgive all our ailings and sins, and be with us for the future! This is our hearty prayer; and from the past we are encouraged to trust that he will bless us, and not let us be here in vain, so long as he will spare us. We spent the evening with our dear friend Mr Thompson, who united in our feelings, and together with us thanked the Lord for what he has done.

"*July* 12.—A heathen came, apparently wishing to become a Christian, but it appeared that his bodily wants were the chief reason. An interesting conversation took place: he fancying himself to be a very good man. On his saying this, I asked, 'Have you never told a lie?' 'No.' 'Have you never stolen?' 'No.' 'Have you never spoken ill of your neighbour?' 'No.' 'Have you never thought evil?' 'No.' 'Have you never quarrelled?' 'No.' 'Whom have you hitherto worshipped?' 'I worship in the pagoda.' 'What god is that?' 'It is of gold.' 'Who made it?' 'The Brahmans.' 'Can that god speak?' 'No.' 'Can it hear?' 'Oh, yes.' 'Can it walk?' 'No: we carry it on our shoulders when he removes.' 'Then you have worshipped a god that can neither hear nor walk: ought you to do so?' 'Yes.' 'Then you have worshipped a thing that is poorer than yourself; can that be right?' 'No.' 'Well, then, you have done wrong. Do you still think that you are a very good man?' 'No; I am a bad man.' 'Who, then, has made all things?' 'I do not know. You have made them.' 'I cannot make a feather or a hair; much less all things. There is one who has made all things; but he dwells not in places made with hands. He fills all in all. He is Almighty. He is a Spirit. He hears, he knows, he sees all. Him we must worship. Have you ever considered this?' 'No: as the Brahmans teach, I do. After we have worshipped the golden god, the pagoda is closed; whether it walks then, I know not. If I get my rice, that is enough.' 'This the beasts do also. Are you then a beast?' 'Yes.' 'Have you no soul?' 'I do not know what it is.'—I then explained

this subject to him shortly, and said, 'I have told you who the God is whom we ought to worship. Now, if you worship not him, but a thing which he has made, is this not a grievous wrong and sin?' He seemed not to understand, and I therefore put to him this parable: 'If a king's servant were to take a stone or piece of wood, and say of it, this is my king; would such a servant do right, and would the king not punish him?' 'Yes: that is not right.' 'So is it with the great God who has made all things. If you take a stone, or a tree, or gold in His place, you commit a great crime.' 'I am ignorant. I am now in the Roman Catholic Church, and worship the mother Mary.' 'But what is she? Do you not worship her image?' 'Yes.' 'Is it not the same whether you worship an image or a figure of gold, which are both made by hands?' 'What then shall I do?'—I then told him plainly, that he and all men are sinners. He admitted that God could not make *bad* men; and attended to all I said to him. I asked him, if he really wished to know more of the way of salvation, to come again whenever he pleased. The poor man expected that I would give him some money; but I had no inclination to do this, remarking to him that with me all must work, and that idleness is destructive both to body and soul. He did not speak nor understand much Tamul, but Gentu; and our English schoolmaster interpreted.

"*July* 22.—The catechist, having this afternoon visited the Christians of Dr Rottler's congregation at Royapuram, returned with no pleasing report. It is usual with them to be idle, and to make vain excuses when remonstrated with, and advised how to procure their bread in this world. They are in very poor and distressing circumstances; but, rather than labour, they hunger. I have hitherto done what I could in order to help them, by giving the women some work to do, and so showing them the way to make a maintenance. But as soon as I dropped the payment, and advised them to go on and find work for themselves elsewhere, praying for a blessing from the Almighty, they left off labouring. A man who accompanied the catechist on his way home, said, 'You care

for the food of our souls; you must likewise care for our bodies.'" *

The following is an instance of the strong hold which the system of caste has upon the Hindu mind, and may be interesting to those unacquainted with the civil and religious state of India:—

"*July* 29.—A parent in Dr Rottler's congregation, whose little girl attends our school, sent the child with the schoolmaster to get from me something for her support. Knowing the pecuniary circumstances of the parent, I was not at all inclined to give money to the child, but told the servant to give her some rice for dinner. After they had gone to the kitchen for the purpose, they soon returned with the information that the child would not eat. I asked her why? She said that the rice was prepared by the cook, who is a Paria! I spoke to her of the folly of this conduct, and, sending for the rice into my room, placed it before the child, first took a little of it myself, and advised her also to eat, or she would get nothing else. After much persuasion, and by the schoolmaster's assistance, she at last eat.†

"In a Tamul MS. of heathen morals (the 'Justice of this World') I find the following passage:—'Have no communion with (or, do not approach) those who are of an inferior rank.'

* The notion, that the missionary should care as much for the temporal as for the spiritual welfare of the converts, has been too common in South India.

† We witnessed, many years after, conduct quite different from that just described, in a native Christian in Tinnevelly. It became Mr Rhenius's habit, for it was quite necessary, to have a few hours of the day to himself, in which no one, except in urgent cases, was allowed to see him. Once, as he was at dinner, an old native Christian, who when a heathen would have abominated any thing in the shape of food cooked by a Paria, came in and wanted to speak. On finding it was a matter which did not require immediate attention, Mr Rhenius put a quantity of curry and rice into a plate, took it out with him into the veranda, and set it down on the ground, saying, "Now, my friend, you can eat this while we are at dinner." The man, whether taken by surprise, or from a feeling of real gratitude for the kindness intended, quietly seated himself, and discussed the contents of the dish.

Does this not confirm what I wrote yesterday on the subject of caste? Another curious passage is this:—

"'Do not lessen the hire of the five following persons, according to what God saith:—the washerman, the barber, the teacher, the midwife, and the physician. Otherwise you will fare ill when Emen (the god of death) comes.'

"*Nov.* 5.—We enjoyed the sacrament to-day, and administered it for the first time in Tamul to a few who had desired to partake with us, and with whose conduct, as far as I can see, I cannot but be satisfied, and whose belief in the Saviour seems not to be mere talking. There were but four of them. I had spoken with them before on this important matter, and had yesterday a preparatory meeting with them.* I trust that the particular remembrance of the Lord's death for us poor sinners will prove a blessing to us all, for the strengthening of our faith in him, and for the lively hope of eternal life.

"*Nov.* 6.—In the afternoon I had a visit from a Guru,† attended by four servants and one of his disciples. He is the superior of all those, in the whole of this district, who worship Siva,‡ and is next to the chief Guru, who resides in Bengal. He made the usual compliments, and we soon entered on religious topics, when I had opportunity to relate to them shortly the state of man's heart by nature, the necessity of salvation, and the manner in which God himself had brought it about. He seemed to be fully convinced, and they were all very attentive. At last I asked what he had to say to all this. He replied, 'What shall I say? You speak the word of God and of truth.' I then said, that, by a parable which the Lord Jesus had spoken, I would tell them what they had to do; and explained to them the parable of the prodigal son, with which they were much pleased, and said, 'True!' I offered him a

* We cannot tell whether these were converts of Mr Rhenius's. We rather think they were members who had been in connexion with Dr Rottler's congregation, but, from local or other circumstances, were induced to attend upon Mr Rhenius's ministry.

† A priest: originally, the priest or father-confessor of a *family*.

‡ One of the Hindu trinity—Brahmá, Vishnu, and Siva—of whom more hereafter.

New Testament, which, though he could not himself read Tamul, one of his people might read to him, and he willingly accepted it: to two others present I gave Tamul tracts, which he allowed them to receive. At last, on his expressing a desire to come again and converse on these subjects, I invited them to come every week thrice, on Monday, Wednesday, and Friday morning, which I had already fixed for the particular instruction of the heathen; and told them that, if he and his disciples chose, they might come, and I would gladly converse with them, and teach them the word of God. He gladly agreed to this proposal. Christian, the reader,* had formerly a conversation with him in his dwelling, and the present visit was the consequence. If I had not already had so many evidences of the hypocrisy of the natives, I might well have hailed such events with joy; but I have justly become diffident, and must wait for further proofs which this man will give, either of his sincerity or the contrary. However, this serves to encourage my hope, and incites our hearty prayers. I could not but point out to him the great obligation which lies upon him as a teacher:—if he acknowledges the truth, and yet continues to delude the people by vain and superstitious dogmas, how great will be his responsibility, and the judgment which he brings upon himself! On the contrary, if he should step forward and teach the truth, how great will be his happiness!

"We had a meeting this evening at Mr Thompson's with Dr Rottler, on the revision of the old version of the Tamul Testament, which the Bible Society at Calcutta have resolved to reprint immediately. We shall, therefore, begin with it as soon as possible; and may the Lord strengthen me and guide me in this important undertaking."

We have seen that the resolutions which were taken respecting the distinction of caste in the schools, were expected to lead to the withdrawal of many scholars. Besides this, the introduction of portions of Scripture as reading lessons, and the required committal to memory of the Ten Commandments,

* A native Christian employed in reading tracts in the streets, and otherwise in bringing people to seek intercourse with the missionary.

occasioned great falling off for some time in the number of boys. For several months before and after the following date, the journal principally refers to the difficulties experienced in the management and establishment of schools, and the frequent visits which Mr Rhenius made to them for the purpose, not only of catechising the scholars, but also of attracting the heathen to Christian instruction. The reader will find hereafter some details respecting the schools; and the following entry will show what shifts the parents and children employed in order to excuse their non-attendance:—

"*Nov.* 8.—I finished to-day the examination of the school, and heard likewise another reason for many children not coming to school, which is, that the parents think their children get sick by coming into this garden, where they suppose the devil has specially his work. Those who had alleged this were Roman Catholics. A heathen boy had said that he always gets a headach when he pronounces the word Parábaran, the Tamul for God.—May they be delivered from this bondage of Satan!

"*Nov.* 15.—Assisted by an intelligent *Munshi*,* I began to-day the revision of the Tamul Old Testament."

It was exactly a century before this date that Ziegenbalg, the Danish missionary, published at Tranquebar his translation of the New Testament into Tamul: the Old, which was completed by one of his surviving colleagues, was printed in the year 1727.

At a later period Mr Fabricius published a revised edition of the Scriptures; and it was this edition that had been in use before Mr Rhenius came to India. In it there was much that required alteration, and it was desirable that at least a revision of it should be made. This duty now devolved on Mr Rhenius, who eventually, as will be seen in the course of the Memoir, was obliged to make a new translation instead of a mere revision. It cannot be supposed, notwithstanding the talent he evinced in the acquisition of the language, that a

* Teacher or professor of languages.

residence in India of only a year and a half should have rendered him quite competent for so important a work. But it should be stated that it was only *begun* by him thus early. It was twelve years before his version of the New Testament was printed; and at his death, after a residence of four-and-twenty years in India, the Old Testament was left unfinished. The consideration of which circumstance will serve to show that his Tamul translation was not the work of ignorance or inexperience, although its commencement may appear to have been somewhat rash and premature. Of this translation, however, it is unnecessary to say more here, as we shall have occasion to refer to it again.

CHAPTER III.

1816.—HINDUISM.—BRAHMÁ, VISHNU, AND SIVA.—THE LINGÁYITS, OR LINGATÁR.—THE GURU.—A DIFFICULT CASE.—OPPOSITION FROM THE HEATHEN.—THE SCHOOLBOY AND GODDESS.—THE PHILOSOPHICAL POETESS AVVAR.

VERY few are unacquainted with the fact, that the religion of the Hindus proceeded primarily on the doctrine that there is one God—a Supreme Being, who fills all in all. The gorgeous system of idolatry that has for so many ages prevailed in India, is but a stupendous fabric of hay and stubble, which, through the ignorance of the builders, has been raised on foundations, themselves laid in truth, and is destined to fall with a mighty crash, when the trumpet of the gospel shall once have been sounded through the entire length and breadth of that land. It is when men have sought out to themselves "many inventions," that they forget even that which they once knew; and by superinducing fable upon truth, and mystery upon knowledge, blind their own understandings, harden their hearts, and sink into ignorance and fanaticism. But still, ever and anon, has a ray of hope and light broken through the thickening darkness of successive ages; and men, more knowing or more honest than their fellows, have stood out to view as gifted with superior intellect, willing to rescue their brethren from the thraldom, at least, of the superstition which degrades their nation, and ready to assert the freedom of the human mind. Vain and impotent as, for the most part, have been these attempts at reforming the religious systems of India, they may serve to show to us, and also to the Hindus, the very weakness of their unsatisfying idolatry, and the utter helplessness of man's wisdom, when unassisted and unsanctified by the influence of that Spirit, "without whom nothing is strong, nothing is holy."

It had been the primeval doctrine that God is one—that he is a spirit, the Supreme Spirit—and that He only is to be

worshipped. But as men "did not like to retain God in their knowledge," the Hindus also gradually forgot even this first element of all religion, and turned themselves to the created objects around them. Deeming the Supreme to be beyond the boundary of their comprehension, they began to adore his creatures; and thus, as time advanced, their comparatively pure worship of the sun and heavens became loaded with the absurdities of a most frivolous religion, and was at length defiled and debased by obscene and cruel rites. Such monstrous doctrine and contemptible idolatry could not but excite the indignation of some; while others, either perplexed by the existing incongruities, or seeking their own gain in the credulity of their neighbours, diverged into other schemes and systems of religion, which in some respects differed from the older ones, but were seldom less profane or less foolish. And thus, there have been Hindu sages, one class of whom, after their wisdom, sought to restore to the Deity the honour which had been withheld from him, and to introduce a purer and more spiritual worship,—that at least which was required in the earliest age; while a second class, taking advantage of the times, secured their own selfish ends by the folly and ruin of others.

But whilst, with the single exception of a sect of infidels, it will not even now be denied by the most illiterate native of the whole peninsula that there is one First Cause, greater and higher than all others; yet such is the opinion formed respecting his qualities, that, as far as men are concerned, a total ignorance regarding him might, without any dangerous consequences, have covered the face of the whole earth. Among the Hindus, the Supreme First Cause "is for the most part defined by negatives. He is incorporeal, immaterial, invisible, unborn, uncreated, without beginning or end; he is illimitable, inscrutable, inappreciable by the senses, inapprehensible by the understanding, at least until that is freed from the film of mortal blindness; he is devoid of all attributes, or has that only of perfect purity; he is unaffected by emotions; he is perfect tranquillity, and is susceptible, therefore, of no interest in the acts of man or the administration of the affairs of the universe. These are the most generally adopted sentiments, and con-

formably to them no temples are erected, no prayers are even addressed to the Supreme." *

God having been thus set aside from their thoughts as incomprehensible, and therefore not in himself an object of adoration, they began to personify the energies which he puts forth upon animate and inanimate being. He creates and preserves, and he destroys but to create anew. These are the three actions which, as regards the universe, manifest the existence of a Supreme Being; and these were personified under the names of *Brahmá*, *Vishnu*, and *Siva*—the creator, the preserver, the regenerator. What was at first probably but an allegory or metaphor, became afterwards the object of serious worship; and although in the Védas, the oldest and most sacred of the Hindu writings, there is but little more than the names of Brahmá, Vishnu, and Siva mentioned, "it is doubtful how far any definite figures, any images of them, any temples for them, any worship of them, formed part of the ancient religion." †

Of these three gods, frequent mention will probably be made in other passages of this Memoir, when we shall take occasion to add a few explanatory notes. At present we shall say very little of Brahmá and Vishnu; but as we are about to quote from Mr Rhenius's journal the history of a high priest of Siva, it may not be amiss to mention a few particulars regarding the worship of this god. Of Brahmá it may be stated, that the learned in Oriental literature agree in doubting whether he was ever worshipped as God; and of Vishnu, that he is a far more popular divinity than Siva. Vishnu and Siva, then, share between them the worship of the millions of India, not so much in their own names and persons, as in other numberless forms and names, which the superstitious fancies of the people have bestowed upon them.

Siva is the rival of Vishnu, and, as has already been mentioned, has not an equal number of followers. He is worship-

* Professor H. Wilson's "Lectures on the Religious Practices and Opinions of the Hindus," p. 45.

† Professor H. Wilson's Lectures, p. 21.

ped under one form only, that of the *Linga* or *Phallus*;* Vishnu, under the several descents or incarnations which he is said to have made upon this lower world as a hero, a cowherd, &c. "The adoration of the forms of Siva or Vishnu is advocated, not upon the original principle, that worship addressed to them is virtually addressed to the Supreme, they being merely representations of his power, but upon the novel doctrine, that one or other of them is himself the Supreme; and not only this, but, in the true spirit of pantheism, that he is all things. This is asserted of Siva by the Saivas, of Vishnu by the Vaishnavas."†

The Saivas and Vaishnavas, therefore, were opposing sects; and to this day the great body of the Hindus are ranged in opposition among themselves, some glorying in Vishnu, and

* Respecting the phallic emblem and its worship, Professor Wilson holds the following sentiments:—"It has no hold upon their affections, it is not interwoven with their amusements, nor must it be imagined that it offers any stimulus to impure passions. The emblem—a plain column of stone, or sometimes a cone of plastic mud—suggests no offensive ideas. The people call it Siva, or Mahadèva, and there's an end. They leave to Europeans speculations as to its symbolical purport. It is enough for them that it is an image, to which they make a prostration, or to which they cast a few flowers. There are no secret rites, no mysterious orgies celebrated in its honour."—Lectures, p. 22.

† "Lectures," p. 24.—In corroboration of this, we may here present a passage, a translation from the Tamul, in which the superiority of Siva is asserted, not over Vishnu only, but also over Brahmá. It refers to the potency of the *Sakkaram*—a certain sacred utensil—and to the efficacy of the prayers uttered during the use of the Sakkaram in the process of invoking a deity into an idol of gold, silver, or stone. The passage runs thus; it is Siva who speaks—"Whosoever adores the divinity with this our Sakkaram, will conquer the three cities,‡ and will receive power to create all worlds. Moreover, he will receive bliss, and other benefits, which none else can obtain. In the beginning, the god Brahmá himself received his power to create the world, by praying with this Sakkaram; by it also does the god Vishnu receive power to preserve the worlds. Therefore, there is nothing equal to this Sakkaram."

‡ These belong to Siva, and are quite impregnable by the attacks either of gods or men. They are not on earth: no one has seen them. They are called *Tiru Param*, "The Holy Residence."

some in Siva. At one time, the contests between the rival parties were violent and protracted; and their origin is narrated by the learned Orientalist, who has already been quoted, in the following terms:—"When the Buddhists, whom all parties considered heterodox, were expelled, their enemies began to quarrel amongst themselves; and in the eighth or ninth century a reformer, named Sankara Achárya, is celebrated for having refuted and suppressed a variety of unorthodox professors, and established the preferential worship of Siva. He instituted, in support of his doctrines, an order of mendicants which still subsists; and he is, in an especial manner, regarded as the founder of a system of belief adhered to by Brahmans of learning, particularly in the south of India. The triumph that he obtained for the deity he patronised, did not long survive him. Early in the eleventh century, Ramanuja, a follower of Vishnu, undertook to depose Siva and set up his own divinity, not only in the belief of the people, but in the more substantial benefits of temples and endowments."*

The followers of Vishnu, who had thus triumphed, did not, however, enjoy their victory in ease. The Saivas in South India, under the new name of Lingáyits or Lingatár, again made head against their opponents, and the mutual hatred led to violence and bloodshed. These feuds were quelled by the irruption of the Muhammadans; but the sect still remains, and consists of considerable numbers. "In the south," says Professor Wilson, "the worship of the Linga gives a name and a principle of combination to a particular sect—the Jangamas or Lingáyits, whose chief priests are Pariahs, outcasts—although the votaries include Brahmans, and Brahmans are in some of the temples ministering priests under a Pariah pontiff."†

It is to a high priest, then, of these Lingáyits, or Lingatár, that many passages of the journal here subjoined refer.

"*January* 19, 1816.—The Guru, mentioned Nov. 6th, last year, visited me again. During this interval I had heard occasionally some satisfactory accounts of him from Christian

* Lectures, p. 27. † Lectures, p. 21.

the reader, who every week had seen and conversed with him. He expressed great joy in seeing me again, and according to their custom presented me with two limes, and warmly pressed my hands. I was just explaining to a number of the elder boys of the school, the 21st chapter of St Matthew; and as I had not yet finished, I requested him to sit down near me until I had done; and he and his attendants attentively listened to the lecture. I then went with him into my room, where he expressed to me the desire he had long felt to see me again, but that he had been prevented by several circumstances. He had, however, made good use of the book I had given him the last time I met with him, learning more and more of the truth. We then kept up a long conversation, with which he was much pleased. He begged more earnestly than before for leave to come hither, and converse with me on several points. I gave it to him gladly, and expressed my desire to see him in his house. He consented, and said, that 'he wished we should be more and more united, and be in one place.' He afterwards took, what I may call, an affectionate leave. One of his disciples requested for a Tamul New Testament; and, in the presence of his master, expressed a great desire to be more acquainted with the truth, and to come to me for information. I afterwards heard from the Catechist, that, when leaving our house, the Guru had expressly told that man not to be negligent in applying for instruction to me; 'for,' said he, 'he is the Guru, and if you don't listen to him, you will not understand the book.' I mention this to show the mind of the man. He is evidently much more humble than formerly. Our house is the first European house, I understand, which he has entered; for the high caste Hindus count it unclean; and if they do enter, they are obliged to purify themselves by washing—but as the Catechist informed me, he has not done it since he saw me the former time, which is about two months ago. He has a venerable and amiable deportment. His dress is a red cloth, with a pointed turban made of red velvet, and ornamented with stars of gold. A white, well-cut beard heightens the respectability of his appearance.—We have to be silent and to wait, watching what the Lord may be pleased to do.

"*February* 20.—The Missionary brethren at Tanjore, Trichinopoly, and Tranquebar, have returned the sheets of the corrected Tamul Old Testament which we had sent for examination. But not a little to our surprise, though from peculiar circumstances we were not wholly unprepared for such a result, they all disapprove of the corrections made, and use strong expressions against such a revision. This reduces me to the unpleasant necessity of enlarging upon the reasons for the revision, and showing that the brethren proceed on insufficient principles in rejecting it, and preferring the old one.

"*March* 7.—I was this day married to Miss Anne van Someren, by the Rev. Mr Vaughan. May the Lord bless us, and make our joint missionary labours prosperous!

"*March* 15.—I had the pleasure of seeing the Guru in his habitation at Vepery. He was previously informed of my intention, and when I arrived I was received in a very friendly manner. Several of his people were assembled, to the number of twenty-five persons. We soon entered on religious subjects, and at the close I read to them the 2d chapter of the Acts, accompanying it with a few explanatory observations and practical remarks. As far as I could observe, both he and several of those with him were very attentive. At last he twined a garland of flowers round my neck and arms, as a token of civility and honour. To the Catechist and Christian, who were present, he likewise gave a garland and betel-nut.* All this he did in the midst of the heathen, his disciples. I requested him to see me next Monday, because I wished to go with him through some chapters of the corrected Tamul Old Testament; to this he readily consented.

"*March* 16.—I was told by the Catechist that he and Christian, the reader, had staid yesterday with the Guru till after ten o'clock, and that they went with him into his other house, where a supper was prepared for them in a room to which no person has access, and which is a consecrated one, having within it an idol of Supramannian.† They supped at the side of this idol;

* A nut eaten together with the leaves of the betel-plant.

† A son of Siva, worshipped by the Saivas.

and the Guru had no objections to their previously asking a blessing, as Christians do.

" *March* 17, Sunday.—Our morning service was pretty well attended.

" *March* 18.—In consequence of my invitation, the Guru was here to-day, attended by another respectable heathen. I read to them a few chapters of the corrected Tamul Old Testament, in order to ascertain whether it would be intelligible to the natives. I had the satisfaction to find that they were perfectly satisfied with its style, and preferred this version to the old one, which, they said, was not so clear and intelligible. I mixed the reading of the chapters with a few observations, which they willingly heard. The Guru, I understand, has much to contend against, on account of the conduct he has recently assumed. They say that the Sivapatti (religion or sect of Siva) will now cease. May the Lord strengthen him to overcome all temptations!

" *June* 10.—The Guru was here again; when we conversed a little more at large upon his last declaration. I questioned him particularly about the celebrated monk he mentioned as having taught him wisdom to know the Most High, and as living entirely abstracted from the world and idolatry, staring daily at the sun with bare eyes, and meditating on the only true God—whether what he had taught him was right.* He said that there was no difference between what he had told him, and what was in our Bible. To my question, whether that man had a New Testament, he said, 'No.' I perceived from all this that the conversation had related only to the doctrine of the existence of *one God.* I therefore took occasion to state to him quite clearly, that although the Scripture teaches this, yet that this was not the grand object which the Lord, and those whom he sends to the people, have in view. For that there is *one God* has been known to all nations, and every where there have been persons who have spurned idolatry, and have been convinced, from the very works of creation, that there is but one God. But the chief concern is 'how to be saved, and

* This refers to a conversation which we are unable to supply.

be the friends of that God.' This is what we specially preach to them; and we strive that *Christ*, the eternal Son of God, may be received by them. These good tidings were not, and are not generally known—they are a mystery to all, except to those to whom the Gospel is sent. He fully agreed in this, and heard with satisfaction the reading of the last part of the 1st chapter of Colossians. It is here to be understood that their proper Védam, (or Bible,) speaks of the only true God very much in the same strain as our Scriptures. A Brahman,* at Calcutta, lately published a little work holding similar views, called 'Extracts from the Vedanta.'

"*June* 14.—The Guru was here to-day. Yesterday he sent me word by Christian to pray for him. The latter had found at the other's house about twenty respectable persons, his disciples, questioning him about his intimacy with me. This led Christian to enter into a discussion with them about true and false ministers; and the Guru did not hesitate to give the weight of his testimony to what was thus said on the subject, according to Christian views. To-day the Guru was present at the New Testament lecture, which I have on Fridays with the first class in the school; he had attended also last Friday. He told me to-day with great feeling, that the people had now become acquainted with his proceedings, and most persons, he said, *like* them. 'Some murmur against me: these are bad men, and very probably will spread false reports about me; if you, therefore, hear any ill of me, please to speak freely with me on the points, and I shall inform you of the truth.' It appears that, by these very discussions and rumours, his mind becomes more free and bold to come openly forward; and I trust it will not be long before, through the Lord's mercy, he formally renounces heathenism. He condemns it in strong terms, and repeats his desire that I may be one with him, his teacher, his brother, his friend. 'Already, ten or twelve years ago,' said he, 'it was my prayer to God to send a person with whom, for my soul's affairs, I might thus be united. I believe it is now fulfilled in you.'

* The well-known Rám Mohan Rái.

"*June* 24.—The Guru informed me to-day of the answer he had received from Government to his request, (already mentioned.)* They will have nothing to do with it. I partly expected this, and for various reasons I am glad that it is so, since it appears that the Guru wishes to unite with it the spiritual good of the persons concerned; but this, I am afraid, would be greatly hindered if the matter were in the hands of Government. I told him all this before, but thought I would let him do as he pleased. He now asks me what to do, and will do nothing without me. I asked what he intended doing. To this he answered, 'I think you and I might make a journey, assemble the people, examine into their reasons, and thus take an opportunity of making known to them the truth.' I asked, 'are there many Lingatár here at Madras?' He said there were. 'Well, then, we ought to begin with this place.' 'Yes,' he said, 'we shall.' I then remarked that, with their idolatrous customs, and the transactions he has with the heathen on account of their rites, &c., I can have nothing to do: and begged him to give me his present intentions and wishes in writing, and I would examine them, and then confer with him farther on Friday.

"*June* 27.—The Guru brought me to-day his memorandum of what he was going to do. But the contents were different from what I expected, and modified a little my good opinion of him. I felt uneasy. His letter was full of veneration for his heathenish sect, and void of expressions about his faith in the gospel, but contained only a request to get him palankeens and servants, &c., to enable him to carry on the business of Chief Priest. I could hardly reconcile these things: but still was comforted in the belief that, as he is not able to write (Tamul) himself, he has been obliged to dictate to his heathen attendants, and so probably was cautious in what he said. I requested him to come again next day, when I would tell him my mind on the subject.

"*June* 28.—The Guru came, attended only by his son, and, after the common salutations, began to express his fear lest his letter of yesterday should have raised doubts in my mind. He

* About some dispute between him and others.

explained to me what I thought to have been the reason of his writing in that manner, and gave me another paper, which I believe he has secretly dictated to his son. This letter is of a different stamp. Though in it he says the same things respecting his sect, yet he does not omit to say that their books are not to be compared with our Scriptures, and that he has found the former to be of no benefit to him.

"As I wished to have nothing to do with his money affairs, which are only, or chiefly, about payments for their idolatrous rites, and which would of course cease by their becoming Christians, it occurred to me to put to him some definite questions. 1. Whether his chief intention in all this was, to bring the knowledge of the truth among his deluded people? He answered, 'Yes.' 2. Whether he for himself heartily acknowledged that all those rites and ceremonies, which his sect observed, were sinful in the sight of Him who made heaven and earth? He replied, 'Yes.' 3. Whether he had really found rest in the gospel of Jesus, and acknowledged Him to be the Lord and Saviour of his soul? 'Yes.' On perceiving from the above queries that I yet had doubts concerning him, and from a suspicion that they had been in part occasioned by his former letter, he adverted to it with a smile, saying, that these points were no longer *questions* with him. I then urged him entirely to abandon the money business, and to attend chiefly to the saving of his own soul, and to publishing the truth among his disciples. For this second purpose he should endeavour to collect his people at every place, where I would attend him, and to explain to them the nature of what they have *served* hitherto, and in what darkness and superstition they have been lying; after which I would lay open to them the way of salvation, and then they might choose. With what feelings he received this, I cannot accurately say; his features did not alter remarkably; he seemed to be willing. We then separated, and, with a few observations, I earnestly requested him to lay the matter before God.

"*July* 12.—The Guru, in answer to my question whether he had considered the subject, said he had; and related rather a curious dream he had had after leaving me. He sat at home contemplating, and fell into a slumber, when he saw their

heathenish baptismal chair placed before him, in the company of a few other persons: and, behold, a white man came and ran away with it! Surprised at this, he cried out, 'a white man has taken the chair away:' and the dream was to him so lively, that he actually cried aloud these words, so that his people heard him, and came to ask what he wanted. On awaking, however, he said nothing to them. In the course of the conversation, I again pressed him entirely to abandon the scheme of collecting the money from the Lingatár, especially because that money is for the most part derived from their idolatrous rites; for which he says he has no attachment, and which certainly cannot please God, as he himself admits. He might secure his own estates, and then leave the rest. All this he said he would do. At last he asked me what it was I really thought he should now do. I could not but repeat my wish that he should step forward and openly receive baptism, and become a Christian teacher to his people. To this he answered neither yes nor no, but left me with a vague sort of consent.

"I was astonished to hear to-day, from himself, that he was already eighty-five years of age. His appearance, however, with the exception of his gray hair, allows him only fifty years.

"*Aug.* 20.—The Guru visited me again. He expressed much joy on seeing me once more. His absence was occasioned by business which he had at some distance among his disciples. He attended to the catechetical instruction which I happened to be giving to a Roman Catholic, who wishes to be received into the Protestant Church. After that, we conversed on several subjects. He still continues his expressions of desire to be of one mind with me; because I teach the way of truth and salvation—the word of the only true God. His whole sect is acquainted with his views. When he passes through the streets of Madras, on his way hither, the people very commonly say, 'There he goes again to the Padrè,' (or European minister.) I asked him, 'Do you still read, or have read to you, the Word of God?' 'Certainly,' said he: 'how can I be without it?' To my question, whether he had reflected on what I had told him in our last conversation, he answered, 'Yes —how could I forget your words? they sink deep into my

heart.' Before openly receiving Christianity, he wishes to go to Combaganur, where there is one of his convents, in order to settle a matter there; because one of his sect pretends that the convent and its adjoining lands are his. He much wishes me to accompany him on this journey, to help him to judge among the people of his sect, and to give them instruction. I asked whether, at the places on the road, he had numbers of his people? He said, 'Yes.' I added, that if I journeyed with him, I should make it my chief business to preach the gospel to the people assembled. He perfectly agreed to this, and expressed a wish for it. I told him to determine on this point for himself, and I should also consider it.

"By this conversation I have again been a little cheered, and partly freed from the apprehensions I had respecting him. It would be remarkable, indeed, if we travelled together, to proclaim the word of salvation to the vast number of his people, whom he has hitherto suffered to lie in ignorance. I have often told him to become a true Guru to them. He needs not to change his office, but the object of it; and how great will be his responsibility, if, knowing the truth, he should leave his people in ignorance! Perhaps, by the Lord's mercy, he has not lost sight of this, and wishes to do what he can. As the catechist afterwards told me, he will even defray my travelling expenses, and he had stated that his design is really to instruct his followers. At Perálam, another of his convents, not very far from the former, he wishes, as he told me himself, to establish a school through my influence. He had a visit lately from one of his under clergy, from a distance; to whom he had spoken freely upon religious truth, shown him the New Testament I had given, and read it to him. He intended to bring him with him, but was prevented. Hope would say, 'Glorious times are coming;' and we might perhaps exult in the prospect. But another voice suggests, 'Be still, watchful, and patient.'

"*Sept.* 4.—I saw the Guru to-day. Our conversation was on various subjects. I requested him particularly to give me some information about the baptism, or rather consecration of his followers, which he did very freely. There is a sort of

square bench with four seats, one in each corner, and a fifth seat in the middle—which are five representations. The first, towards the east, bears the name of *Revenasittar*, which name the Almighty took at the creation, when he went about as a priest instructing and consecrating the people, who now are called the *Lingatár*, and of whom the Guru is chief: *Revenasittar* is therefore among the titles of the Guru. The second, towards the south, bears the name of *Marulasittar*, a sect which is now extinct. The third, towards the north, is called *Jekóramaier*, which is likewise extinct. The fourth, towards the west, bears the name of *Panditharátrier*, which are the present Brahmans. The fifth, in the middle, represents the Almighty, from whom the four others proceeded, and on whom those four depend. When consecrating a man as a Lingatár, the Guru sits at a little distance from the seat in the west, opposite to the Revenasittar, and connected with the middle seat by a string, and at the same time in connexion with the person to be consecrated by another string. He sits at a distance towards the south; whilst another performs the proper sacrifice on the seat in the south. The prayers are repeated, and the person is invested with the *lingam*. Here the Guru said—

"'But since I received from you the consecration to all wisdom, I do not perform this ceremony myself, but order some one to do it in my presence.'

"'But how can you quietly allow these things, which you acknowledge to be without foundation, and foolish? Whether you do it yourself, or it is done by your command or permission, it still depends on you.'

"He said, in reply, that it was the custom of this world. 'I sit silently contemplating within me, and caring for my own soul.'

"'So then,' I said, 'you will leave others in ignorance, because it is the custom. If they perish in their ignorance, their blood will be required of you.'

"To aid this statement, I read to him part of Ezekiel iii., and he very readily approved of the sentiments.

"'But,' said he, 'if I were to leave off all these things at

once, the people would say, 'He has become a fool, let him go —and they would take away all my means of support.'

"'Shall we fear men more than God?' I asked; 'or honour men more than God?' and, taking up his own words about caring for his soul, I asked him what he meant by them, and pressed hard upon him to tell me plainly whether he really believed in Christ as his Redeemer. He took various ways to evade a direct answer, and, in fact, did not tell me his mind. Perhaps I was too inquisitive! The man appeared to me very mysterious in his manner; and I know that he feels he is a mystery to me; for, on former occasions, when I have questioned him on similar points to the above, thereby showing my doubts about him, he would say, with a smile, 'You do not know me yet: by-and-by you will.' Fear of man was to-day very apparent in him. He is going again for eight days into a neighbouring place; and will see me on his return."

The history of this Guru may be briefly told. He was eventually found to be a hypocrite, having only some worldly end in view, under the pretext of sanctity. After the above date his visits became fewer; but on every occasion he was invited to the profession of Christianity. So expertly did he conduct himself in his conversation; so full did he appear of his plan for inducing all, over whom he had any influence, to embrace Christianity; so many stories did he invent to show the sincerity of his intentions, that it is no wonder an inexperienced missionary should in some measure have been misled. He had related a story about his having known a missionary at Negapatam, and afterwards having frequented the instructions of a monk, to whom allusion is made in one of the preceding extracts from the Journal. We have not inserted all that refers to this Guru; and probably, as the reader now knows that he was a hypocrite, it would only be trying his patience to continue transcribing from the Journal the further notices respecting him. He once came to Mr Rhenius with a mass of documents to show that he, as the head of his sect, was entitled to lands, revenue, &c., amounting in value to several lacs of rupees.

"Now," said he, affecting to be quite one with the Christian missionary in his object, "if all my people could be instructed

in this new Védam (or religion,) here are funds for the establishment of it on a sure basis, and you and we shall share equally in the distribution and appropriation of them."

He also showed an address to Government, which he had drawn up relating to this affair; and got Mr Rhenius to correct the language of it. On the 31st December of this year, is the following notice in the Journal:—

"The Guru was here again. He had to speak of his quarrels. As if he were still very much united to me, he asked my advice as to what he should do against a person of his sect, who, though under him, had dared to take the apparatus belonging to their idolatrous worship from its place, without permission, and wished to draw away his disciples. He had already been before the magistrate, and the man has been obliged to return it. As he still had some apprehensions concerning him, he did not know whether he should prosecute him farther or not. I answered him, that upon Christian principles he should be quiet, and learn to forgive his adversaries. I have now great doubts concerning this man."

It is well that he had doubts and fears, for not very long after, he clearly discovered that the motives of the Guru, both at first and at last, were purely mercenary. The man hoped for assistance in a dispute which had been pending between himself and another Guru, who laid equal claim to the revenues, &c., of the Lingatár. Besides this grand quarrel, there were, it appears, several minor ones; and it was for the prosperous termination of these that he thought a missionary's name and influence would be desirable.

Yet it does seem strange that for more than two years—for all this time did he pay his visits—he should have succeeded frequently in persuading Mr Rhenius to believe that there was something good in his heart, in the midst of apparent inconsistencies. It is true that the Guru seemed to be afraid of others, and professed, on that account, to refrain from a public avowal of Christianity; and it was, perhaps, only right to have patience with a man who was placed in such peculiar circumstances. And it might be added, that Mr Rhenius had perhaps been dazzled by the prospect of being useful to the multitude of his

sect by his means. But the reader will also have observed, that most of the stories or conversations already given, and there are others which have not been extracted, wore a most plausible appearance, and were not unlikely to deceive one who had had only a slight personal acquaintance with the Hindu character. We might refer particularly to the dream in which the Guru had seen the white man running away with his chair of baptism—to the notice which, he said, the people around him took about his frequenting the house of the Padrè—and to the contempt which he had manifested for caste, by allowing a European to enter his house—and by himself going to the house of the Christian catechist. The reader, if he will just revert to the conversation mentioned on June 14, cannot fail to mark the depth of cunning to which the poor man must have sunk. He tells Mr Rhenius that "some murmur against him: these are bad men, and very probably will spread false reports about me; if you, therefore, hear any ill of me, please to speak freely with me on the points," &c. How well does Satan transform himself into an angel of light! How like to truth eternal may the vilest falsehood be fashioned!

But, besides the means of deception just noticed, we have to add that which must undoubtedly have been the most efficient of all. A Christian, mentioned in the foregoing diary under the name of "Christian the reader," and who was for two or three years a catechist, or religious instructor, under the Missionary's superintendence, was in secret league with the heathen Guru! This man, doubtless, had supplied him with the cant expressions of admiration for Christianity, and the accounts of his early intercourse with the Christian monk in the south, as well as with the pretty stories about his influence among his sect, who, he had said, were regretting that they should have to forsake the religion of their fathers. It may well be imagined how surprised and grieved Mr Rhenius was, when this complicated deceit was traced out to the cupidity of a man who called himself a Christian, and had sold himself for gain to a heathen! He writes on this subject,—

"*Dec.* 19, (1817.)—The folly, the perverseness and obduracy of the heathen, together with the scandalous conduct of

native Christians, and the discord amongst them; the apparent unprofitableness with which the word of God has been hitherto preached;—the masterly hypocrisy which fills the land, and which disappoints you even where you had the best hopes—much oppressed my spirits, and the burden seemed too heavy: so that I wished to go out of the way for some time, to draw fresh strength and comfort in private devotion and meditation.

"*Dec.* 31.—During the week I have had a strict examination into the accusations against Christian; and, alas! I have found most of them true, and himself hardened to the utmost—guilty of lies, deceit, and hypocrisy. The brethren Schmid * united with me to day in considering his case, when we could not but judge him an improper member of the congregation, unfit to be an elder or reader. It was a sorrowful transaction, but necessary for the good of others, and for his own good."

With respect to the Guru, Christian confessed that he had had an iniquitous connexion with him, even before Mr Rhenius came to Madras; that on his arrival he had told the Guru, that, through Mr R., he could procure for him the establishment as head of the Lingatár: he also admitted that he had always spoken of the Guru as one who was earnestly seeking the word of God, although he knew that the money affair was his principal object. He acknowledged that in smaller things also he had not walked uprightly.

"Thus another year has ended, and that with peculiar and distressing trouble on every side, without amongst the heathen, within in the congregation. If we had not those exceedingly great and precious promises—if we had not the love of Christ constraining us—if we had not all the other teachings of the word of God—it would be impossible to stand. But so the Lord sustains us; and we are still animated in his blessed service, knowing that his Church has always been built up in troublous times. Praises are due to our Lord—more than we

* In the course of the year the Rev. Messrs Deocar and Bernard Schmid had arrived at Madras as missionaries to the heathen.

can give—for the mercies he has showered upon us during the year—for all the guidance and direction he has given—for all the forbearance he has manifested towards us."

It will be seen that, in order to give the whole story in connexion, the regular progress of the Journal has not been observed. It remains to be said that Christian attempted several times to show contrition for his past offences, in the hope that he should be reinstated in his office of teacher. Mr Rhenius could not, however, quite satisfy himself as to the man's sincerity; and after some time we read nothing of him in the Journal.

Twenty-five or thirty years ago, it was not known to the Missionary, except as he learned it from personal experience, that the natives around looked to him as a man possessed of influence with Government, or with the local authorities. He had not then the information now so common, guarding him more particularly against these tricks of the natives, and explaining the many motives which induce them to come to him. But it is not, indeed, true that Missionaries had much influence with the Government, if ever they had any. Till very lately they have been regarded by the "powers that be," more as spies or stirrers up of sedition, than as ministers of the gospel of peace. The origin, however, of the practice among the natives, which has just been alluded to, is easily to be traced. It is a fact that some of the elder Missionaries in India did, and we may believe from no wrong motives, interest themselves with the local authorities on behalf of the natives; and in a few instances their assistance or name had not been useless. And so it happened that many, with no other motive than the prospect of worldly gain, put on the cloak of religious enquiry, and thus presented themselves to the Padré. To the native it seems, and it seemed more then than now, that the single fact of a Missionary being a European, or acquainted with Europeans, is a sufficient warrant for his influence, at least in some degree, with those who are the public officers of Government. It is needless to say that they have often found themselves mistaken.

It appeared to us that it would not be void of interest to enter thus fully into the story of this Guru, and into the hypo-

critical conduct of his accomplice, the Christian. Few narratives would so well serve to lay bare the duplicity and hypocrisy of the native mind, and to exhibit the "masterly" tact with which transactions like the above are for a time most successfully conducted. We shall now resume the regular extracts from the Journal. The Missionary must be prepared for such cases as the following:—

"*June* 24, 1816.—A respectable heathen, a Gentu,* named *Latchmi*, who was, about five months ago, sent to me by Mr Mortlock, and who seemed to have strong impressions of the gospel, and who afterwards visited me frequently, but had not been with me since for four months, came again to-day. He said that his father-in-law and other relations had become milder towards him, although he had openly avowed his dislike of their evil customs, and his intention of becoming a Christian. He spoke also about baptism, and asked advice as to what he was to do with his *two* wives, and whether he should be allowed as a Christian to have both, some people having told him that the minister would not permit it. In answer to my enquiries, he informed me that according to their laws, which he formerly followed in ignorance, they were both his wives, and neither the one nor the other is a concubine. The one he had married twenty years ago, the other ten years ago, and by the latter he had two children. To one of them he has proposed a divorce; but although she, as well as the other, do not incline to Christianity, they will neither of them separate from him, but will go wherever he goes."

With this request for admission into the number of catechumens, Mr Rhenius could scarcely help complying, seeing that, whether a man has two wives, or only one, it is at any rate desirable that idolatry should be forsaken and Christianity embraced. The missionary, in such cases, cannot tell the applicant, that before he thinks of professing Christianity, he must dismiss one of his wives; and yet it would be quite abhorrent from our feelings, and contrary to the genius of Christianity, freely to admit into the church individuals similarly

* Or Telugu, one of those in the northern parts of the Madras Presidency, whose language is not the Tamul but the Telugu.

situated to the man just mentioned. In fact, this is one of the greatest practical difficulties which occur to the missionary in the course of his labours; nor is it a point on which all are precisely agreed. It is plain that local circumstances must have great weight in influencing the decision which may be come to.

"*Aug.* 15.—Latchmi was again with me, and during our conversation said, 'But, sir, I am always distressed in mind about my affairs in connexion with Christianity,' &c. I told him, 'You will never have rest, so long as you remain what you are.' 'Why?' said he. 'Because you fear men more than God.' I alluded particularly to his being too much influenced by his external affairs, which hinder him from being baptized, and freely confessing the Lord, in whom he professes to believe. The answer evidently convinced him; and he said, 'Yes, sir, it is so.' After some time, he mentioned that his wives wish to be baptized on a day which is a festival day to their caste. But I told him that neither he nor his wives, nor any body else could expect to be baptized, unless they had previously gone through a regular course of instruction in the principles of the Christian religion. For this purpose they would have to learn the Ten Commandments, the Creed, &c. He consented, and said that they would begin; and he would let me know his firm resolve in a week's time.

"*Sept* 7.—A conversation with Ráyappen the catechist, and Christian the reader,* on the execution of a plan, viz. to have a public reading place at the end of our garden, to which an open space of ground adjoins, and where there is a large concourse of people. They said that the place was not suitable, on account of the small pagodas which stand just opposite and on one side, and that our being there would greatly irritate the people; and even the life of Christian would be in danger. I was rather surprised at this information, for I had formerly heard little of any opposition from the people, but rather that they were of a pliable nature. Enquiring, therefore, farther into the subject, they informed me that Christian had received

* The same man who was afterwards found to be an impostor.

very rough treatment from the people in general, both Roman Catholics and Heathen. I asked for the reason why he had never reported these, as well as other things. He answered, 'I did not like to trouble you with these, seeing that you have already enough to do: and therefore I bore them quietly.' I was of course not at all pleased with this, although he meant honestly; yet it deceived me in my opinion of the natives, and nearly excited suspicion with regard to Christian himself, for I had always been expecting opposition. He said that many of the people, as he used formerly to state, often heard him with patience, and gladly; but these, having had enough of it, soon grew cold towards him. The catechist and reader, when seeking a house to inhabit in our neighbourhood, found, that to receive a Christian was an abomination to the people. They immediately enquire, 'Are you a Christian?' As soon as the answer is in the affirmative, they refuse forthwith. Though I grieve at this, yet on one account I rejoice, for I find therein some traces of the usual way in which real Christianity has every where spread—prosperity with afflictions. I have now given the necessary directions to Christian hereafter to write down freely every such occurrence, (as we ought to share equally in afflictions and joys,) and rather to omit statements of a general kind, which are well known to us.

"*Sept.* 26.—Went to the Pagoda opposite our gate. In the porch I found the Pandáram,* whose office it is to attend, and a woman, from whom I asked permission to go in. But the Pandáram said I could not. I asked, 'Why, is not a temple for every body?' 'If you go in, it is polluted.' 'Well, if I give you money will you let me in?' He refused, and explained who the person is that is worshipped. It is a woman, whose remarkable deed is, that about seven years ago, when the water in the fort was brackish, she made it good: for this she is worshipped. I enquired, 'But who was she? was she not a human being?' 'Yes.' 'Did she not die.' 'Yes.' 'Do you then think that a creature could of itself do such a thing?' He was silent, and I explained to him to whom we should be grateful for all temporal blessings; viz. to Him who made all things.

* A Hindu ascetic or monk.

meanwhile, people began to gather around us. The porch of the Pagoda was soon filled, and the number of hearers of different classes increased to eighty or ninety, who, with a few persons at their head, seemed pleased with my conversation, and to whom I explained the way of salvation with great pleasure. At last I felt rather exhausted, it being between twelve and one o'clock, and I was obliged to leave them. The Pandáram appeared much displeased. Some people made a noise whilst I was speaking; but others bade them be silent. A Roman Catholic present interrupted me as I was mentioning the death and resurrection of the Saviour of the world, and said, (I believe out of displeasure,) 'What do these people understand?' But the heathen answered, 'We understand very well; we may teach you.'

"*Oct.* 12.—At the English school I had a curious but important conversation with the boys. Several of the tall boys not being present, I enquired after them, and the reason of their absence. Some said it was a fast-day among them, in reference to the celebration of which, they told me that the fast continues till one o'clock at noon; with the offering of cocoa-nut and rice to a certain god, called *Venkataswámi*. 'But what is the intention of this fast and offering?'

"*Boys.* The Swámi * will then do us good. In particular, he will instantly relieve us from any ill we may have in body or in mind.

"'Are you sure of that?'

"*Boys.* Yes. (With a laugh.)

"I then pointed to six or seven tall boys, and asked each, 'Well, have you experienced it?' Each answered, No.

"'That is curious enough. You hear of it, and never yourself experience such a power from the idol.'

"In the meanwhile a titter began amongst them; and one of them said, Yes, sir, I have experienced something of the kind.

"'What is it?'

"*Boy.* The day before yesterday, I had not learned the lesson from the New Testament for Friday; and I feared that you would ask me, and be angry with me for not having learned

* God.

it. I then vowed to one of our goddesses, that if she would so order it on Friday that you did not ask me my lesson, I would offer to her cocoa-nuts, &c. Now, yesterday you forgot me, and did not ask me.

" It was certainly striking, and I feared lest he and the other boys should receive a favourable impression of the great power of the goddess. I endeavoured, therefore, to counteract the disagreeable circumstance in this way.

" ' Well, what do you think you asked of the goddess—a good or a bad thing?'

" He hesitated; and I said further, ' You had been idle or negligent, and had not learned a good thing.' The boy confessed this.

" ' Well, then, you asked the goddess to confirm you in your idleness, and to leave you in ignorance; and you begged that she would act upon me for that purpose. Was that a good thing for you, or a bad one?'

" *Boy.* A bad one.

" ' Surely, then, she cannot be a good goddess, for she confirms you in evil; and therefore you vowed or prayed not rightly.'

" *Boy.* True.

" ' As to my having overlooked you yesterday, the reason of it was not she; but, as you all saw, I had several other people to whom I spoke at the same hour; and by this my mind was confused, and so it happened that I did not ask you. But do you think you are bound to fulfil your vow?'

" *Boy.* Yes.

" I then endeavoured to relieve him from this, showing him that if by ignorance we vow an evil thing—a vow to Satan, for instance—and if we afterwards see that it is evil, we are not bound to fulfil it. This seemed plain to him; and I told him to consider matters more fully, and tell me next Monday whether he had made the offering or not. I also advised him to pray to the only true God under such circumstances; and they all thought this was better.—It was really singular that I overlooked him, for I am in the habit of asking every boy; but, as above mentioned, I had just at that time some other employment which disturbed my mind. I pray the Lord to bless the

pains taken to convince them of their darkness and ignorance.

"*Nov.* 8.—While at breakfast, a high Brahman, who goes about the streets on an elephant in great state, was announced. He soon came in with a large number of attendants: there were about thirty or forty heathen. After the usual salutations, which are in general full of flattery, I took an opportunity to discourse on matters which are most important to them and me—the depravity of mankind, and the way of salvation. I read to him the forcible description of human depravity in Romans iii., and afterwards the third chapter of Genesis, to which he himself gave occasion, by saying that the Creator of men and of beasts was not the same. We touched also on the metempsychosis. They were all sufficiently attentive. The Brahman seemed much pleased, and confessed that none had told him such things before. At last he accepted a Tamul New Testament from me, which, though he himself cannot read, he will get some Tamulians to read to him in his *Madam*.* After a conversation of about an hour and a half, I dismissed them, having had the satisfaction of preaching the unsearchable riches of Christ to another assembly of heathen. May He himself graciously bless the word! I requested the Brahman to come as often as he pleased. We exchanged also our names. His is, Yókya Náráyana Swámi. I have heard of this man before. He is reported to be a drunkard, and to lead a bad life in other respects. He collects a vast sum of money from the people of Madras for various purposes. His elephant stood at the gate of our garden.

"*Nov.* 9.—This morning my Munshi came as usual for the correction of the Tamul Old Testament. He afterwards began to talk about the Brahman who was here yesterday morning, as he had heard the conversation. He mentioned that I should have attacked him differently, and should have disputed with him on the foolish things which he, as a Brahman, is in the habit of practising. Not knowing that I was acquainted with their heathen usages, he said he would gladly

* The college or convent of a religious sect.

speak with me about them, and tell me every thing. In this way only, he said, I could bring them to silence. I mention this, only because the Munshi is himself a heathen. Soon after, another respectable Brahman, a friend of his, came in, and asked for a copy of the Scriptures in Telugu. I had none; for there is no complete edition printed, and the single copy of St Matthew which I have is in daily use. He inquired very much respecting it; and I have lent it to him for a week. He then sat down, and we had a long conversation, for about two hours, on various things pertaining to the true religion. The Munshi had been mentioning to me a Telugu verse, in which he showed me the pride of the Brahmans, and which says that the Brahmans are gods, viz.:—

'All things, all worlds, in the Mantram* dwell;
The Mantram is the Brahman's; the Brahman is our god.'

"I asked the Brahman whether he believed that to be true? He said, it is so written in the *Sástram*,† but he does not believe it. He was the first Brahman whom I have found to understand Sanscrit in the Dévanágari character.

"*Nov.* 11.—The Brahman to whom I lent the gospel of St Matthew in Telugu, returned it last night, and told me that it was a very fine book. He was able to recite several passages from memory.

"Here was a case which shows how careful translators should be. He had read the passage, 'O generation of vipers.' There being no particle to show that they to whom the Lord spoke were only *like*, or *as* a generation of vipers, he had understood that those people were really such!

* *Mantram* signifies prayer, charm, or incantation. The Vedas were originally for the study of the three highest castes; but as parts of them were peculiarly the property of the sacred Brahman, and could not be uttered in the presence of the vulgar, and as the two other castes are almost extinct, the Mantram, or potent prayer or charm, was supposed to constitute the Brahman a deity. The awe with which these prayers (or curses) of the Brahman were regarded, probably led to the saying, "all things, all worlds, in the Mantram dwell."

† Or Shaster; the name given to the books held in the greatest repute amongst Hindus, particularly religious books.

"I think, from a comparison of various heathenish rites with the Jewish, that we are warranted in adopting, of course with the necessary distinctions, the same reasoning which St Paul used to the Jews in his letter to the Hebrews. He represented those rites as 'the shadow' of true things in Christ Jesus. Idolatry excepted, the Heathen have nearly the same rites as the Jews. I allude to the various sacrifices, ablutions, &c.

"*Nov.* 13.—The Brahman, mentioned on the 9th and yesterday, visited me, and we had an interesting conversation. He seemed open to the truth, despising their whole system of theology. He wished very much to have the Gospel translated into Sanscrit; not in prose, but in *verse*, such as the Brahmans are accustomed to read in their sacred books. 'This,' he says, 'will greatly attract them, and, by reading, the truth will find its way.' True, there is a Sanscrit translation, and I have a copy of it; but none will read that, as it is in prose. He said he would do it with my assistance. I then thought of getting a Tamul tract translated in that manner for the Brahmans. I read to him part of the tract, with which he was much pleased, and preferred translating it, instead of the Testament, for the present. He is sure that the Brahmans will read it to advantage. I asked him whether they really believe their books, for instance, the *Rámáyana*, &c. He said, 'Yes; we do in deed.' I have often wished to get more acquainted with the Brahmans, who are the teaching class, and upon whom so much depends. Perhaps this man may become an instrument to fulfil my desire. I gave him the Tamul tract, paper, and pen, and he is to begin immediately and persevere until it is finished, taking advantage of my advice as he proceeds.*

"*Nov.* 14.—In the whole town it is noised abroad about my being amongst them, and various ideas are formed and various things said: some for and some against. May the Lord help me to go on steadily, and wisely! One alteration in managing

* Perhaps it is not *very* uncharitable to suppose that the Brahman undertook this work in the prospect of some rupees. This was afterwards found to be the case.

the heathen schools, which I think it necessary to make, is, instead of immediately explaining the Christian books, to explain to them one or two of their own small moral works, which heathen children generally learn at their schools. One of them is called 'the Alphabet,' made by the poetess Avyar, (there is a translation of it in the Asiatic Researches, vol. vii. p. 351, 3d edit.,) with which the heathen will be much pleased, and I shall also have opportunity enough to impress on them the most salutary truths. I commenced on this plan to-day in the new school. Several adults were present."

The Tamulians boast of seven sages, all moral philosophers; of whom four were ladies—a fact which strongly demonstrates that there has been a time when the female sex in India were not, as they now are, a degraded portion of the community—quite incapable and unworthy either to learn or to teach. The most celebrated of the seven are the woman *Avyar*, and the man *Tiru Valluvar:* they flourished, it is supposed, about a thousand years ago. To Avyar, (a word which means Grandmother,) are attributed several small treatises on morals, one or two of which are taught as elementary books in schools. The one mentioned by Mr Rhenius is called "the Golden Alphabet," as each sentence commences with one of the Tamul characters; which, it may be mentioned, are above two hundred in number. Although several of the maxims appear trivial enough, they are in general correct, and worthy the observance, not only of Hindus but of all other men. Avyar's history, as also that of the six other sages, is replete with the marvellous; and so highly is she thought of, that many believe she was a goddess in human flesh, who, for some offence committed in heaven, was destined to expiate it by a sojourn in this lower world. She is reputed to have been a chemist, or rather alchemist, and to have lived to the age of 240 years, by means of a preparation of her own, which had the virtue of protracting life to a period far beyond the common term. The history of the seven sages, particularly of Avyar, is related in a very lively manner by the Rev. Dr John, in the volume of the Asiatic Researches, to which Mr Rhenius has referred in the above paragraph.

In the month of December Mr Rhenius took measures for

building a church in the midst of Black Town, and therefore wrote an official letter to the Corresponding Committee on the matter.

"*Dec.* 12.—Answer from the Committee that they are ready to give the money necessary for the purchase of the land. I am exceedingly glad on this account, and thank the Lord for his gracious direction. I am particularly gratified with the situation of the place, being in the midst of the town, and in a respectable street. A third school-house also is nearly finished. All this is not done in the dark, or in a corner. The natives, rich and poor, high and low, are speaking about it. Some speak against it—some are secretly glad, and others are indifferent.' As the carpenters were about to begin the building of the school, they asked Christian, who was present, whether he would not, before they began, suffer them to bring an offering to their god Pilleiar,* as this is the custom, especially in a Tamul street. Christian told them that it was not necessary here, for it is folly to address such a god; but he told them that he would address the living God, praying for his blessing upon the school. To this they had no objection, and Christian prayed accordingly, to the wonder of those who were standing by.

"*Dec.* 25.—At ten o'clock, divine service in commemoration of the birth of our Saviour. I preached on Luke ii. 13, 14. Our little place of worship was full. The congregation was attentive. Again several heathen were present; among others, the Mudelliar (a person previously mentioned) was also sitting in the adjoining room during the service.† The boys again sang an appropriate hymn, in the native style, and it was affecting to us. I spoke with the Mudelliar after service. He congratulated me on the occasion of the festival, hung a garland of flowers round my neck; and his servant laid a large

* One of the sons of Siva, invoked at the commencement of every undertaking.—Sir W. Jones compares Pilleiar to the Roman Janus.

† The veranda of the house was fitted up with mats and blinds, to serve for a chapel. Hence "the adjoining room." The man would have been defiled had he sat with the Christians whilst they were at their devotions.

plateful of various fruits at my feet. (The act of the latter I did not like.) I spoke to the Mudelliar on our festival day, and reminded him of my yesterday's visit.

" The Lord has refreshed me, and my heart rejoices in him. I am strengthened anew in his work. May my poor sinful soul bless him, and never forget the benefits which he daily bestows upon me!"

CHAPTER IV.

1817.—SCHOOLS IN THE COUNTRY.—THE FOUR STAGES OF "WISDOM" AMONG THE HINDUS.—SECT OF SANKAR ASÁRYA.—THE BRAHMAN WHO DRANK WINE.—RELIGIOUS BOOKS OF THE HINDUS.—FIRST TOUR INTO THE COUNTRY.—THE POSSESSED SCHOOLBOY.—CONJEVERÁM.—VISIT TO THE GOVERNOR.—ARRIVAL OF OTHER MISSIONARIES.—INDIFFERENCE OF THE HINDU MIND TO TRUTH.—TAMUL BIBLE SOCIETY.

In the beginning of the year 1817, a regular congregation was formed, which consisted of nineteen souls, or five families, including two persons who had, during the past year, been received into the Protestant Church from the Roman Catholic. Three heathen, viz. two women, and a man of the Gentu caste, were "under instructions for baptism."

Although not mentioned in the foregoing extracts from the journal, there was a native Christian of the old Vepery congregation, who lived at thirty miles' distance from Madras, and had for several months been begging Mr Rhenius to come into the country in order to preach and to establish schools. During the past two years of his residence at Madras, Mr Rhenius does not appear to have gone any distance into the country. He confined himself to the establishment of schools in Madras itself, and was much occupied with the Tamul and Telugu languages. We are now to accompany him on some interesting excursions into the country.

Sándappen, the man above alluded to, lived alone in the midst of heathen; and there is something pleasing in his character, although he will be found not to be a very advanced or enlightened Christian. He appears to have been an *honest* man, and zealous for the diffusion of Christian truth; and these are traits of character not always found in those natives who call themselves Christians. Till the year 1820, in which Mr Rhenius removed from Madras, Sándappen was his active

assistant; and being possessed of property in his own village, he may have had some influence in recommending Christianity.

"*Feb.* 10.—To-day I heard from Sándappen of Vádadillei, that soon after he had reached home last month, he had taken opportunity to speak with the headmen of the several districts about establishing schools. They were much displeased with him, and charged him with having a design to make them also Christians, as had already been begun at Madras. They finally ordered him to leave their place, and never more to appear there. The man in a very dexterous manner, which surprised me, willingly submitted: but only asked permission to come again next day, since he had something to say to his own headman. The next day he returned to him with two or three witnesses, and in a very civil manner begged the headman to let him know the reason he had for banishing him—whether he had defrauded any one, or stolen any thing, or committed any other wrong. He answered that he could not say this; but that since they were all Heathen, and he had become a Christian, and by washing with, or drinking of stinking water, had lost his caste, they could not suffer him to live amongst them, and he had better go. Sándappen then cleverly turned their minds to the difference between Christianity and Heathenism, telling them that, though he had become a Christian, he had not eaten or drunk against the caste; and that as there were followers of Vishnu, and others of Siva, so he had chosen to follow Christianity, which appeared to him to have truth on its side; and, if they had no objection, he would show them the difference between Heathenism and Christianity, taking his views of heathenism from their own books. They had no objection, and he went through the lives of Brahmá, Vishnu, and Siva, boldly exposing their several abominable actions, and then asking them to draw the inference, whether the perpetrators of such deeds could be God. On his quoting several passages from *Agastiar*, one of the most renowned heathen writers, who condemns their own gods, the headman and others present were quite astonished; and when Sándappen added, 'it is not so in Christianity,' he was allowed to explain what Christianity is. He then recited a

Tamul poem, containing the history of the creation, and of salvation through Christ, from the Scriptures. They were pleased with it, and began to be reconciled. He again adverted to the subject of schools, showing the gross ignorance in which the adults as well as children were, and the disadvantages they were under on this account. The heathen then became friendly, and not only allowed him to remain amongst them, but agreed also to write a petition* to me for a school, and they themselves would give a house, both for the children and the schoolmaster. Sándappen, therefore, delivered to me two such petitions on cadjan† leaves, one from the headman of Perundúr, and another from Alagádipetta, and reported that he had immediately taken possession of the place they had assigned, had prepared it, and placed a schoolmaster there, who had commenced with eight boys. At the other place they were also busy in making preparations, and he trusted they would have begun the operations of the school before this time. He said further, that a heathen had come thither from Madras, and had spread a report that I had established schools here, and had given them our Christian books to read, in order to make them Christians. The people in the place then became suspicious, and expressed their fears to Sándappen. He begged them to regard it but as foolish talking, and mentioned to them the care which Christian ministers take with a person before they receive him; and in this way he satisfied them. He proposes now to go to the neighbouring villages at this favourable opportunity, and wishes much to establish fifteen schools. (It is a populous part of the country.) However, I advised him to go on by degrees, and at first to get three schools, besides the two already existing, trusting that the Lord will enable the Committee to meet the expenditure. We

* This was necessary, in order to secure the missionary from any disturbance that might arise, when he would have only to produce the written request of the people of a village or town for a school, and thus show that he was no intruder, and therefore not to be blamed for the consequences.

† Leaves of the palmeira tree, on which the natives write with an iron pen.

have to rejoice at the opening of this door for usefulness; it is indeed one unsought for, and singularly hopeful. From the knowledge I have of the place, through Sándappen, during the past year, I am very desirous to form there a mission establishment. Within this year I hope the Lord will enable me to make personal acquaintance with the people there, and to view the place. In the mean time he will also, in all probability, have strengthened our hands by the addition of some brethren from home.

"I find that the people there have the same foolish thought as at Madras; viz. that they will be forced to become Christians, or to go on board the ships. They must, therefore, be treated very gently.

"*Feb.* 13.—The work of the Lord prospers remarkably in South Africa and in the South Sea Islands. This rejoices our hearts, and demands our humble praises. But poor India! We yet mourn here at the great dearth."

About this time a man of very high caste, who said that he was related to the Raja of Travancore, frequently visited Mr Rhenius, and made many inquiries into the doctrines of Christianity.

"*Feb.* 18.—This man discovers much knowledge of their heathen mythology. He brought me formerly several of their sástrams, which he nearly knew by heart. To-day he laid a large paper before me called *Sakkaram*, or *Navakiraga Sakkaram*,* full of various figures and inscriptions, which, when

* Among Mr Rhenius's papers there is a more particular description of this sacred piece of apparatus; but we have not the Sakkaram itself. The Tamul words above given signify "the circle of the nine planets;" and the circles and figures, supposed to be of mystical import, and possessed of all-availing power, are engraved on plates of gold, or silver, or copper, which are kept, not only in temples, but also in the private dwellings of Brahmans. The origin or invention of the Sakkaram is ascribed to Siva and his consort Párvati. Besides the use, that of god-making, to which Mr Rhenius says above that it is applied, it appears also that in its presence the Brahman goes through his private devotions, or rather formulæ of prayer, and thus receives the power of foretelling future events—in other words, practising the art of astrology. The form of prayer used in consecrating an idol, is in Sanscrit. The words

engraven on a gold plate, and laid under the stone, which has been prepared to be an idol, and when repeated 100,000 or a million times, the stone becomes powerful, or rather becomes what it is intended to represent. I had a curious sort of conversation with him this forenoon. He appears to be quite an admirer of Christianity; yet he assures me from his own experience, and notwithstanding my objections, that there is really a power or virtue in the formulæ of prayer which they use for driving out devils, and in those used for getting manifestations of their gods. But this *Sakkaram* is the surest and most powerful means. He confesses, however, that it is devilish; and he has left off the practice of such things since he has come to 'wisdom.' On this occasion he explained to me the four stages of life which the Hindus have imagined; first, *Saridei;* second, *Kiriyei;* third, *Yógam;* fourth, *Nyánam.*

"In the first stage, *Saridei,* are included those who follow the form which their forefathers ordained; viz. worship of idols, ablutions, smearing with ashes, and so forth. This, it would seem, comprehends the most numerous class of the Hindus.

"In the second stage, called *Kiriyei,* are included those who have come to the knowledge and practice of their formulæ of prayer, in bewitching, driving out devils, &c.

"In the third stage, *Yógam,* which means contemplation, are included those who have arrived at the habit of deep contemplation, and mortify their bodies. They will, for instance, stop up the passages of the body through which air passes, and, meditating on the Deity, they will sink to the bottom of a tank, and then, because the body is filled with air, will rise not only to the surface of the water, but also to a considerable height

are scarcely understood by those who employ them; but Sanscrit being a divine language, the efficacy of the sounds is not for a moment doubted. The prayers consist for the most part of the repetition of the five sacred letters, *na, ma, si, va, ya,* in which the divine influence is supposed to reside. The inscriptions on the Sakkaram, too, are understood by very few of even the learned men, and these find no little difficulty in fixing on an interpretation of them.

above it into the atmosphere! But, since these people greatly exert their bodily faculties, and use for the purpose several peculiar medicines, they seldom live long; they sometimes die suddenly whilst engaged in their contemplations. These three stages, said my informant, are foolish and devilish. It is not so, however, in

"The fourth stage, *Nyánam*, which means *wisdom*. A person entering this, despises all the preceding. In it he becomes acquainted with the only true God, and contemplates his divine perfections and condemns idolatry. There have been such wise men among the Hindus in former ages—such have been Agastiar, Konganávar, Sivavákyar, Pulambasittar, &c., whose writings are still extant.—I must endeavour to procure them, and make extracts.

"*March* 1.—The notions the heathen have of various things are indeed curious. They will use the words wisdom, understanding, godliness, pilgrim, faith, as we do—but with notions how different! Wisdom, for instance, signifies with them the state of that man who has gone through all their foolish and idolatrous rites, and has at last determined to reject the world entirely, not using even those good gifts which our Maker has granted to us. They somewhat resemble the monks of old. A person who never leaves the mountains, sits daily staring at the sun from his rise to his setting, and, pretending to contemplate and see the true God, is called 'a wise man.' The man who goes about from village to village, begging, and suffering privations, is a pilgrim; and so of the rest.

"*March* 11.—This day I formed a small seminary, selecting from among our schoolboys nine youths. I have always been anxious to give our young people an education, the better to fit them for the employment of schoolmasters, and for conversing with the heathen about the difference between truth and falsehood. What hitherto hindered me was, partly the little time I have at command, so long as some brethren do not come to strengthen my hands, and partly the wish to have chiefly Protestant children, from whom we might, with greater probability, expect usefulness in the mission. Seeing, however, more and more the necessity of some beginning as soon as possible, I will

endeavour to spare, for this purpose, from half-an-hour to an hour on a few days of the week. And as to the other point, I shall make no distinction, and admit Heathen, or Roman Catholic, or Protestant, humbly waiting on the Lord for a blessing upon these endeavours, beseeching him that he would prepare their hearts, while we endeavour to prepare their understandings. Four of them are Protestants, three are Roman Catholics, and two are Heathen.

"I have begun with the Tamul grammar, prepared by myself, arranged more according to the method of our European languages.* I intend after this to go through the English grammar, and then scripture history, and, if desirable, the sacred languages.

"*March* 22.—This evening I had the first meeting with the Brahman, (according to a previous engagement,) at which he proceeded to acquaint me with the mysteries of the Brahmans —things which have not hitherto been understood by Europeans. To-night he wished to make the *puja*† that usually attends the *Sakkaram*. But we chiefly had a private conversation, and deferred the puja to another time. The conversation was interesting. The substance of the information which he communicated was, that there is a vast number of natives who privately constitute a sect called Sankar Asáryar, in which there is *no distinction of caste*, as it consists of all sorts of castes, Parias not excepted. When unobserved by others who do not belong to them, they will all eat and drink together like us Europeans, and the females are held in the same respect as among us. In the presence, however, of those not belonging to this fraternity, the Brahman assumes his high station, and the Paria his low one, and all goes on according to the course of the world. The adherents of this sect are followers of Sankar Asáryar, who, he says, must be the same as Jesus

* This was the first rude draft of his grammar of the Tamul language, published many years after this date.

† A word corresponding to worship—ceremonies; but used principally to denote the *daily* offerings made to a god, either at the temple or in the private dwelling.

Christ, the names only being different, though the meaning is the same. *Sankara* signifies the giver of health: *Asáryar*, a priest, an anointer. He lived of old as man—acted as Jesus did—taught like Jesus—suffered like Jesus, and is now glorified in heaven like him. A book concerning him is extant in Sanscrit, but it is only in the hands of few. It relates his doings, and rejects all the absurdities which we see among the natives—the ablutions, sacrifices, caste, &c. This book he wished me to have, and make a translation of it into Tamul, and he would bring me his Sanscrit copy. I should then know all things more clearly. He confessed that he had no objection to eat and drink with me. Upon this we took a glass of wine and some bread together; and he showed me the manner in which they consecrate their wine before drinking. The prayers, or *mantrams*, which he repeated, consist chiefly of certain letters, which are intelligible to very few; indeed, every Guru when teaching them charges his disciples, by an oath, not to reveal them to any one. He said that they never drink wine unless a woman of the company have tasted it first. After that he mentioned, that he wished there might be no difference between me and him, and that he will do all he can to further the spread of the truth. He wished me to place him near me, promising that he would superintend schools, or do any such business. He would thus seek to be as useful as possible, in bringing the people to a general knowledge of Christianity. In reply to all this, I mentioned my doubts, &c. I said I should consider the matter. To show something more of this man's character, for about six weeks he has come to me twice a-week, and we read Telugu together. A few weeks after, he expressed his desire for a fixed salary, especially as he has to come a considerable distance. But both the want of money, and the want of time to attend regularly to the hours, made me decline his services altogether, until I should get more help from Europe; and I told him accordingly. But he came again, and said, 'Never mind the money; I shall come in order to give you the necessary explanations of our mysteries.' Seeing that I had the *Navakiraga Sakkaram*, he brought along with him his Sanscrit book, which explains the use of it, and which

we began to translate into Tamul. Now, I am again in a dilemma what to do. He is a very useful man—he is a scholar, and, I trust, convinced of the truth of Christianity. In Telugu he would help me forward greatly. In the heathen schools he appears fitted to be useful. Has he merely a hidden design just to obtain a livelihood? The selfishness of these people is very obvious and striking. May the Lord guide me!"

The description of the interview between Mr Rhenius and this Brahman contains some facts which must be surprising to those who have supposed that caste is a principle so strongly imbibed by the Hindus, that they never can get over the abhorrence they profess for whatever is beneath their own grade. But there are times and circumstances, in which the holiest of Brahmans will not object to lay aside his divine prerogative. Such, for instance, is the case, when, for the sake of a livelihood, he will wear clothes from head to foot, and enter the house of a European:* and also, when, for the gratification of his worldly or sensual desires, he will mingle with the outcasts of his own nation.

The Brahman who drank wine with Mr Rhenius, was only one of a numerous sect of Hindus, (if, indeed, a great majority may be called a sect,) whose tenets, and the precepts for whose practices are to be found in the *Tantras*, a set of sacred volumes, the authorship of which is ascribed by many to the god Siva himself. There are three classes of religious books in the highest repute, and very commonly used, in India—the Vedas, the Tantras, the Puránas. They are all regarded as inspired, and some of them are said to have been compiled directly by the gods themselves. Europeans know more of the Vedas and Puránas than of the Tantras; but what is known of these is quite sufficient to prove to any man that abominations are practised by the "innocent Hindu," which will not bear to be told. In reference to the Tantras, and those who follow them, we beg leave to quote the following passage from

* Brahmans in the public offices are dressed decently and respectably; but no true Brahman ought to wear more than a simple garment round his waist.

Professor H. Wilson's Lectures on the Religious Practices, &c., of the Hindus; p. 33:—

"The great feature of the religion taught by the Tantras is the worship of Sakti—Divine power personified as a female, and individualized, not only in the goddesses of mythology, but in every woman; to whom, therefore, in her own person, religious worship may be, and occasionally is, addressed. The chief objects of adoration, however, are the manifold forms of the bride of Siva; Párvati, Uma, Durga, Kali, Syáma, Vindhya-vasini, Jaganmata, and others. Besides the usual practices of offerings, oblations, hymns, invocations, the ritual comprises many mystical ceremonies and accompaniments, gesticulations and diagrams, and the use, in the commencement and close of the prayers, of various monosyllabic ejaculations of imagined mysterious import. Even in its least exceptionable division, it comprehends the performance of mystical ceremonies and rites, intended to obtain superhuman powers, and a command over the spirits of heaven, earth, and hell. The popular division is, however, called by the Hindus themselves the *left-hand* Sakta faith. It is to this that the bloody sacrifices offered to Kali must be imputed; and that all the barbarities and indecencies perpetrated at the Durga Puja, the annual worship of Durga, and the Churuk Puja, the swinging festival, are to be ascribed. There are other atrocities which do not meet the public eye. This is not an unfounded accusation, not a controversial calumny. We have the books—we can read the texts—some of them are in print, veiled necessarily in the obscurity of their original language, but incontrovertible witnesses of the veracity of the charge. Of course, no respectable Hindu will admit that he is a Vámachári, a follower of the left-hand ritual; or that he is a member of a society in which meat is eaten, wine is drunk, and abominations not to be named are practised. The imputation will be indignantly denied; although, if the Tantras be believed, many a man who calls himself a Saiva, or a Vaishnava, is secretly a Sakta, and a brother of the left-hand fraternity."

It was, we presume, to the respectable branch of the worshippers of Sakta that the Brahman mentioned in the journal be-

longed. But what could he, or any other respectable Hindu, say in defence of a religion, which could have allowed the grafting upon itself of monstrous atrocities, which are secretly practised by so many, while they dare not openly avow themselves admirers of the Tantras? And if, it may also be suggested —if caste can so easily be laid aside by the men of the Sakta faith, for the perpetration of indecent acts, how can Hindu converts to the Christian faith, who are called to righteousness and holiness, be allowed to retain the principle of that distinction?

"*March* 25.—The Brahman came as usual for the purpose of translating from the Sanscrit into Tamul the explanation of the *Sakkaram*. He again expressed a wish to be made the superintendent of the schools, and to have a fixed salary. But I refused this; because, when such offices are required, we must regard the 'household of faith.' His haughty spirit soon appeared, especially when I mentioned that he seemed desirous of uniting inward Christianity with outward Heathenism;—a remark which he took amiss, and began to advance things with which I could not be pleased. 'Who is so learned as I?' he said, among other things. I endeavoured to convince him, that by 'learning' the truth will not advance; and that men may be very learned in the sciences of this world, and yet be far from holiness. But, notwithstanding this, he took with him some paper to draw out for me a proper *Sakkaram*. I shall see what he will do. He is certainly a very useful person, and I believe that, through his influence, the schools among the heathen would soon be filled. He is a great Telugu and Sanscrit scholar, acquainted with all the mysteries of the heathen, and at the same time willing to reveal them, despising heathenism as folly.

"*March* 28.—About noon I was told that one of our schoolboys, as he was going home to dinner, had fainted on the road and was lying senseless. I hastened to the spot, when I found him in the house of a heathen. I had some smelling-salts with me, which I gave him to smell, and a little vinegar and water to drink. By the Lord's blessing he recovered. A small crowd had collected, and I spoke to them on the suddenness of

death, and on the necessity of caring for our souls before it was too late. They listened attentively. I heard afterwards that the people had been astonished at the boy's recovery; and said that hitherto they did not know this *Padrè*, but they now think that the good spirit must be in him. Christian attended the boy home, when his father, after lamentation, lifted up his eyes to heaven and thanked God for his boy's recovery, acknowledging that the Lingam, which they wear as a protection from harm,* is but vanity. May this sickness have been 'to the glory of the Son of God!' The superstition of the heathen, however, shows itself on every side. If I had not been present, and had the boy not recovered, they would again have thought that the devil was in this garden and school, and the Roman Catholic priests would have had a new ground for making the people afraid. But, on the other hand, as the boy has been restored, instead of giving glory to God and turning to him, they ascribe all to me!"

On the 8th of April Mr Rhenius made his first journey into the country, to Vádadillei, the place at which Sándappen had been exerting himself to establish a school. His principal object was to visit the two or three schools that had been established; but of course he took the opportunity of speaking to the people on Christianity. He met with different degrees of attention from different persons. The Brahmans for the most part strove to defend their superstition, and very reluctantly received any portions of Scripture or tracts. The country also being unfrequented by Europeans, the people in general were quite astonished to see a white man walking about their streets and villages, and speaking quite familiarly to them. The boys in the schools were terrified by the sight of him, and ran away, and in one instance one of them cried out for fear, "and it was necessary to carry him out."

On one of the days, "about five o'clock in the afternoon, we proceeded to Pondabákam, a very populous village. They had heard of my coming, and the head Brahman, with a few others, met me near the village. I stopped in one of their principal streets,

* This little image is tied about the arms or neck as a charm.

where a crowd of people soon surrounded us. We were removing to another place more convenient for having our discussion, when a large temple which was open arrested my attention, and I inquired after the god to whom it was dedicated. They said, to Iswaren.* After my usual observations on idolatry, I sat down before the temple on the threshold, requesting the Brahmans also to sit. Thus surrounded by a crowd of the inhabitants, about two hundred people, we argued about idolatry, and their Vedas and Sástrams. The Brahmans opposed keenly. Their chief argument, however, was, 'Our forefathers have said so.' They at length admitted the inference which I drew from the abominable lives they lead *throughout heathenism*: this, namely, that their system is insufficient to make them good—to cleanse them from their sins. Whilst I was relating the history of redemption procured for us by Christ, the deep silence was quite surprising. Having delivered my message, I wished them to accept of a book or two; but they were afraid to take even a small tract. One old Brahman however said, 'We will not refuse, because you offer it;' and took it. I then left them, praying the Lord to bring his word home to their hearts.

"*May* 2.—In the third school. Last week I noticed a boy who had very boldly entered into a dispute with me, and begged me, by all means, not to teach them about Jesus Christ. I heard, during the week, that the boy pretends to have been possessed by their god, Supramannian. In beginning the instructions of to-day, I enquired, as usual, about what we had spoken last week. The boys mentioned the conversation I had had with this boy. I was then led to say to them, that as the boy had such a peculiar fear for Jesus Christ, I should just explain to them who he is. Whilst speaking, the boy began to breathe hard, his eyes stared wildly, his nostrils moved as with rage, and tears ran plentifully down his cheeks, whilst his body swung backwards and forwards. I was led to think that this proceeded from anger and wilfulness, and was going to tell the schoolmaster to give him a flogging, at least to frighten him;

* One of Siva's sons.

but I thought of milder means, and therefore spoke to him kindly. He was silent at first, but soon began to speak in his former tone, and showed his enmity against Christ and the Parias. He asked several questions; for instance, How long it is since Christ was born? This being answered, he inquired how it was that he, who I said had come to make us good, had not yet renewed the Hindus, though he had come into the world so many years ago? I answered, that he renews only those who ask him. He then spoke of their gods, and wished to make us believe that a god was in him. I explained to him that sin has come into the world, and that sin is Satan's special work in the children of men. He denied that their gods had done evil. I appealed to their writings and to facts, and the people around were obliged to confess this. The boy gradually became quiet, and I proceeded in my discourse. I am yet watching to observe whether it is a real possession of the devil, or a mere device of cunning instigated by other Heathen.

"*May* 5.—I am told that nearly the whole town speaks about the 'inspired boy,' saying that their god has chosen a mere boy to defend himself against the Christians.

"*May* 9.—Catechising, in the third school, on the words, 'walk in peace,' a sentence of Avyar. The word in Tamul means also *reconciliation;* and so I naturally referred to our being reconciled, not only with men, but also with God in particular, through Christ. As soon as I began to speak of Christ, the boy began his usual gesticulations, and tears ran from his eyes. I took no notice of it, and went on to the second subject of explanation; viz. the Ten Commandments. The other boys repeated the first and second commandments. This he could not bear, and he began to move the upper part of his body backwards and forwards. The people would have removed him, but I wished to speak with him. He refused to come near me, and seemed afraid. I took hold of him and began to speak kindly, but he kept sullen silence. I then asked all the boys around us, whether they had heard any evil doctrine—whether I had shown them any bad way. They all answered, No; all is good. Then the boy cried out, Yes; you have taught evil. 'What evil?' You tell us not to worship idols. 'Well, but

it is not I who tell you so, but God commands it. Him, you and we must obey.' I then showed that resisting the truth is devilish, and read to the whole assembly what the Lord said of the devil, the father of lies, in John viii. 44. The time had now passed, and I closed the examination. In the meanwhile, the boy became more furious, and his body began to be distorted. I then stood and gazed at him, addressing the people around me on the subject, showing them how to distinguish between an evil and a good spirit, and that the Lord Jesus Christ came to *deliver* us from Satan. The boy began to jump about, having his hands joined and lifted over his head. I addressed him also, and told him that Christ will deliver him; but he continued in his rage, and came several times quite near to me, and wished, if he possibly could, to get at my head. The schoolmaster asked him what his name was; he at last answered, 'Supramannian.' I said, 'That is an evil spirit—the devil.' Why? cried the boy. 'Because he cannot bear the *truth*. He likes lies only.' Don't your gods speak lies? I answered, 'Never.' The boy again came to speak about Jesus Christ, saying, Why do you tell us to worship him? for he is but a man. I said, 'That we worshipped him because he is God Almighty, and took human nature upon him, only because it was necessary in this manner to redeem sinners.' I asked the boy, 'Whether I might pray to the Lord Jesus to deliver him, and drive out the evil spirit?' He did not answer. I told him, that Christ alone had power to do this, and that the boy himself ought to pray for it. The spirit at once left him, and he regained his former quietness. He was much exhausted, came willingly to me, and answered a few of my questions. To one of the queries, whether he knew any thing of what had happened; he replied no. Many people were in the room, and I finally addressed them, exhorting them to be delivered from the power of Satan.

"I have thus come to a tolerably firm belief that this is really an evil spirit possessing the boy. Surely we have to fight 'with the prince of the power of the air.' Such scenes transport one to the times of our Saviour. How is the truth of the gospel history thus sustained! What a motive to us

for walking more and more as the Lord's servants! May he have mercy upon us, be our shield, and deliver us!

"*May* 20.—Towards the evening the Roman Catholic from Cuam came, and said that he was going back to his village; but as he hears that I intend to journey in that direction, he would wait to accompany me. He afterwards requested me to assist him more in better understanding the Scriptures, and to pray that the Holy Spirit may guide him. He also said that the sight of the two persons hanged* last week shocked him much, and for several hours he had been feeling the horrors of the hour of death, and was in much concern for his soul. He added that he was willing even to leave his family on account of the gospel. But I told him, 'Go back to your place and to your family, and walk as a Christian amongst them. They will make enquiries about your not joining in their superstitions; but you must answer them freely, and, with the Testament in your hand, tell them with all affection that these are not proper in Christians—that our blessed Saviour has not so commanded—that you wish to acquaint them with the words of the Redeemer. Most of them will probably laugh at you, and scorn you.' Let them laugh, he remarked. 'But some will perhaps hearken to you, and come over to your side. After this the enemy will not rest—you will have trouble more and more—they will persecute you.' He replied, Let them do so; and he seemed ready to encounter any thing for the gospel, which has apparently made a deep impression on his heart. May the Lord in mercy establish him! His younger brother was with him. Both sat down, and I had a long conversation with them on those subjects during tea.

"*May* 21.—Sándappen came from Vádadillei and reported that the people at T——, P——, &c., had become mightily apprehensive of some danger or other from Christianity, after I had left those places last month. They had delivered up the

* The week before, two men were executed for murder. One of them was a Roman Catholic. Mr Rhenius frequently visited them in their prison, but they both died impenitent and hardened. It appears from the Journal that he often visited the jail in order to instruct its *unhappy* inmates.

Testaments I left them, on account of some fear or other. As for the two schools, the people had consulted together, and resolved to take on themselves the payment of the schoolmasters, and Sándappen should continue to superintend them, as before. As to the village P——, the Brahmans had united together, and gone to the neighbouring police, (of native officers,) with the book I had left them, and complained against Sándappen as the cause of all that had happened, and of my preaching at their place near the Iswaren *Kovil*, (Temple of Iswaren.) The people at the police-office appear, however, not to have encouraged their complaint, and so the others returned to their village. On the 18th of last month, when Sándappen came there, the head Brahman, in company with several other Brahmans, angrily accosted him, saying, 'Ho, ho, it seemed at first a fine thing that you came to this place and lived amongst us, but now you show your wickedness! This place is not fit for you, and it is not good for us that you are here. Go, therefore, somewhere else. And, does it become your priest to pronounce a blessing upon all who are in the world? Does he presume to bless *us* who are Brahmans?'* Sándappen recollected the following passage of Agastiar:—

"'Know this; Brahmá, foreseeing that the people would rejoice in sin, composed four Vedas and six Sástrams, and produced both love and hatred, with no other intention than to corrupt (the world); and thinking that the people would be filled with despair, if there were no prospect (or hope) for the future, he ordained the transmigration, that they might be born good. Some he made priests, and some disciples, merely for this transient life, by sprinkling water upon them.' Again, 'consider that, if this story were not believed, all the world would become *sittar*, (*i. e.* wise men.) Moreover, they were vain enough to make low and high *castes*. If these were not, there would be no subsistence. They also say there are sexes, (more than two,) but this also is a falsehood. There are no more

* This refers to an address to Tamulians, which was commenced by Mr R. with a salutation, in which he invoked on the readers the blessing of God.

than the two, male and female, which you will find to be correct, if you meditate on the Vedas and on nature.'

"He then read to them Rom. iii. 9-20, with explanations and observations, adding, 'If you knew your own Tamul well, you would have observed what is written in the beginning of this book, and then spoken with me.' The beginning is this, 'To the Tamul people who desire true wisdom.' As for 'the *blessing*,' it is nothing but a wish that Almighty God would vouchsafe to you the good things you want for body and soul."

Sándappen's conversation with the Brahmans of P——, and other places in the neighbourhood, ended in the removal of their doubts and fears about the establishment of Christian schools amongst them. "Among those villages," writes Mr Rhenius, "I have allowed Sándappen to take a piece of waste land at T——, at the annual rent of one pagoda,* for building upon it a house with two apartments—a large one for the school, and the smaller for me when visiting the place. Thus we shall make a beginning of the mission establishment. May the Lord bless it!"

Between thirty and forty miles west of Madras, is the town of Conjeverám—the Jaggarnaut of that Presidency. In its vicinity were fought several of the battles between Hyder Ali and the English; and it is otherwise a celebrated place, being one of the great religious towns in which the rival worships of Vishnu and Siva are both maintained with a sumptuous magnificence. The streets run at right angles to each other, are broad, and lined on both sides with the lofty cocoa-nut tree. There are, as we shall presently find, two great pagodas in it, at which every year there is celebrated a grand festival in honour of the gods. The civil servants of the Honourable Company preside, or at least used to preside, at the festival, partly in order to keep the peace between the rival parties, and partly in order to do honour to the Brahmanical worship. But we are anticipating Mr Rhenius's account of a visit which he paid to this famous seat of idolatry.

"*May* 26.—Having resolved to attend the heathen feast this

* Equal to seven shillings.

year at Conjeverám, I left Madras this morning with Mrs Rhenius, and staid over the night at Punamali with our dear friends, Mr and Mrs Malkin. It was a refreshment to me to spend a few hours with these Christians indeed. Towards the evening I had the natives of the place assembled at Mr M.'s house, to address them on the great concerns of their souls. A few of them were Christians from the Vepery congregation. But I found them grossly ignorant, for they go only once a year to Vepery to hear a sermon. And the greatest part of them are unable to read—consequently the soul becomes barren. One young man could read, whom I strongly advised to go about reading the Scriptures to others. A heathen also could read, and he accepted a Testament: he too received a charge to read it for himself as well as for others, and this he said he would do. In the evening preached to the soldiers assembled in a school-room; and, with the company of our other Christian friends, it was a happy conclusion of the day. I left my dear wife and daughter at Mr and Mrs Malkin's, who had desired this arrangement, and I proceeded early on the 27th on my way to Conjeverám.

"*May* 28.—Arrived at half-past six this evening. The vast number of passengers, their quarrelsome conversation, the various noisy plays, the disagreeable music, nearly benumbed my senses. My eyes had before them a variety of heathenish objects, and my heart could not but beat with emotion, and lift itself up to Him whose peace cannot be taken from us. I had been told that there are two or three houses here appropriated to European travellers; my bearers accordingly brought me to one, where to my surprise, and at first to my disappointment, I found a gentleman. I inquired after his name, and expressed to him the circumstance which had led me hither. Mr B. received me kindly; and, hearing that I was a missionary, he was rather apprehensive of something unusual occurring at the feast. We soon, however, entered into a pleasant conversation about the work of missionaries among the Heathen, in which I freely stated to him what I thought on the subject, in answer to his sentiments. In the meanwhile, the increasing noise in the street, in front of the house, announced the evening proces-

sion of the idol; and the native superintendent of the feast, with the head Brahmans, reported to the gentleman, who was acting Collector on this occasion,* that the god had arrived, and that they requested his attendance. Mr B. asked me whether I would go along with him. I had no objection; for I thus attained one of the objects of my journey in a very easy way. We went and seated ourselves in the veranda of the house, where the idol, Verda Raja, on the chariot of the sun, dressed in great splendour, presented himself to our gaze. The street is remarkably wide and long; yet the whole was blocked up with people who had come together from various distances to witness the feast, and obtain everlasting bliss thereby. The noise was therefore necessarily great, but it was increased by their tom-toms and kettle-drums carried on elephants, and by various other musical instruments, by shoutings, and the bursting of rockets; to all which was added the vocal music of dancing girls, who of course thought it a particular honour to dance before the idol, or rather before us, with all the gestures to which they are accustomed as prostitutes. These girls are a uniform accompaniment of their heathen worship. The idol was of gold, but small, ornamented with precious stones, and sitting as it were in the sun. The native superintendent hung a garland of flowers round our necks, and we had a short conversation with him and other people on the objects before us; Mr B. then gave orders to proceed further, and we returned to our room. Here Mr B. with a sort of indignation against himself, said, 'I have done wrong—I have done wrong—I know it is not right.' I enquired, what? 'Oh! he said, I have made my compliments to this idol.' This is a custom, which, I am grieved to hear, is very common in the case of the gentlemen who superintend on such occasions, and which is disgraceful to the Christian name. I had not observed the distressing circumstance, but was glad to see that Mr B. at least felt the impropriety of such conduct. We then dined, and he did not object to my asking a blessing, which custom, alas! as he ob-

* The Collector is the chief magistrate of a district, the revenue of which goes through his hands into the Hon. Company's treasury.

served himself, has become quite out of fashion. So then it has come to this in the Christian world, even amongst Englishmen, that 'to avow heathenism before the heathen is no shame; but to acknowledge, even in the circle of Christians, the bounties of Almighty God, makes them blush.' Our conversation at table was not unprofitable, and it served as an introduction to a subsequent religious conversation prolonged till after midnight; in which, as we were both frank and cordial, we became tolerably well acquainted with each other, and I trust that Christianity was set before him in its true colours. We were obliged to break off, and hasten to rest.

"Next morning, *May* 29.—I had prayers in Tamul with my attendants, a few heathen also being present. Soon after breakfast, the morning procession was announced, and since the idol had not to pass by the house, but halted in a neighbouring street, Mr B. was requested to come to the place. He declined going, but left it to me to go. I went, and soon met an enormous crowd of people. The head Brahman put a garland round my neck, and requested me to go before the idol to the Pagoda, where it would stop and be deposited. I went for about a quarter of a mile through a mass of people, through whom the Peons made way for me. The sight of the throng astonished me—the great wide street was completely filled, and the house tops on both sides were occupied by those who could not find room in the streets; all anxiously waiting for the procession, conducted by holy Brahmans, two of whom appeared to be the guardians of the idol, with fly-drivers in their hands, protecting the idol either from the dust, or the insects, or the hot wind. I was seated in the porch of the Pagoda, and the idol followed at a slow pace. Oh what zeal was manifested by the throng to get a sight of the god! Here would some clap their hands to the idol, which cannot hear—there others lift up their hands in adoration towards the idol, which cannot see. Others again would fall prostrate to the ground, and others, with anxiety depicted in their countenances, look out for the first and best opportunity to pay the tribute of praise to the idol, which can do nothing and deserves nothing. Surely they do not understand, and have no knowledge! And I would ask,

'where is the *enlightened* Hindu or other native?' as we hear them spoken of by Christians. Sad truth! they have been given up to the darkness of their minds.—Meanwhile I kept quiet, and was awaiting the procession. My heart was in a sort of stupor—on such occasions it is as if the air were infected with the breath of the evil spirit, who, doubtless, delights in seeing men thus degrade themselves. At last the idol arrived, passed by me, and was deposited in the temple, into which the eyes of the populace, who shouted in their joy, and particularly the Brahmans, followed it. The latter were very eager to receive a touch of the golden crown which the idol wore, and which the chief Brahman, I believe, placed for a few seconds upon each Brahman's head. Whilst this was going on, I had a conversation, in front of the temple, with Singa Chetty, the richest man of Madras, who lamented that the Company had not this year given so much money to celebrate the feast as last year; at which I of course expressed my joy, and told him that we had many other better ways in which to spend money. He lamented also that there were not so many people present as usual.

"Having seen enough, I left the Pagoda and went home, where, during the day, I had conversations on religious subjects with various respectable natives. One accepted a tract. I had mentioned to Mr B. that I might possibly have a conversation with the people in the veranda before the house, to which he had no objection. Accordingly, when a Brahman brought me a letter of introduction from a gentleman at Madras, I went out with him into the veranda; and, as I was speaking to him, other people soon came and stood and listened. They increased in number. Having nearly concluded, a man lame from his mother's womb, came and prostrated himself, asking alms. He became my subject of discourse to a vast crowd of people, in which I compared the circumstance with Luke xiii. 2, &c., and invited them to repentance. Till dark, continual conversations with respectable natives, who were actually introduced to me by Mr B. that I might hold such conversations with them. Mr B. seemed to rejoice at all this. After dinner, the evening procession was announced. The idol was the same, riding on a monkey. This seemed to be one of the principal days of the

feast. The crowd was very great; about 100,000 heads, as the people told me. The noise was still greater, the many rockets and torches enlightened the darkness; the dancing girls danced as usual, and we were ornamented with flowers. In the midst of the crowd, two hideous and lofty figures arrested our attention—a man and a woman made of paper, with ghastly faces, arms, and bodies, carried by persons concealed within them. The figures danced, and made the most curious gestures. The height of each was about ten feet, and the breadth about three; also a boy had the mask of a lion, which danced about like a dog. The procession halted a short time, when we all proceeded to the pagoda, where the idol was to rest during the night. On the way, the populace was amused by those figures; but particularly by fireworks curiously prepared. The late king of Travancore, Ellia Raja, joined us. He is a short but good-looking man. I was glad to see him, as I had heard much about him. Our conversation that evening consisted only of short remarks, which we made to each other. Having arrived at the pagoda, we three were seated in the porch, and awaited the procession, which soon arrived with the usual shoutings of mirth. It passed by us into the inner temple. A great many Brahmans were seated in rows opposite to us, who took some refreshment—cakes, I believe. In the meanwhile, four or five of the best dancing girls were selected, who danced before us with all the gestures which prostitutes think elegant. A few persons who seemed to be their tutors, stood behind them with a sort of clapping instruments, encouraging them to proceed. They knew, perhaps, that I had not come to see them, or take delight in the feast; for I observed that they directed their attitudes chiefly to the Collector and the Raja. When this was over, the Collector, as the public officer, proceeded to fulfil a duty, which I am persuaded cannot be known without exciting regret and surprise. A cloth of gold stuff was presented to the idol in the name of Government, and the Brahmans immediately hung it around the idol. I afterwards mentioned to Mr B. my surprise at this; he shrugged his shoulders, and said, 'What can I do?'

" We then returned home, about midnight. Having assembled my people, and concluded the day with supplicating the Throne of Grace for ourselves and all around us, I hastened to bed, rejoicing at the opportunity I had this day of making known the gospel to the Heathen, and expressing to them my deep sorrow for their spiritual darkness.

" There was rain at night, which continued on the morning of *May* 30, so that but few people comparatively were seen in the street. The morning procession hastened through the streets; the idol, riding on a snake, was covered by a roof. When it cleared a little, I went about ten o'clock to the largest temple at Conjeverám, attended by Christian, Anna Pillei, and the Sástri, my Brahman. The first tower at which we stopped is of an amazing size, about sixty feet broad, and, as they told me, above two hundred feet high; the stone being engraved with all sorts of curious imagery and sculpture. The guardian of the temple soon joined us, and we ascended nine stairs. From each I took a view of Conjeverám, which was pleasing enough, except that the eye had a mere plain before it, the mountains being too far away to give variety to the scene. Reaching the summit of the tower, I had a little talk on religion with the Brahmans and others who had followed us, which served as a prelude to what happened afterwards. One of my people told me, when we returned home, that he had been much struck by the circumstance, that these things should have been preached on the top of this pagoda. The Brahmans could not and would not deny the truth, and freely confessed that they are all in *Anyánam*—*i. e.* ignorance, or sin. We descended, and the Brahman conducted me through all the buildings, even to the threshold of the proper or inner temple, into which I was not suffered to enter. They allowed me only a sight of the idol. These buildings are astonishing, all being of massive stone. Within them I saw a multitude of images cut out of wood, and used in their processions; such as lions, which are represented as drawing the idol, and men, who are placed as watchmen around them, &c. Their receptacle was like a dungeon. The large tank before the pagoda was well worth seeing, clean and regularly built. In the middle of it is a small temple, or rather a small square

building, (*Mandăpam,*) open on all sides, with pillars only supporting the roof; to which the people occasionally go over on a raft.* At each remarkable place I repeated a passage of Scripture, suitable to the sight before me. Having seen all, I assembled them around me, and expressed my wish to converse with them, to which they had no objection. They only desired me not to stand in the sun; and therefore we went under a tree in the yard, where I preached the gospel to them. Many heard with apparent pleasure, put their questions, and at last said, that hitherto they have been ignorant, but now will seek the truth. Having delivered my message, I left them; the Brahmans promising to come and see me at the Collector's house. On the way home, I met with a person walking on spikes, and having a thick iron staff in his hand, with which he beats himself every now and then. I stopped, and addressed the man. As soon as I called him, he threw off his spiked shoes, which his wife took up. I asked why he did this? He said, for the sake of my livelihood. 'Has not Almighty God given you your hands and feet, in order to get your livelihood?' And, suspecting that he did this rather as a penance, I questioned him about it: but he said, No;—to get rice is his design. I then spoke to him a little about salvation, and there was a number of people around us listening. I left them, and, on reaching home, found a very rich native gentleman from Madras, Singa Chetty, who seems to take a very active part in the celebration of this festival. I had a conversation with him, in the course of which we came to speak on charitable contributions: he seemed not disinclined to contribute something to our schools, and gave me his address, to send to him the subscription paper. I was visited also by the *Dubash* (chief butler) of the Raja, who desired much to be instructed, expressing his joy at what he had heard. He had already been reading the New Testament. When I asked him how he got it, he pointed to Rámaswámi Brahman,

* In every pagoda of any celebrity, there is a tank, with such a square stone building in the middle of it. Generally, steps of stone on every side are laid from the height down to the edge of the water, or even for several feet into the water, for the convenience of those who perform ablutions in the tank.

who was standing near, (one of our scholars,) and said that through his means he had some time ago become acquainted with it. This day, there being an eclipse of the moon, the procession could not take place till it was over, and therefore arrived before the house about midnight, with the usual noise. We had gone to bed: yet the head Brahmans, &c., came with the usual ceremony, and received from Mr B. the order to pass on.

"*May* 31.—I went to Little Conjeverám, which is about two miles distant from the Collector's house, to the largest temple of Vishnu there. It is from this place the processions always start for Great Conjeverám, to the temple of Siva. The feast consists of the visits which these hostile deities pay each other once every year. The overseer of the temple, a Brahman, soon attended us, and showed me all the curiosities. The tower here is not so high as that at Great Conjeverám, but the workmanship of the buildings seemed to me superior. There is a hall, or porch, of astonishing extent, supported as they say by a thousand pillars, all of stone, beset with figures. A few utensils of their idol worship are reserved here; but it serves principally as a resting-place for travellers. On one side I met with several disgusting looking men, somewhat like jugglers. One of them attracted my attention particularly. As soon as he saw me, he began his abominable plays, which displeased me so much that I would have left him immediately. But, in order to see what the end would be, I stood silent. He thought to amuse me much, and distorted his body in such a frightful manner, and assumed such hideous forms, and uttered such unnatural cries, that words fail me to describe the scene; and added to this were the various colours with which he was besmeared. When a boy, I saw in some German churches the devil painted in all his ghastliness. Those figures came to mind on seeing this person. Oh, how low has humanity sunk! and how abominable is heathenism! If any one has a mind to defend heathenism—or to wink at it—or to hinder the introduction of Christianity among the Hindus, let him go to Conjeverám! At last, to crown his folly, the creature took a rope which was round his body, made of rags, dipped it into oil which was before him in a lamp, and then kindled it; so he looked at it for a while, as though

he were going to fight with the kindled rope, resumed his former gesticulations, then besmearing his tongue with the burning oil, he at last tore the flaming torch to pieces, and chewed it! I stood nearly motionless, reflecting on the deep depravity of man, my eyes giving vent to my feelings. I could not bear now to look at him any longer; I therefore interrupted him with the enquiries, 'Who are you?' 'Why do you do this?' He, lifting up his hands and eyes to heaven, exclaimed, 'It is the will of God!' I was the more affected, and told him, 'Not of God, but of the devil.' Then, turning to the Brahmans around, who were listening in great silence, I asked them how they could suffer such creatures in their pagodas, and even in their presence, if they pretended to any holiness? whether this was a sign of goodness or of depravity? They stood astonished; and the man observed that he did it for the sake of a livelihood. Having added a few more remarks, I left him and went to see the other edifices. We came to the proper temple, where they suffered me to come within a short distance only of the door. One Brahman was employed in explaining the various pictures painted on the front wall; among others, showing me the child Krishna,* with his father, mother, &c. On this, I got into a conversation with him on the wickedness of idolatry, he and the other Brahmans questioning and answering. The Brahman, my Sástri,† who was along with me, explained to the rest, in more Brahmanical language, what I meant, and told them that this idolatry is certainly *Anyánam—i. e.* not-wisdom, ignorance. We went farther, the Brahmans being desirous of showing me the gardens which they said Mr Place, a former Collector, about twenty years ago, had formed round the pagoda. I could not but express my surprise to them at the circumstance that a Christian should encourage idolatry; and after several remarks on the subject, I asked them whether they thought Mr Place to be a Christian? They said 'No; a Heathen!' The conversation during the walk was friendly and spirited; they

* One of the incarnations of Vishnu. † A learned man—a doctor.

themselves freely confessing, not in words merely, but obviously from conviction, that they are in *Anyánam*. The trees in the garden were beautiful, especially the palm-tree, which I had never before seen. It delighted me exceedingly; and I expressed my feelings to the people, leading them to reflect on their great Creator. We then returned, having gone all round. I told them I wished to give them a final address before leaving them; and, as they were willing, we went under a small building in the middle of the yard, and all being assembled, I preached to them from Matthew v. 8, 'Blessed are the pure in heart: for they shall see God.' The Brahmans admitted the truth of what was said; and several of them, as well as others of the bystanders, seemed pleased. On leaving, I offered one of them a copy of the gospel according to John, with the Acts, bound in one volume, which he accepted. On returning to Great Conjeverám, I witnessed another curious and affecting spectacle. On the road I saw a man having his head, up to the neck, buried in the ground, with his feet upward. He had been pointed out to me by one of my people as we were going to the pagoda, and now, which was about two hours after, I found him still in the same position. I stopped, and called to the man. He came out immediately, having a handkerchief wrapped round his head. I asked him, 'Why do you do this?' The man, stroking his belly, said, 'For a livelihood.' 'Man,' I said, 'has not the Almighty given you hands and feet to work and to get your rice, instead of doing such cruel things?' 'What shall I do?' He did this, it may be observed, not as a penance, but merely to excite the pity of passengers, that they might give him money. I advised him what to do. During the address which I gave to the people around us, he laid himself prostrate before me, thanking me, as he said, for my admonitions. I told him not to do such things again, but go and labour; and, if he could not find work, he should come to the Collector's house.

"In the afternoon I had various conversations with heathens at home. Mr B. often expressed his satisfaction at what passed between myself and them, and repeatedly wished me success in

this good work; 'But,' said he, 'I think you have a work before you too great, I fear, to be accomplished.' I replied, 'Of course with man it is impossible, but not with God.'

"Towards evening we were invited to a water procession. We went in our palankeens, and were brought to a large tank, surrounded, from the top of the bank to the brink of the water, by the multitude. The idol, with his wife another idol, was on a float, and thus drawn round the tank several times, attended by fire-works, music, &c. Chairs had been placed for us, and, seated on one of them, we found Singa Chetty, who appeared to be greatly interested in the amusement; the Raja also came shortly after. The Chetty wished to compliment a Christian government, by saying how kind it was in them to give such an entertainment. I would not allow this to be good, and endeavoured to retrieve the Christian name as much as possible. He afterwards sent a tall Sástri to me, to converse farther on these things. I found him to be of a sounder understanding than all the rest; for, wherever he felt the truth of my sentiments, he readily yielded, and quite agreed with me that the worship of idols and processions in their honour are foolish. We had a pleasing conversation together, while the people behind us listened, losing for a while the pleasure they had in the procession. We soon went home.

"The evening procession came as usual. We went down to see it only for a few minutes. The idol was on a curious animal called *Jali*, fabulous in their mythology, having, I believe, no existence: I saw them polishing it this morning in the large pagoda.

"*June* 1.—Sunday. In my circumstances, it would appear very difficult to keep the Sabbath holy, and to show the difference between 'Israel and the strangers.' My prayers were therefore the more directed to this point, and the Lord helped. In the morning, a gentleman, Mr D., arrived from Madras, on his way to Chittúr. He stayed with us during the day, and towards the evening prosecuted his journey. After breakfast, Mr D., on hearing that I had been preaching in the pagodas, became mightily afraid of the danger to which I had exposed myself, and feared serious consequences if it should

come to the knowledge of Government. Thank God, I was enabled to point his attention to two powerful arguments; viz. the fact that nothing had happened, for the Brahmans themselves were glad of the intercourse; and *secondly*, the testimony of Mr B., the Collector, who had frequently had ocular evidence that any fear was groundless, as he had often enquired of the natives with whom I had conversed, how they liked my conversation, and he had received the most satisfactory answers. I told him it depended much upon the manner in which such discussions are carried on, and assured him that no tumults, hurtful to Government, could accrue from my conduct on these occasions, all being voluntarily done by both parties; that something indeed might happen if Government were to interfere directly, and I could wish a Christian government to take a share with all prudence in making known the way of life—the reasonable service of God—to their heathen subjects; yet, if this must not be, I would ask for nothing more than strict neutrality, then all would be well. Mr D., however, partly chose to retain his doubts; although I think the discussion was not wholly unprofitable. At ten o'clock, I had divine service in Tamul in the lower hall, which was attended by my Christian people, several of the palankeen bearers, and for a while by Messrs B. and D. During the sermon, two Brahmans came, the one from Madras, the other from Little Conjeverám; and by and by, I was glad to see several other respectable heathen attend in the adjoining apartment. May the Lord bless the word!

"During dinner, we had again a very profitable conversation. In the afternoon, my Sástri came with another Brahman, to whom alone, with my people, I expounded the Scripture. Afterwards, until the evening, private conversations on Christianity. One native gentleman received a gospel. Thus the day passed; our hearts were edified by the word of God, and at our evening prayers we thanked God for his blessings. In the mean time, the processions disturbed us not a little, but we endeavoured to be as regardless of them as possible. The next day,

"*June* 2.—The car was to be drawn through the streets: I have delayed here so long, expressly to witness this procession.

Mr B. was engaged early in keeping the people in order, and taking all possible precautions lest this huge machine should be overturned, in which case hundreds would be crushed to death; also, I believe, in order to prevent any one willingly throwing himself under the wheel. But the manager of the feast declared that no such thing would ever happen. About eight o'clock, the car with the idol, and guarded by a few Brahmans, arrived before the Collector's house, when I went down and joined Mr B. It is a monstrous machine; I think about fifty feet high, drawn by about two thousand men with ropes like cables. Otherwise, there was no difference between this and the former processions. The people shouted for joy on seeing the idol; making their devotions, and accompanying them with all kinds of music. I thought the drawing of the car was altogether a voluntary business, and that the Brahmans, who are so much interested in it, must surely count it an honour to be the bearers and drawers of their idol: but no; the people from the several neighbouring villages are ordered here by the Collector for the purpose. I was soon tired of this sight, and returned to the house. Immediately after breakfast went to a neighbouring village, at the request of my Sástri, who had always understood that the deity was there worshipped in a very indecent form. We went. The Brahman of the pagoda led us through the buildings, and explained to us the various figures; but we found no such thing there as had been reported of it. Having seen all, I addressed the people as usual, and invited them to Christ; the Brahman received a gospel. Having returned to the house, the Raja was announced. I had expressed a wish to Mr B. to have an interview with the Raja, as I was desirous to make him acquainted with the Gospel. Mr B., therefore, had sent him an invitation; and accordingly he came, attended by his Sástri. Our conversation lasted above an hour, in the course of which the king, as well as the Sástri, put several questions, which seemed to be answered to their satisfaction. The Raja in particular admitted the truth of a proposition, the instant he apprehended the proper grounds on which it rested, pointing them out to his Sástri. I was enabled to lay before them the whole counsel

of God as briefly as possible. At the close I requested him to accept a copy of the Holy Scriptures, which he did. Soon after he was gone I sent him a copy of a single gospel, (I had no complete Testaments,) by the hands of Christian the reader, with the promise to send a whole copy to Chinglepat from Madras. He accepted it, and in the afternoon sent his *dubash* to express his thanks, and inquire after my address, and to request me to send him the Scriptures not only in Tamul, but also in English. I promised to do this. The same afternoon two Lingatár desired to speak with me, to express to me their joy at what they had heard from me in several places; and they asked for some books, which I said I would send them from Madras. One of them returned, and begged to have at least a small book at present, by which he might be enlightened, as he has about a hundred children under his care, who would receive benefit if he were acquainted with the truth. I had still a single gospel, which I gave him.

"From Little Conjeverám a petition came for the establishment of a school. It was signed by three persons, of whom two were Brahmans. One of them is the same who once came to me at Madras asking for a New Testament, which he much wished to read, having been informed of such a book by Rámaswámi Brahman of our school. I made the necessary arrangements concerning the school, and afterwards hastened to leave Conjeverám. Two other schools I understood had been desired, one through our Sástri, and another by the owner of the house in which the Collector was living. He would give the lower hall for it. But their petitions, &c., did not arrive in time to be settled. I advised them to send them to Madras.

"I left Conjeverám at four o'clock in the afternoon. I wondered at all that had occurred, and prayed the Father of Mercies to bless this visit—to bless what has been spoken for the good of souls in this seat of Satan, and to let his saving name be known to these our fellow-creatures. About nine o'clock in the evening arrived at *Kuttúr*, the village of Appávu, the Roman Catholic. I spent the night at his house. Before taking rest we had evening prayer, at which several Roman Catholics were present.

"*June* 3.—Early left *Kuttúr;* travelled through a pleasant garden formerly made by Mr Place, and about nine o'clock arrived at *Kirchedi*, where I had formerly been. Here also the Roman Catholics attended morning prayer; and after breakfast the Roman Catholic Brahman came to converse with me, and at the same time others assembled, to whom I read and explained the word of God. The Brahman was mistaken about the Telugu book they have at *Kuttúr*, for he thought it to be the Testament. Here Appávu desired to leave me for a few days, 'And then,' said he, 'I shall come back to Madras.' Why? have you not a family to attend to? have you no work here? 'My family is provided for by my father; as for work, I have no work now; the Roman Catholic church is not yet built.' Well, come when you please. 'You must do me a favour, sir; we are all poor, and I am in want of a cloth: give me a cloth.' I could not gratify his desire, nor did I think it prudent to give him one, if I could.—About eight o'clock in the evening, arrived at Punamalí, where I had the happiness of finding my dear wife and daughter, with our dear friends Mr and Mrs Malkin, in good health. Our hearts were thankful for the Lord's gracious protection during my absence.

"*June* 4.—Reached Madras at night—all well.

"*June* 6.—The Brahman Sástri returned from Conjeverám, and brought me a petition from that place, signed by nine persons, of whom several were Brahmans and Sástris, for the establishment of a school.

"*June* 14.—Hearing that the prisoners in the jail are to embark to-morrow, I hastened to them this afternoon to give them my parting address. They were glad to see me, and with great attention listened to my remarks on the Lord's Prayer, and on their peculiar situation. They received the Testaments with great feeling. One was given to Kannappen, the head of the party who have to remain fourteen years in banishment. The other I gave to Solei. Both these persons I charged to read the Scriptures, and to pray with their companions, both on board and in their exile; to do which they expressed great willingness. I informed them of the dangers, the temptations, the difficulties, the persecutions they will meet with; but called

upon them to look to Jesus. One of them said, 'If God spare our lives, and if we return to Madras, the first person we visit will be you.' They seemed to think it impossible that they should neglect the word of God, and forget what they now value so much; but I warned them against self-confidence. I gave them also a letter to the Rev. Mr Hutchings at Penang, to care for them as far as circumstances would permit.

"The two men above mentioned seemed to be most desirous of instruction, and to have received a lively sense of the preciousness of the gospel. Happily they can read, and thus may be of great use. Now, may they go in peace! and may the Lord Jesus reveal himself more and more to them! and if he please, may they return as living Christians, instructed by the word of God, and purified by afflictions! Before I left them we prayed together in the open air, and I commended them to the grace of God. They requested me also to give them a few catechisms and other small books, which I sent them.

"*June* 15.—Sabbath. Sacrament. Two heathens attended with apparently a great desire to hear; they remained throughout the service. The catechist of Vepery was also present, expressly sent, I understood, by Mr P., (missionary of the Gospel Propagation Society,) to observe whether there is any one of his congregation attending the word of God here.

"On the 2*d of July* I received a letter from Colombo, from a person acknowledging the blessings he had enjoyed while here from the services; and, to testify his gratitude, he presents the chapel with a mat. The Lord be praised for the displays of his power! The mat is worth only ten rupees, (£1,) but the *motive* of the giver is precious.

"*July* 9.—During the last week, various religious conversations with natives—Brahmans, Pandárams, and others; who were all exhorted to repent, and believe the gospel. A Brahman and a Pandáram from Vellore, had come for the purpose of hearing what I had to say, and comparing it with their Sástras. The Brahman visited me nearly every morning, and, as a token of respect, always pronounced from his calendar the account of the day; viz. what date, what star, whether propitious or ill-omened, &c. I told him that astrology was a

dangerous and deceitful art; that, if any one does a good thing, it would not become evil whether this or that star was passing; neither, if any one does an evil thing, would it become good under any star. I told him to abandon this practice, and teach the natives better things. He said, 'You are very right, and we are well convinced of its folly; but we contemplate God in our minds.' Yet he came again doing the same; and I had considerable difficulty in convincing him that the outward actions must correspond with the inward knowledge. The people obstinately persist in believing that the one is consistent with the other.

"Two days ago, Vengadásala Mudelliar from Kanniputtúr visited me, and brought a letter from our schoolmaster, Saida Mudelliar, whom I lately sent thither. Two other heathen from the same place were along with him; and I spoke about their souls' concerns. He said they are glad about the school, though some of the inhabitants are against it. They have been waiting for my return. The schoolmaster says in his report, 'Thanks be to God that you have kindly sent me here, though it is so far from you! I am here indeed as one among young lions; yet, because the sharp sword of the Lord is in my hand, I will not fear. I trust that the Holy Spirit will be with me when I am ready to faint. I shall not fail to be diligent in the duties incumbent on me, and to speak concerning God with his help. I entreat you earnestly to pray that I may more and more increase in knowledge through the Spirit of God.' He appears to have had several troublesome disputes about the school with some of the inhabitants, who would not suffer our books to be introduced. One objected that the word '*Hari*,' a name of Vishnu's, is not prefixed to the cards, as they usually are to their *cadjans*. The word '*Hari*,' so prefixed, means as much as 'by the help of Vishnu;' and they thought the omission of it was a sign of our intention to make them Christians. He told them that these were *Tamul* cards, which must have Tamul words; and '*Hari*' is not Tamul, but Sanscrit. On first commencing his labours, he found twenty-two children in the school. But when he began to teach the Ten Commandments, and the parents heard of it, some of them

came next day and remonstrated. Saida said to them, 'Unless you permit your children to learn these commandments, they will never become wise. They will walk on without understanding; but this charity school has been established for the very purpose of giving good understanding to the children. Those, therefore, who are opposed to this, need not come to school; but to such as come, I shall continue to teach the same things.' Next day, (June 24,) only eleven children appeared. June 25, twelve came. On the same day a Mudelliar had been present, and expressed his doubts concerning the school and the books; that the English are intending only to give them another religion, to make them wear European clothes, &c. &c., as they did at Vellore. The schoolmaster said that they need not dread any such thing, and that if he liked he would make an agreement with him on the subject. But he went away without it. June 26, thirteen children came. June 27, fifteen. On the 31st, there were sixteen present. He concludes his report, however, by saying that all obstacles to the use of our books in the school seem to be removed, and that he explains also the *Atu Suvadi*, (Avyar's alphabet,) to the children, as I do here.

"*July* 13, Sabbath.—A fine congregation of more than ninety. Several Roman Catholics were present. In the evening went to the jail, and instructed about nine persons. Afterwards spoke with the English soldiers there, who were very rude and ignorant, attributing all their wickedness to their want of a chaplain. Several of them were Roman Catholics; one of whom began to curse and to swear when any thing happened to be said against the Romish Church. I was with them last Sabbath also, and found them in the same way.

"*July* 17.—Visited the Governor. He mentioned Conjeverám, and referred to my addressing the people as they were going in procession. But this, I told his Excellency, was an incorrect report; and I added that it would have been highly imprudent to do so. I also mentioned that, if Europeans themselves did not put curious things into the heads of the natives, they would never take so many fancies; neither had I feared any ill consequences by my presence at Conjeverám, till Mr D.

mentioned to me his apprehensions. He said, 'It is true; the Europeans are your chief opponents!' 'Sad truth, indeed!' I rejoined. 'Oh no, no!' he said, 'it is better that you have the natives on your side and the Europeans against you, than the Europeans for and the natives against you.' Mr B., the Collector, seems to have given a favourable account of my proceedings there, and the Governor expresses more favour towards the mission. He inquired after the establishment and our schools, asked how much the schools cost, whether the children were brought *willingly*, and similar questions. On my mentioning that, on account of the want of funds, there remained yet several schools to be established which had been applied for by the natives, he expressed his readiness to assist either privately or in his official capacity; but if the latter, religion should be left out of the question; and he desired me to make an application to Government. I told his Excellency that I could not possibly set aside religion. 'No,' said he, 'you need not; only do not mention it. Government will not do any thing in religion, lest the natives should be excited against them. You need only use the general term "knowledge," from which of course religion is not excluded.' I replied that I would cordially make the application, on the understanding that I should not be restricted in teaching the word of God. 'No,' he said, 'you will not; but Government, in so far as their public concurrence is concerned, can go no farther than sanction the teaching of languages.' He finally advised me to send him a memorandum to that effect, and he would see what he could do. I promised to do so; and left him, grateful for his kind intentions, and for the direction of the Lord.

"*Aug.* 4.—We received into our house our brethren (Rev. D. and B. Schmid,) with Mrs Schmid. Our united praises ascended on high. Of course, the night was passed till a very late hour in relating to each other what the Lord had done. Having come from Germany and Prussia, they refreshed my heart with particularly interesting accounts from those quarters. One thing only was calculated to damp my joy; viz. that the brethren's destination is Calcutta. But I have hopes of at least one of them being detained here.

"*Aug.* 6.—Our Committee assembled here as usual, it being the first Wednesday of the month. I had the happiness to observe, during our deliberations, that my hopes respecting the brethren were not altogether unfounded. There were some scruples on their part. A prominent objection which they urged was, that the Committee had no such designs with Madras as with Calcutta—that they would not have opportunity here for exercising their particular talents for conducting seminaries, &c. But this is just what we want. It was left to their consideration.

"*Aug.* 8.—The brethren, after mature consideration, feel themselves inclined to stay here, and have written accordingly to the secretary."

In the following month, "I was laid up for about twelve days, my liver being affected. Means were used, and the Lord helped again, so that I could resume my labours about the middle of September."

At this time Government had sanctioned the erection of a church in Black Town, themselves undertaking to pay the expenses. The foundation was laid this month. Mr Rhenius writes:—"*Sept.* 23.—Many of the natives are very warmly opposing it, and have prepared a petition to Government to stop the building.

"*Sept.* 29.—Various engagements this day. Towards the evening I was told that there was a man enquiring after the way to heaven. I afterwards went to speak with him, and the following conversation took place. I must only premise that he was what the heathen call 'a wise man'—a pilgrim—who had gone through various mortifications, so as to make him appear to Europeans a fool and madman. He has, however, the right use of his understanding. *I.* 'What do you want?' *He.* 'Whatever you give, I take.' *I.* 'What shall I give you?' *He.* 'I have no desire; whatever you give, I take.' *I.* 'Suppose I flog you?' *He.* 'What sin have I committed that you should flog me?' *I.* 'What then do you want?' *He.* 'I have already enough of every thing.' *I.* 'What have you?' *He.* 'God himself is in me. What else is necessary?' *I.* 'Do you know God?' *He.* 'I know him. He is in me.

When you put rice into a mortar and bruise it with a pestle, the rice becomes clean. So God is known to me.' *I.* 'How did you come to know him?' *He.* 'I have taken much pains—ten years long.' *I.* 'What pains?' *He.* 'I vowed not to speak during a year.' *I.* 'What profit had you by this?' *He.* 'I received profit. I have seen God.' *I.* 'Have you seen God? I should like to see him too. Will you show him to me?' *He.* 'Yes, I will.' *I.* 'When?' *He.* 'It will take ten years.' *I.* 'Where is he now?' *He.* 'After he had created all things, he went to the place where he was born.' *I.* 'But has he a body? He is a spirit.' *He.* 'Yes, he has a body; I have seen it.' *I.* 'With these bodily eyes?' *He.* 'Yes, to be sure.' *I.* 'Very well, you must show him to me to-morrow.' *He.* 'Yes, I will. In what shape do you wish to see him, and when? when you are asleep or awake?' *I.* 'In whatever shape you like; but don't show me Brahma, Vishnu, Siva, or Supramannian.' *He.* 'Oh no! But tell me in what shape you would like to see him?' *I.* 'As the Almighty, the Omniscient, the Holy one, the Eternal, the unchangeable God.' *He.* 'I shall do so. But you must first learn all that I have learned. Then only will you see God.' On sending him away, I begged him to pray to God for light.

"*Oct.* 4.—Tiruvengáda Asáryar, the Sástri, came according to appointment to speak with me about his desire to become a reader at Conjeverám. He is an inhabitant of that place. The conversation was very interesting, and exhibited on his part, and on that of Nárahári Sástri, (the Telugu Munshi,) who was present, so obvious a conviction of the truth of Christianity, and the falsehood of their system, as would have filled my heart with peculiar praise and joy, if I had not too many proofs of the native hypocrisy and cunning in deceiving others. He was quite willing to do as I desired. To my question, how he looked upon what he has been reading in the New Testament, he said, 'I am well acquainted with all the different accounts of our various sects. Nothing has satisfied my soul: *this* has done it.' Being surprised at the peculiar convictions the man appeared to have, I asked him whether he, and the people like him, were not filled with a sort of awe or fear when they considered

that for so long a time they had not only themselves walked in darkness, but had also led astray thousands and thousands of men who looked up to them. He answered, 'Yes we are; and we feel ourselves excited now to begin to lead them into the truth.' He acknowledged Jesus Christ as the Saviour; he acknowledged his sins; he acknowledged that none but Christ can make us clean from sin. I concluded, 'Go then, and teach the same things at Conjeverám. Your works will show how far you are sincere. I shall soon come to Conjeverám, and then consult with you farther on the subject.' Having given him some more Tamul books, I dismissed him. I am preparing for another journey to Vádadillei."

The reader cannot fail to have observed in this, and preceding passages of the journal, the readiness with which the Hindus, even the most learned among them, assent to Christian doctrine, and the perfect indifference they manifest about truth; but to any one acquainted with India, and the temper of the Hindu mind, this fact is by no means surprising. We may quote in confirmation the words of Professor Wilson of Oxford, who, in speaking of the various obstacles to the Christianization of India, says, "There is still another and a weighty obstacle to conviction, which arises from the state of the native mind, especially amongst men of learning. Their toleration is so comprehensive, that it amounts to indifference to truth. The Brahmans, who compiled a code of Hindu laws by command of Warren Hastings, preface their performance by affirming the equal merit of every form of religious worship. Contrarieties of belief, and diversities of religion, they say, are in fact part of the scheme of Providence; for as a painter gives beauty to a picture by a variety of colours, or as a gardener embellishes his garden with flowers of every hue, so God appointed to every tribe its own faith, and every sect its own religion, that man might glorify him in diverse modes, all having the same end, and being equally acceptable in his sight." *

"*Oct.* 6.—Set out in the morning for Vádadillei, after hav-

* Lectures on the Religious Practices, &c., of the Hindus, p. 37.

ing dismissed Christian to commence his tour to Vengadámangalam, Chinglepat, Conjeverám, Cuam, and Trivalúr, to establish among them the several schools applied for by the inhabitants, and to examine the schools already established at Little Conjeverám. I stopped for a quarter of an hour at Pali Kóvil, where I found a number of English soldiers going to Madras to the present sessions. There were three female criminals; others were witnesses, others convicts. I spoke with some of them concerning the gospel. They spoke very highly of the Rev. Mr R—— at Masúlipatam. One of them doubted whether all men were sinners, and seemed disposed to examine whether what the Scriptures say on this point is true. Arrived at another *choultry*,* which is now building by a rich native of Madras, who hopes to merit heaven by such acts of charity. In the evening arrived at K——, where I found Saida Mudelliar, with eighteen children, before Vengadásala's house. I went over a little of what they had learned, and dismissed them. When walking along the streets of the village, I met with one of the headmen, who expressed his joy at the establishment of our school, and told me that most of the people are glad; only two or three, out of ignorance, oppose it. He went along with me to Vengadásala's house, where we sat down with several others of the village, and had an interesting discussion on religious subjects. He, and a few others, attended our evening service. In the night, awoke with a violent toothache, which continued, so that I thought of returning; but next morning the pain lessened, and I proceeded in my work. I had rested during the night in the street before Vengadásala's house, and now went under a fine *tope* (or grove) near the village, where some Mudelliars and other people followed me. One of them was the headman of a neighbouring village; and at the end said to another, 'This is but one word!'—an expression used to intimate their conviction, and their assent to what they had heard. After breakfast I had the school assembled for examination, which was

* A resting-place for travellers, generally of stone, and built by charitable and wealthy natives.

attended by many of the village people, parents of the children. There were twenty-one children. They had learned the card, and a few of them had made good proficiency. But to my grief, Saida (the master) had of late yielded a little to those who opposed the learning of the Ten Commandments, &c., and only a few children know some of them. Saida pointed to some of the parents who opposed. I then particularly addressed them on the subject, and endeavoured to remove their prejudices; and have reason to think I have in some degree succeeded, so that the school will now come into order. They were exhorted, at the same time, 'to repent, and believe the gospel.' After that, I gave a small present to five boys who had been diligent and regular; the rest got a few pieces of money. The schoolmaster was also charged, in the presence of all, not to deviate in the least from the rules of the school, but rather to let those go who do not choose to conform. From one of the neighbouring villages a Brahman was sent to ask for the establishment of a school. I told him our plan, and sent him away with the answer to his people—if they agreed, they might signify their consent by a regular petition. It was a busy forenoon; and I was very happy. About noon, left K——, and arrived at *Periapáliam*.

"*Oct.* 8.—About noon, left the place and came to Tarátchi, where I visited the school which, by Sándappen's exertions, had been re-established eight days before. I found the schoolmaster, with six children and a number of other people, in the house. After some conversation with them, we preferred going outside, and consequently they conducted me under a tree in the enclosure of a temple dedicated to Iswaren, where the headman, Swámi Rettiár, with another of a neighbouring village, and a good number of the inhabitants of Tarátchi assembled, and sat down round my palankeen to hear what was to be said. They were pleasing people; they seemed to recollect what I had told them last time I saw them in the Dharma Raja Kóvil, and heard with much attention. I spoke of their foolish fears, and negligence respecting the school, and of the folly and wickedness of serving idols, and of the need of Christ's salvation. They looked down, and now and then turned to each

other, one saying, 'Ah! what do you say to this?' and another answering, 'What shall I say? it is true and good.' When I described to them the conduct of a real Christian, one of them said, 'But if we become Christians we shall be persecuted, and lose every thing.' This made us speak at large concerning the lightness of those sufferings when compared to the glory which awaits us, and how much better it is to do good and suffer, than to do evil and for a little time live in transient pleasure. By their putting the question, whether there is a country, the inhabitants of which are such people as I describe, I had an opportunity of speaking on the insufficiency of a mere form of Christianity, &c. Swámi Rettiár is willing to give two *cawnies** of ground, and will make the necessary arrangement with Sándappen. Our discussion lasted about an hour and a half. They were now willing to have the school established according to our plan. The schoolmaster seems to be in the way of wisdom; at least, he condemns idolatry. He has read the books of the Hindu sages, and will now study our books. We went afterwards to see the pagoda. Swámi Rettiár opened the door to let me have a sight of the idol; but this disturbed a number of bats which had lodged themselves around it, and soon made us leave the place on account of the insufferable stench. This is not uncommon in the heathen temples. Sándappen made some witty remark about it, at which the people laughed, and they quite agreed with us that the idol was nothing. Before the temple is a small altar, with a short black stone rising from the middle, representing the idol. Sándappen showed me the way in which the heathen bring their sacrifice of rice, cocoa-nut, &c., before it, and the people and children began to laugh. Even the officiating priest acknowledged all this to be of no use, except for his 'belly;' for the people pay him. At the temple door I advised the Rettiár to have the word of God read in it, instead of maintaining the service of this stone idol. I left these poor people with some satisfaction, and proceeded to *Vádadillei*, where I arrived towards the evening. The headmen and some other

* A measure of land.

people assembled, and I reminded them of what I had spoken with them last time I was there. But, oh the wretched condition they are in! They agree to all that is said; they are indeed sensible of their folly, and the necessity of something better, yet how can the dry bones live unless life be brought to them by the Spirit? I pray the Lord to have mercy upon them, and rouse their dull and drowsy minds!

"Next morning, *October* 9, when about to leave Sándappen, the headman of Mambákam, Appá Retti, who formerly gave great annoyance to Sándappen, came with a Brahman to see me. I had a long conversation with them, at which a number of other heathen were present. They, like the rest, admit the truth, and acknowledge their foolishness; yet make not the slightest effort to forsake the one and embrace the other. I then went to T——, where formerly one of our schools was; but it has been transferred to Tarátchi, in consequence of the opposition of the people. I had Ráma Rettiár, and the other people together, and kindly expostulated with them on their negligence in those things. Their excuse was the fear some of them had about their children being sent on board the ships. I advised them about this matter, and wished to rouse them to a sense of their misery; but they seemed to be in a deep sleep, and to have dull ears. They destroyed the hopes I had of them from the satisfaction they gave me on my former journey. My heart was straitened, as it were, when speaking with them; my mouth was not opened, and I left them in sadness. After dinner I proceeded on my way back to Madras, and towards the evening came to P——. I had little hope of getting any thing more to do here, when a small number of the inhabitants found their way to my palankeen. During our conversation I thought them inclined to the truth, and offered them a Testament; but they were afraid to take it. They brought afterwards a schoolmaster of the village, who looked at the book and refused it. The paper-maker came last, and with him I went to see the mill. It is a small one, and amused me. I left the place about eight o'clock. On the way to K——, the palankeen bearers, in endeavouring to go the shortest road, made a mistake, and instead of coming to that place brought me to

another village, which we afterwards heard was Akkarabâkam. We halted on the road whilst some of the bearers went to bring a *Taleiâri*,* who was to show us the way. A Brahman came to us with some of the other inhabitants. When they heard who I was, they asked me to establish a school in the village. This led us into a pleasant conversation; and while the bearers were taking their supper, we sat down, and I preached the gospel to them, of which they had never before heard. They received a Testament, and promised to send me a written petition for the school. I left them, glad of the opportunity I had had of making Christ known to them, and not repenting the mistake the bearers had made. Travelled during the night, and arrived safely next morning, *October* 10, at Madras. All well! We praised the Lord for his gracious protection, and all the mercies I have experienced on the journey.

"Several things combined to make this excursion less satisfactory to me than I had expected. My toothache, Sândappen's illness, and the employment of the people themselves in preparing their fields, together with Sândappen's inability, from circumstances, to give notice of my coming, were all hinderances to my having larger assemblies. Yet something has been done; and may the Lord in mercy bring his word home to the hearts of the people!

"*Oct.* 19.—Intimated to the congregation, that on the 5th of November we shall particularly commemorate the Reformation, and establish a Tamul Bible Association.

"*Oct.* 26, Sabbath.—The rain fell very heavily; yet about thirty persons assembled to hear the word of God. According to my promise, I related something of the object and management of Bible Societies, which was heard apparently with great interest.

"*Oct.* 29.—The persons who are to be the Committee of the Tamul Bible Association met here this morning to hear the rules to be agreed upon, and to take upon them their

* The name of the watchmen in the villages. They are often used as guides.

several offices. I am glad to see amongst them a Brahman and two heathen Mudelliars. The meeting was interesting, and all seemed to be zealous in the cause.

"*Nov.* 2, Sabbath.—The Lord's Supper. Also commemorated the Reformation. A good number of people, besides Heathen and Roman Catholics. The late bull of the Pope against Bible Societies, was translated into Tamul; and a short history of the Reformation was read to the assembly. Because on former Sabbaths the place of worship could not contain all the hearers, we have put the screens farther on the east side; and thus literally 'lengthened the cords and strengthened the stakes.'

"*Nov.* 5.—This day was fixed for the establishment of the Tamul Bible Society, about which advertisements in Tamul had been distributed here and in the adjacent villages. The meeting was attended by a good number of Heathen, besides Christians and Roman Catholics, all men—about eighty in number. The Guru was also amongst them. The resolutions were carried unanimously. Subscriptions were collected after the meeting. It was interesting and remarkable to hear some of the Heathens, and a Sástri of the committee acknowledge the goodness of the cause. Thus has this little lamp been kindled. God Almighty convert it into a flame amid this heathen darkness!

"*Nov.* 27.—An order has been issued by Government to stop with the building of the church, in consequence of the petition presented by the natives. A sad step!—on account of the Government itself, and the Heathen, as well as Christians. The petition is doubtless unreasonable in the eyes of every unbiased observer. The ill-designing Heathen have, therefore, been confirmed in their hatred against the Christians. The Christians have thus been openly given over, as it were, to the renewed insults and scorn of the Heathen. Indeed, the very Government must be much lowered in the estimation of every reasonable heathen. One person who, as far as I am aware, is no flatterer, was much concerned when he heard of the order, and said, 'But how can Government do so? they are surely blind!' The consequence of the order is already apparent,

and the Heathen become more arrogant by this triumph. Nevertheless, I hope the Lord will in his own time confound his enemies. The work is not mine, but the Lord's. I am servant; he is master. If he will have no building there, but somewhere else, I have just to follow his command, and submit to his will. In the meanwhile, I am preparing a private letter to the Governor, and a counter petition of the native Christians. The Chief Justice loudly exclaims against the wrong done to us.*

"My Telugu Sástri, Nárahári, proposed to me yesterday to establish another society, which shall have for its object to translate the Hindu Vedas from the Sanscrit into the vernacular languages, Tamul, Telugu, &c., and the Bible into Sanscrit. By both he will be the means of advancing the cause of truth. The natives, by reading their own Vedas, which they now ignorantly believe to contain things equal to our Holy Scriptures, will then see the difference and the inferiority of the Vedas; the Brahmans, who at present disdain reading any thing but Sanscrit, will, by reading our Scriptures in that sacred tongue, become acquainted with their doctrines, and see their superiority. It is a remarkable and important proposal, worthy of consideration, although such a work belongs rather to a literary society than to a purely religious one.

"*Dec.* 9.—In the afternoon went to Triplicane, a village near Madras, southward, where the inhabitants of a street have petitioned for a school. I found a chair for me in the street, and another was brought for brother D. Schmid. A crowd soon assembled. I asked them severally after their employments. One of them said, 'I am a physician.' From this I proceeded to point out to them the need of a physician for the soul, and preached Christ to them. They thought it good news. The conversation was pleasant, and the people attentive. From thence proceeded to the adjoining village, Meilapúr, where also I had an assembly in the street, and spoke on the

* The petition of the Heathen was a curious one; but it cannot be inserted, as it is lost among other papers.

necessity of repentance, and faith in the Lord Jesus Christ. They seemed to hear the word gladly. On our return, we visited the Moormen's mosques and tombs. Before a mosque I endeavoured to speak with the Moormen; but they were very stubborn, and would hardly listen to any thing.

"*Dec.* 11.—Two Gentu (or Telugu) Brahmans came and begged to be admitted as Christians; but under the condition of receiving not less than ten pagodas per month: for they had heard that a person of high caste had embraced Christianity, having received a present of one hundred or two hundred pagodas! I had a curious conversation with them on their natural condition, and on things temporal and eternal, in regard to the latter of which, especially, they appeared to be very ignorant. I could not help saying in conclusion, that Christianity is so glorious and holy, that if they knew it they would rather give me money than receive any from me; and that, on the other hand, if they wished yet to remain in sin, and walk after the course of this world, I would not receive them even if they gave me a thousand pagodas.

"*Dec.* 13.—Nárahári Sástri requested me to-day to strike out his name from the list of the members of the committee of our Tamul Bible Association, because the people are very angry with him on that account, and will beat him; and his parents threaten to excommunicate him from their caste, unless he abandon this connexion. He stated all this to me in a paper, which seems to have been written for him, in which he confesses to have sinned, and made himself worthy of hell, because he has broken his promise as a priest, and has acted against their religion. He requested me also to give a declaration to him in writing, that he has resigned. I endeavoured to lead him to see the foolishness of this, and the sin he would thereby commit against his conscience; but, as if aware of the force of truth, he would not listen to any thing. Of course I dismissed him from his office as member of the committee, but did not think proper to give my handwriting to that effect. He appeared during the conversation as one who is not of us, and we need not wonder, therefore, that he went

out from us. I am glad of this discovery, though sorry for the man being yet captive to sin and Satan. Thus the present persecution serves to bring the hypocrites to light.

"*Dec.* 31.—In the forenoon I saw the Governor, who received me very kindly. The church matter was, of course, a topic of our conversation. He said he would not discourage me—would afford us all prudent assistance—only we must have regard to the present state of the Heathen, and yield to them to a certain extent. In the evening, the first general meeting of the Madras Bible Association was numerously attended. We closed the proceedings with some remarks in reference to the close of the year, and singing the doxology, 'Praise God from whom all blessings flow,'" &c.

CHAPTER V.

1818.—VISIT TO THE SCHOOLS IN THE COUNTRY.—A GURU.—CUSTOM OF TREADING THE FIRE.—MR RHENIUS'S TAMUL CATECHISMS.—SPECULATIVE TURN OF THE HINDU MIND.—THE CUSTOM OF DEVOTING THE HAIR OF THE HEAD TO A GOD.—THE REV. B. SCHMID.—KALI-YUGAM.—THE JAINAS.—THE CHOLERA.

At the opening of the year 1818, we find Mr Rhenius drawing up a list of his little congregation. He writes in his journal that the number was now twenty-one; and besides these there were eight whom he calls "catechumens, to be received into the congregation." This distinction, or one very similar to it, continued to be always observed, although, for the sake of brevity, the general term "Christians" was employed to denote all who had, outwardly at least, renounced Heathenism, and put themselves under Christian instruction. He seems to have drawn up a set of "rules for the congregation," which on this new-year's day was read in their hearing. It became his custom on the first day of the year to assemble the natives together for religious service; and on the present occasion, Christian, the reader, who was before mentioned as having been implicated in the iniquities of the Guru, was excommunicated from the Christian Church, together with his wife, who seems to have been his accomplice.

Hitherto we have been unable to insert any of Mr Rhenius's letters; nor for a few of the following years will there be any correspondence to throw a shade of variety over the narrative. It is a matter of unavailing regret to us, that, with the exception of some extracts which happened to be otherwise safe, the complete journal for the period between the date of his sailing from England and the year 1819, is lost, as also his correspondence, for a longer period, with the Committees of the Church Missionary Society, and with private friends. Among those papers there were a manuscript copy, in German, of an

account of India Missions, which he had sent to the King of Prussia—a letter addressed to him on leaving England, by the Rev. Thomas Scott—and a correspondence with Sir William Toller, one of the judges of the Supreme Court at Madras, on Socinianism. All these, and others, have been lost, in consequence of the ship on board which they were sent from India, having been sunk on the homeward voyage among the Maldives; and an attempt which was made to regain even that portion which seemed recoverable from other sources, has been to the present moment fruitless. Gladly, therefore, do we make use of those extracts from his journal which happen to have reached us in safety.

"*Jan.* 2.—Some days ago I had made application for a passport to Chinglepat, Vellore, and Arcot. The secretary to Government sent me an answer to-day, that my application must first be laid before the Governor in council. This will delay my journey.

"*Jan.* 6.—Received a pleasing letter from the prisoners who were lately transported to Penang.

"*Jan.* 14.—This morning we saw a Pandáram with a curious iron upon his neck. I sent for him. He came; and says that he is from Negapatám, where he wishes to build a temple to Supramannian; for which purpose he is collecting money from the people. In order to incline them to give, he had put this iron grate, called *Arigárdam*, on his neck, which is a great nuisance to him, gives him neither rest at night, (for he cannot lie down,) nor any comfort in eating. For two years already has he gone about in this uncomfortable manner, and has collected about 500 pagodas; now he wants 500 more, which, if any one will give them to him, will at once release him from the yoke. The iron grate is more than two feet square, with a bell in each corner; in the middle the head sticks out; it fits only the neck, and must have been forged by the smith upon his body: he cannot take it off, unless it be broken. I had an interesting conversation with him on the vanity and unprofitableness of these things, and told him that the Lord Jesus Christ makes us free from the yoke of sin, and the evil customs of the world. He appeared ignorant of good

and evil. He listened with pleasure to what I told him, and willingly took a tract on true wisdom along with him."

On the 2d of February Mr Rhenius set out on a tour to the west.

"*Feb.* 8.—Arrived at the Rev. Mr Smyth's, at Arcot. It was a refreshment to spend the Sabbath-day with this family.

"*Feb.* 9.—Went in the afternoon to the neighbouring village, Arcot; where at the gate I spoke with a man who was engaged in reading. He had a very perverse understanding. 'We will now lie in darkness,' said he. 'Who has given you a palankeen, and deprived me of the same?'—intimating that the wretched state of mind in which they are, is as much the will of God as the better state of others. Left him, and went to Muppampetti, to inquire after the Jain high priest.* I halted there in one of the large streets, and conversed with a small crowd who gathered round me. They heard with apparent satisfaction, and one of them received a gospel. They told me that the high priest is at K——, where he will stay at present for about a month. This will oblige me to return the way I came; viz. through Conjeverám, near which K—— is situated.

"*Feb.* 10.—Last night, having taken an affectionate leave of Mr Smyth and his family, I set out early this morning for Vellore. Arrived there at breakfast-time, and was kindly received by Mr and Mrs Jackson. Towards the evening went into the town, the extent of which, and the numbers of the people, surprised me. I crossed the large street, and stopped before the house of a Jaina Mudelliar. People collected, and I preached to them the gospel until dark. The Mudelliar had come home in the meanwhile, and with him I spoke farther on the word of God and salvation. He had a New Testament; but seeing a single gospel I had with me, he begged for a copy, saying in reply to my objecting to give it to him as he had one already, 'That other is too large; this is small, and serves better when I go about, ascending mountains,' &c. I then gave him a copy, advising him to let the large one remain in his family, and to carry the small one along with him on his journeys. When

* High Priest of the Jaina sect, of whom more hereafter.

I asked him where the high priest was, he said, 'Ah, there are many priests, but all, priests for their own interest! Where is a priest to give light?' I directed him to our true high priest, the Lord Jesus. He said, 'It is right.' I had given a gospel to another heathen present, who was afterwards hesitating to take it with him; but the Mudelliar encouraged him and others to read the book. The other people made very light of sin; they were content with the state of ignorance in which they are; they think that such is the will of God, particularly as so many ages have passed without their having heard any thing to the contrary. Some of the heathen were worshippers of Ráma Swámi. They traced him back as the only true god. When they hear of a 'clean heart,' and of the gospel, they say to each other, 'This is *Nyánam*, or wisdom.' They willingly admit that they are at present in *Anyánam*—*i. e.* not-wisdom, folly; but this is the fate of the present age, which they call *Kali-yúgam*, just as if the age made the men, and not the men the age. We have, therefore, to preach with the Apostle, 'The times of this ignorance God winked at; but now commandeth all men, every where, to repent.' I have often had occasion to use these precious words.—Returned home, and spent a profitable evening with Mr and Mrs Jackson.

"*Feb.* 11.—In the morning, taking a walk in the street, I fell into conversation with a person whom, as I passed by, I saw standing before a woman with a child in her arm, and waving a small green branch over the child's head, and saying prayers. I asked him why he did this? He said, 'The child has fever, and I do this to drive away the fever in the name of Ráma Swámi.' A small crowd gathering together, I preached to them on the true mode of deliverance from this delusion. At first he was quite sure that his mode of healing was really effective.

"*Feb.* 12.—In the afternoon left Vellore for Chittúr. Arrived there about ten at night, after passing by a most miserable road over rocky hills, and was heartily welcomed by Mr Harper.

"*Feb.* 13.—Conversation with the native Christians, who are in number about twenty, and who had assembled at Mr

Harper's house. After some visits made in the place, we spent a profitable afternoon with our friends and Mr Dacre.*—Conversed on caste.

"*Feb.* 14.—The Christians assembled again. I spoke with them on the Lord's Supper, which I felt inclined to administer to them to-morrow, Sabbath.

"*Feb.* 15.—In the morning preached to the native congregation, in a house prepared for the purpose, on 1 Tim. i. 16. Afterwards attended English service. In the evening administered the sacrament to the native Christians. Mr Harper had informed me of a neighbouring place, Ponganúr, more to the west, where a native king is very much inclined to Christianity, and where there are several Roman Catholics and Heathen willing to receive instruction. I would have gone thither, had it not been too much out of the way at present, and had I been farther advanced in the Telugu language, so as to be able to speak with them profitably. They know little of the Tamul. This place must be reserved for a future excursion.

"*Feb.* 16.—At Vellore. In the evening the native congregation assembled in Mr. Jackson's school-room. I preached on Col. i. 13. I felt very fatigued, and an oppression on my chest.

"*Feb.* 17.—Early in the morning left Vellore, thankful for all the goodness of these Vellore friends towards us. I could get no farther information about the Jain high priest. Travelling

* This gentleman was well known in Madras as a most zealous and benevolent Christian. Being one of the Company's civil servants, and possessed of considerable private property, he was able to do much for the glory of his heavenly Master. To the good of the natives among whom he lived, he entirely devoted himself; his time and his money he spent in their service. For many years he resided at Chittúr; and there seemed to be a great deal of good doing among the people. Many embraced Christianity; and up to the time of his death, which occurred about twelve years ago, there was every promise of permanent good as the result of his devotedness. It appears, however, that with the best intentions he had gone far wide of the right way to secure any such result; and the Christian congregation, which he was apparently the means of forming, soon fell to pieces, and there is scarcely a vestige of them now remaining.

southward we came to Kameiyúr, a pretty large village, where I preached twice to a multitude of people. A Roman Catholic was amongst them, (there are about ten families of that communion here,) who was surprised to hear of the existence of Christians who do not speak lies nor cheat. He was unwilling to take a Testament or any other book.—Left that place and came to Rajnâtpuram, near Arnee, where a descendant of the late Arnee kings resides, who has seven villages in his possession. We halted under a tope, where we had our dinner. The prince's Brahmans came to see me, and with them I sent my servant to the prince to ask an interview. But he sent word that these are his fast-days; that he has eaten nothing since yesterday, and is therefore very weak: if I would stay the day after to-morrow at Arnee, he would come thither to see us. This I could not do; and, when going through his village, I sent him a message to that effect. On entering my palankeen to proceed on the journey, my servant returned, saying that the Raja wished to see me immediately, if it was convenient. But the time was too far gone, and I answered that we must defer the pleasure till I come again this way. However, he sent a message after us, when already on our way, that he is coming to see us. We then returned to the tope, and in the avenue met the Raja, who was attended by many of his people. We sat down under a tree on chairs, which the people had brought along with them. The conversation began with common topics, and ended in my informing him of salvation through Jesus Christ. I offered him a gospel; but he would not take it in his hand to-day because of the ceremonies. I then asked to put it into his servant's hands, which he gladly allowed. Then went on to Arnee, where I was immediately surrounded by several Brahmans, with whom a discussion ensued. Their speaker was rather too much immersed in the cares of this world. We slept tolerably well under a tree.

"*Feb.* 18.—I went to see the Jainas, to get, if possible, information of the present residence of the high priest. They told me that he is now at Chittambúr, about fifty miles west of Arnee. My desire to see the man and his people, to preach the gospel there, made me, after some hesitation, willing to proceed

thither. The people afterwards assembled, and I read the word of God and preached. They appeared convinced of the truth and importance of what they heard; and a respectable Jaina received a Testament, with apparently a real desire to read it. To others I distributed tracts; and it was pleasant to see how one party stood in a street, and read the Telugu commandments—another party under a tree, read the Tamul address about the Bible Association. On leaving the place, I was followed by several, some of whom requested me to give them more books, which desire I could satisfy only sparingly. We went south-west, and in the forenoon reached V——, a village chiefly inhabited by Jainas. We were near the weavers, whom we went to see. We wished also to see the machinery in their houses; but this was rather difficult, the women and children flying before us in every direction. At last the man brought us into a place where there were no women, and I was much pleased with their manner of making cloths. It is not unlike the European method; but they have no loom. The men afterwards came along with us, and I had a very pleasant conversation with these apparently simple people, whose plain understanding enables them to perceive the truth of many things, which others withhold from themselves. Whilst reading and explaining the Holy Scriptures to them, they at once rose up and said, 'Sir, our Rettiár is coming.' I looked up, and saw an elderly person with his forehead and chest freshly besmeared in a very curious manner. After the usual salutation we all sat down, and I continued the discourse, which they heard with attention, explaining the meaning to each other. The headman (Rettiár) accepted of a Testament; and two others asked for books. The headman knew of the books which I had sent to the high priest; but he could not tell me what was thought about them. He informed me that the high priest is now not at Chittambúr, but at a place still farther off. If I had known the situation of these places before, I should have gone westward immediately from Chinglepat, or at least from Conjeverám; but I have now been obliged to make a circuit. The uncertainty of the priest's residence, nearly three weeks having been spent on the journey; the weakness I feel, particularly in my chest; the desire of

being home next Sabbath; and the necessity of visiting Trivalúr on my return, induce me, after many considerations and with much reluctance, to leave the high priest for the present, and return to Madras. Having visited the school of the village, I spent the night at M——.

"*Feb.* 20.—In the afternoon arrived at Trivalúr. Went immediately to our school, but found no scholars on account of the Amavâshi, (the festival at the new moon.) Sent for the schoolmaster, and told him to get the children together for examination towards the evening. The headman came to see me, and expressed much thankfulness for the establishment of the school. The people assembled, and I preached to them. They received, with apparent pleasure, a few Tamul tracts which I had still with me. The children assembled, and I catechised them in the presence of the headman, and a crowd of other inhabitants. The children were not twenty in number. They had learned the commandments. The headman assisted in explaining to the children what I said to them. I concluded with an address to the people. Some brought forward their foolish fears regarding the intention of the school. I openly declared to them our design, and called upon them willingly to submit to our manner of teaching their children wisdom and the way of salvation—if not, the school could not be carried on. The headman was diligent in convincing their minds, and gave me much satisfaction. Darkness separated us. They much wished to have a school built, and showed me a place, to the use of which, for six years, they promised to give me a grant in writing, and I was to see to get the school-house built.

"*Feb.* 21.—Arrived in the evening at Madras.

"*March* 23.—To-day another general meeting of our schoolmasters. Fourteen met together. We spoke about the state of the schools, and about the defects I had found in the country schools: I gave the necessary advice, and applied to their hearts the words in 1 Pet. i. 16. The schoolmasters' united report regarding the mind of the people is, that my late visit has lessened their fears and apprehensions. They have nearly abandoned the foolish idea of my designing to make them Europeans; and in other respects also, their prejudices have been consider-

ably removed. The masters say, that when I come again I shall find the schools in much better order. The meeting was interesting, and tends much (and this is the intention of it) to enlighten the minds of the masters themselves.

"*March* 24.—After breakfast, a Guru, Sundira Múrti, from Trivalúr, sent to request a conversation with me. He came with five or six of his disciples, dressed in a fine red cloth, which covered head and body at once. He held in his hands a smoking stick of perfume, which gave forth an agreeable scent, and which is all the more pleasant in this part of the town on account of the very disagreeable odours which abound. He was a fine-looking man, and seemed to be of high extraction. He said he had heard of me, in the school at Trivalúr, as teaching the way of true wisdom. He had come to see me and hear from me about this way, since he had long been in pursuit of wisdom. I preached to him and his people the wisdom that is in Christ, who came to save sinners. Speaking about true Christians being true pilgrims, he said, 'Yes, the pilgrims of this country are false pilgrims.' He was convinced that 'wisdom' did not consist in leaving his family—walking naked—going into jungles—and causing his hair to grow.

"*March* 27.—At the third school not many adults were present. Some of the children were as usual ingenious in their questions about religion. One of them asked, 'How can Christ be worshipped, being a man?' Having been told that he is adored because God was and is in Christ, he enquired, 'How is it possible that so great a god can be contained in a man's body?' and then taking off his neighbour's cap, he held it up, saying, 'This cap cannot contain the body.' I told him of the mystical union between God and Jesus Christ—a matter not to be comprehended but believed. 'And so,' said the boy, 'is it with our idols,' and began to talk about an idol in the neighbourhood which had made itself. I told him about the true evidence of Divine things, and that he should not believe the story of that idol, relating to him the anecdote of Daniel and Bel, and a few others from the tales of this country. He then began to speak about Supramannian, and what wonderful things he can do. He will for instance re-make the tongue of those who

had lost that member in any way, and came to his temples with vows; 'and,' said the boy, 'I myself will undergo any degree of beating when Supramannian is upon me, and I should feel no pain.' Shall we make a trial? 'Yes.' The schoolmaster also asked, 'If you are beaten with a stick, will you not have pain?' 'No.' Well then, I said, let us see; and ordered the schoolmaster to give him a stroke with a cane. Does it pain you? I asked. 'No.' Well, give him another, I told the master. He gave him a second and third, when the poor boy began to shrink and to cry, feeling the pain. All present of course laughed at him; but he said, 'Yes, Supramannian is not upon me now: therefore it is painful.'—I showed the boy the deceitfulness of all his stories about Supramannian, and advised him to pray to God for deliverance.

"*April 7.*—Went to Trivalúr, where I examined the school, and preached to a crowd of people. In the forenoon I had another visit from the Guru, Sundira Múrti, to whom I gave a written answer to a letter he had sent me a few days ago on religious subjects. Our conversation was interesting, and he expressed his wish to stay with me. This proposal occasioned some consideration; but from a desire to help the man on as much as possible, and from his apparent wish to obtain real wisdom, and to separate from the world, I thought to make a trial of him. He had no scruple to be for the present with the catechist; the world he would leave behind him; only animal food he could not eat. To this, of course, I had no objection. He related that about nine years ago he had cast off every part of a Guru's dress, and went about like any other man for about five years, during which the people had called him a fool. But this conduct being attended with want of rice, he at length determined to resume his former appearance—viz. the habit of a Guru: thinking that his wisdom and this foolish appearance are quite consistent with each other. By this means he obtained from a rich native his daily sustenance. I dismissed him to live for the present with Ráyappen. But I heard afterwards that he had been unwilling to enter Ráyappen's house, saying, 'I must do this by degrees. What will the people

think if I do it all at once?' More doubts were thus created in my mind regarding his real desire after that wisdom which gives salvation, and I therefore told him that, if he could not deny himself even this little, he could not be with me.

"*April* 21.—In the afternoon I had a visit from three Jaina men. Two of them had been here before. One was from Tésúr, not far from Chittambúr, the residence of the high priest, with a petition from the principal inhabitants for a school.

"In the revision of the Tamul Old Testament, I have come to the 18th chapter of Leviticus. In a conversation I had with my well-informed Tamul Munshi, he told me that the hateful practice of passing over the fire is very common among the Hindus. It is very usual in the temples of Mannár Swámi—to whom its devotees make a vow of passing over ranges of fire—to constrain the idol to fulfil their request, either for deliverance from any particular grievance or difficulty, or for imparting to them any particular blessing. Adults, as well as children, fulfil such vows. Long beds of fire are made, and over these the devotee strides as many times and for as many days and months as his ignorant zeal prompted him to vow he would do. I have nowhere read of this circumstance before; and it is remarkable. That this custom, and the corresponding practice mentioned in the Scriptures, may be taken to be one and the same, we are led to imagine from the similarity of the expressions—Hebrew, 'to pass over, to go over,'—and Tamul, 'to tread.'—That which the Scripture terms, 'the giving your seed to Moloch,' seems to refer more to the actual offering up their children, according to the usual description given of the statue of Moloch, into whose burning arms children were thrown. No such habit seems to exist among the Hindus.

"*May* 3.—Read this day, in vol. ii. p. 511, the following words of the late Dr Buchanan respecting the Tamul Bible: 'It became the father of many versions, and after a succession of improved editions, it is now considered by the Brahmans themselves as the classical standard of the Tamul language.' From what quarter good Dr Buchanan got this information I cannot tell; but from whomsoever it be, he has been sadly mis-

informed; for the Tamul of the Bible is far from being the standard. Men like Abbè Dubois will certainly take hold of such gross mistatements, to the disparagement of a character so eminent as Dr Buchanan's.

"*May* 30.—One of our Christians, whom I received some time ago into the Protestant Church from the Roman Catholic, and who is the servant of a gentleman, complains of the snares which his heathen fellow-servants lay for him. Once he had found a charm laid in his way by them. As he was going about his work in one of the rooms, he felt at once struck as it were, and perplexed, and ready to sink to the ground; when, recollecting himself, he had recourse to prayer, which strengthened him. He examined the place where he stood, and found under a brick beneath his feet such heathenish charms lying, which he took up and brought to the gentleman, who investigated the matter, but could not get to the bottom of it. I understand that these fellows, in their superstition and with wicked designs, often have recourse to these things. They will, for instance, deposit charms in the basket in which servants, whom they do not like, carry the plates, glasses, &c., in order to perplex the bearer; so that he throws down the whole, and of course incurs the displeasure of his master. But the question arises, Are these devices really efficient? A strange question, which in a Christian land would be absurd. In a Heathen land, however, there are veritable instances of the kind, and the devil has not a little power over his votaries.—Finished, during these days, a Scripture historical catechism, containing, in questions and answers, the histories of the Old and New Testament, with occasional explanations, adapted to the state of the heathen. Originally, we had the intention only to translate Dr Watts' Scripture History; and a great part of it was already done, when I saw that the questions and answers were not written and arranged in such a manner as to be useful to heathen, who are utterly ignorant of the Bible. The catechism was therefore formed anew, and now contains also a short account of the spread of nations into the different parts of the world after the overthrow of the Tower of Babel, with their probable settlements; of the state of mankind in the early

and progressive stages of the posterity of Noah; of the particular choice made of the Jews from among all nations to prepare for the coming Messiah. Here and there an account of the chronology is given. It contains also the Commandments, the Lord's Prayer, the institutional words of the Lord's Supper, and the whole is concluded by the Creed, which is given in answer to this question, 'What did the apostles teach concerning that which it is necessary to believe in order to be saved?' Answer, They taught that we should believe in God the Father Almighty, maker of heaven and earth; that we should believe in his only, &c. &c., by which the inconvenience of having the heathen children say 'I believe,' is obviated. The catechism consists of fifty-six quarto pages in manuscript. As an introduction to this historical catechism, we have also a short doctrinal one, containing twenty-eight questions with answers, concerning the nature of God, his attributes, and manner of revelation; concerning man's condition, both in body and soul; and concerning what God has done to save us. The questions and answers in this catechism, as well as in the historical, often meet the curious and erroneous ideas the heathen entertain of these things. They are now copying, and, as soon as sufficient copies shall have been made, will be introduced into our schools. We are anxious to remove, by this means, the want of a concise and distinct view of what the Bible teaches, and to meet the prejudices of the Heathen in a progressive and rational manner; and this, we are persuaded, could not be well done by the catechism which has hitherto been in use, and which was made solely for Christians. But here the need for a printing-press comes in again. How tedious is the copying of these books, and how much time is spent in collating the copies! We have here now, in the course of being copied, and ready to be printed, the following pieces.

"1. An Epistle—our first address to the Tamul people.
"2. Extracts from the English tract, Andrew Dunn—particularly designed for the native Roman Catholics.
"3. Sândappen's tract.
"4. Scripture Historical Catechism.
"5. Short Doctrinal Catechism.

" 6. Tamul school cards.
" 7. Tamul and English ditto.
" 8. Telugu ditto.
" 9. The Address, Rules, Establishment, and first Report of the Tamul Bible Association.

" *June* 1.—It has been in contemplation to make arrangements for securing the continued study of the Scriptures by the schoolmasters, by assigning to them a portion at every general meeting here, which they have to study during the following quarter, and of which at the next meeting they will have to give some account.

" During a conversation with Sándappen, I had the opportunity of reflecting on the perverse dispositions of the natives. They will contemplate any thing above them, whilst they forget that which lies near them—they will strive to reach the skies, whilst they forget that their hand is only just long enough to take up a stone from the earth. Miserable is the general understanding of these people, even the learned class not excepted. It cannot but appear madness to us; and probably we may appear mad to them. They imagine that they cannot reach heaven, unless they discover what God did before he created the world—they think they can have no knowledge, unless they know how sin came into the world. They search after the nature of God; they will find him in their breast, in their brain, in a straw, in a pillar, and think they have nothing of him unless they are absorbed in him—unless they are no more what they are. They see, hear, speak, walk, act, yet this is all *nothing*—it has nothing to do with the soul—has no reference to it—is no effect of it. When they have arrived at doing nothing, they imagine they have reached their destined or fitting condition. In this world, say they, it *cannot* be otherwise than it is—it belongs to this age to be full of such things as there are, even all wickedness. They walk about and transact business nearly as nonentities, and they fancy themselves, in all their wickedness and deceitfulness, to be so many little gods. The whole mass of the Hindus may well be compared to a theatre, where men appear and are not—where all is play, and a cheat to the eye. How necessary is it for a missionary to become a Hindu himself, in a certain

sense, in order to bring his preaching into contact as it were with the ideas of Hindus! He must learn their ideas—the peculiar turn of their ideas—and then adapt his conversations with the people accordingly. If he do not, there is no probability of his being understood by them.

"*June* 11.—I have usually found among the native Christians, that, when you talk with them about vital Christianity, they can very readily answer, 'so we *must* do'—or, 'so we ought to do,' believe, pray, &c. But it seems hard for them to give a proper answer to questions like these, 'Have you really forsaken the ways of wickedness—the course of this world?' 'Have you really experienced the forgiveness of sins?' As to forsaking their evil ways, they think it enough to forsake every day only a little.

"*June* 19.—I had written in the beginning of this week to the Secretary to Government for a passport, in order to set out for the north on Monday. Having received no answer, I reminded him to-day of my request, to which he replies, that he cannot give me a passport without permission from the Council, which has not been held since I made the request. This will prevent my proceeding on the tour on Monday.*

"*July* 8.—The arrival of our long-expected brethren, Barenbruck and Baker, rejoiced our hearts. They landed this afternoon; and we all gave thanks to the Lord for the mercies they had enjoyed on their tedious voyage. The letters and news which they brought from the far country also refreshed our souls. The Lord be praised for all he does in our native lands! May our kings and rulers, and their people, learn righteousness from his word!

"*July* 15.—An interview with the Governor. He mentioned the reasons for having refused me the last passport; but he stated that now, as the obstacles have been removed, I may have one.

"*July* 19, Sabbath.—Divine service pretty well attended. After service visited by Víraswámi Mudelliar, writer to the Ellia Raja at Chinglepat. He brought me his highness's compliments, and thanks for the Malayálim Testament. The Raja

* The reader needs scarcely to be told that the passport system has been discontinued.

had ordered him to tell me a dream which he had lately. A man appeared to him, saying, 'Do not go any more to the pagodas, but follow the new friend.' The Raja had been perplexed about it, not knowing what it meant. I then gave him this interpretation;—that he should forsake idolatry, and follow the Holy Scriptures which I had sent him.

"*July* 24.—I have once mentioned before the great similarity which exists between the Jewish rites and those of the Heathen, idolatry excepted. Here is another instance:—When a person wants some particular blessing from his god, he goes to the temple and vows in the following manner, 'Swámi, if thou wilt give me health, (or riches, or children, &c.,) then I shall bring my hair (or my wife's or children's hair) to thy temple.' So he goes home and lets his hair grow, and from that time daily lays by some money for the priest. When he has got what he desired, he goes to the temple, where he first washes, and then his head is shaved by a barber who usually attends at the pagoda; after that he goes and offers his gifts. We cannot but discover in this the vow of a Nazarite, spoken of in Numb. vi. In several particulars, indeed, they differ from each other; for instance, the Heathen does not exactly offer his hair, but after he has been shaved, it is thrown away; or if it be long, the barber keeps it and makes strings of it. Whereas, the Jews were obliged to throw the hair into the fire of the burnt-offering. Yet the practices are fundamentally the same, and of one common origin. It is also singular that the Heathen suffers his hair to grow, with the intention of *compelling* the god, by the inconvenience he suffers, to grant his request. By this vow the hair remains untouched—the head becomes heavy and dull—and is the haunt of filthy and annoying insects; and the person loses his agreeable appearance. This loss is regarded by young women as a great affliction.

"*July* 26.—In the afternoon we held the second general meeting of our Tamul Bible Society. It was pleasant to see a larger number of natives assembled than ever before; and in India, this land of divisions, it is a peculiar benefit arising from the Bible Society, that it brings together those who are on other occasions separate. There were Brahmans of different

grades, Sudras and Parias, Europeans and half castes, met in one place, listening to the manner of distributing the Scriptures, and partaking, in some degree, in the actual encouragement of this work of love. There were also a few women, in all, I think, about 120 persons. The meeting was interesting; and I have reason to hope that a lively impression of the truth has been made upon many. The copies of the Scriptures in various languages, with which this Tamul association has been presented, and which were laid on the table, excited the curiosity of the people, who wondered at the various strange languages.

"*Aug.* 3.—It would be interesting, and a pleasure, if we could secretly attend to the undisturbed and unreserved conversations of the people, on whom we bestow our strength for their good. Mrs Rhenius, who has often urged her servants to teach each other the commandments, and attend to divine things, one evening overheard an interesting conversation between an elderly and a young servant, when they supposed her to be asleep. The young woman attends the school, and the other is a heathen. The old person said, 'Mistress has told you to teach me the commandments; you must tell me them.' She then repeated the first and second commandments, and they endeavoured to help each other as well as they could. The third commandment the girl could not say so well; when at last she recollected it, and said to the woman, 'This was the one which mistress spoke to you of the other day, not to take the name of God in vain, when you said *swámi, swámi.*'

"*Aug.* 5.—Prepared for another journey among the Jainas and to Conjeverám, which I intended to commence on Monday last, but was prevented by much business, which I had to finish before I could set out."

It has been mentioned that in the course of last year the Rev. Messrs Deocar and Bernard Schmid arrived at Madras, as missionaries in connexion with the Church Missionary Society. It appears that they had both been intended for Bengal; but the Corresponding Committee, at the representation of Mr Rhenius, acquiesced in Mr Bernard Schmid's remaining at Madras as his colleague. Of Mr S., who is yet living, and

whose talents are devoted to the spread, on the Continent, of the knowledge and the duty of missionary operations, we feel it would be improper to say now what we might say with all truth respecting his many literary acquirements, and that zeal and fidelity with which, for a long period and in much infirmity of body, he continued to labour in the ungenial climate of India. From the year 1817 he is to be considered as the beloved and efficient colleague of Mr Rhenius; and he will frequently be mentioned in the course of the Memoir. His brother left Madras in August of that year for Calcutta, where he remained till his death, which occurred in 1829. Having taken "affectionate leave" of Mr Deocar Schmid before his embarkation, Mr Rhenius started on his tour into the country, west of Madras, accompanied by one or two native assistants. Here are a few passages from the journal of this tour.

"*Aug.* 8.—After a good night's rest in a cow-stall at V——, we came to a choultry, where we had our morning worship, which was attentively listened to by some *chetties* (merchants) of the place. About noon arrived at T——, where I first had a talk with the children, who had run together to see me. Adults soon joined us, and the children received, with pleasure, two copies of the small catechism. To a man, who seemed inclined to some good, I offered a tract, which he took; but after a while he returned it, saying that he could not accept of it. Left T——, and shortly after met with one of the principal persons of the place, who had formerly received books from me. He was now with his labourers in the field. He came near and saluted me in a very friendly manner, asking whether I would not stay here all night. He sat down, and whilst we had the usual conversation together, his slaves, twenty in number, gathered around us. I asked him whether he had read the books I had given him? 'Yes,' said he, 'I have, and do still read them.' 'You formerly had a great desire for a school in your place, but now you seem to have quite lost it.' 'No, but the people are afraid. You give no books to read besides your own.' 'No, not ours only, but also such of yours as are really useful.' 'That is right; but still there are ignorant people who have no understanding.' 'Well, you must

teach them, that they may know.' While I was expatiating on this point, he said, 'Sir, if these (pointing to his servants) know wisdom, they will not work.' I said, 'Do not suppose that, if your people know their God and Saviour, they will be less faithful to you, and serve you less diligently.' Then I read and explained to them what St Paul says on the duties of servants, Col. iii. Whilst I was speaking and addressing the servants, he said, 'Ah, sir! the work has come to a pause; the people must go to work.' 'Neither you nor your people will lose any thing by hearing, for half an hour, what you ought to do.' 'Ah, sir! they do not understand.' Some of the people immediately said, 'Yes, we do understand; it is all plain.' I then continued speaking, and they all heard attentively. The master himself was interested in it. Again he said, 'Sir, the sun is going down; you will be benighted.' I answered, that, to do them good, I would stay there all the night. 'When do you return? can you not come back this way, and spend an evening here? then we may all hear.' I told him that I should see. I gave him a small catechism, requesting him to call his people together in the evenings, and teach them. He promised he would, and the people seemed to be glad. I left them, pleased with this good opportunity. Before sunset arrived at Chinglepat, where I wished to stay again in the empty house, but to my surprise I found it pre-occupied. We were now perplexed where to go. The night approached, the wind blew strongly, and rain was coming on; so that, particularly on account of the people with me, I did not like to stay under the trees. At last the Roman Catholic chapel, built among the hills, was chosen for our abode during the night. There were but three or four people at the spot, who, in their simplicity, had no objection to our taking shelter. The images within had something frightful about them. Satan seems to have his dwelling-place here, which he strenuously defends. I would rather live among Heathen than among Roman Catholics. But I could not do otherwise, and, therefore, willingly submitted. Still, I had more accommodation than Jesus had. I had a palankeen in which to rest.—In the morning,

"*Aug.* 9, Sabbath.—We proceeded to another part of the

town, where I found it more pleasant to spend the Sabbath under the trees, the weather being fine. In the afternoon several people, Brahmans and others, came together, to whom I discoursed in various ways, sometimes not without arguing. One Brahman said, 'True; but who directs us in this way? Is there any book to be read, that we may know?' I joyfully told him that there was, and presented him with a small tract, and part of a Testament, which he accepted, and, I have no doubt, will carefully read. Another young Brahman, with a fiery and inquisitive temper, put many questions, and wished for information about what was wisdom, and what not; what was the true worship of God, and what not; thinking, like the rest, that wisdom consisted in leaving his family and living apart from all society. A favourite expression of theirs, when they wish to signify what a wise man ought to be, is, 'We must not have the love of money, of women, and of earth;' by which they exclude the *possession* of these things. I showed him the fallacy, and even the sinfulness of these high-sounding words; for we thus reduce the good gifts of God to unprofitable and sinful things. But these men cannot possibly think that, though we have the *possession* of such things, we may not fall into the error of loving them more than God, or be hindered in a holy life. The very possession makes them sinners, or the things have such an attraction that they cannot possibly use them without being ensnared. The young man then wished to have something to direct him in this way, and with great earnestness asked for a book. I gave him the small catechism and a part of the Testament. It became night; and whilst I was taking a walk alone, the young man remained with Appávu near the light, and immediately read the catechism in order to be instructed in the right sense; he began also the gospel of Luke, and would have read all night, had not other things interfered. I quietly heard how he was reading, and what he was asking, and wondered at the distinctness with which he wished to know every thing, and the right explanation he himself gave of the sentences in the small catechism; but I also saw how distinct and plain such things must be written, in order to be intelligible to them. A Brahman and another

heathen attended our evening worship.—Slept well. In the evening of

"*Aug.* 10, went to the school, where I found fifteen scholars. Several had not come. To my joy the boys had learned the short catechism, &c., well. Most of them could also read the New Testament. Much levity, however, was evident in their behaviour. This is the master's fault. Also in English they had not advanced so far as they might have done. The natives stood around, and listened to the instructions with satisfaction. There have been many fears in this place also about the school. I spoke to the people; and have reason to think that their fears will now subside entirely. I wish only that we could get a piece of ground and build a school on it—this is much needed. Then visited Mr F., Mr K., and Dr C. To the two former I mentioned the affair of the school. They advised me just to make an application to the Collector, and it would immediately be done. Then prepared for proceeding in my tour. In the mean while a Muhammadan, the native police-master, came, and after conversing about the prophets and Muhammad, but particularly about the Lord Jesus, said that their books inform them that the instructions which Isa Nabi (*i. e.* Jesus the Prophet) has given are not to be despised, but to be esteemed above all; he, therefore, wished much to read them. I gave him a Testament and a tract. I am told that the young Brahman, who was yesterday so eager to understand these Divine things, had gone the same night into the pagoda, where the other Brahmans and people were making Puja, and began to read the catechism; and when they were going in procession, he read it and the gospel by the light of the torches.

"*Aug.* 11.—Left M. at an early hour; and about ten o'clock reached O——, a large village with several temples. There are many Brahmans here. On the road I observed what are called stone-dwellings, constructed of rude stones. The cover or roof of the one was more than thirty feet in circumference, about eleven feet in diameter, and three feet thick. Different stories are told about it. I stayed here under a tree; but was, after an hour or two, visited by an officer of engineers, Mr R., who was here on the business of Government, and he invited me to

stay with him. I spoke with his Brahman, who was at last willing to take a Testament. Mr R. had before lent him Doddridge's 'Rise and Progress of Religion in the Soul.'—Afterwards met an assembly of Brahmans and other people, with whom I had a long conversation. They did not enter much into controversy, but were hard as stones, apparently not admitting the least impression on their hearts. They appear to be convinced that they are in a miserable condition; but they allow that this only shows that the present age is the *Kali yúgam*. I could not prevail upon them to study these important matters farther, and to accept of a tract or Testament in Tamul. They consulted together about it, but refused, saying they would have taken it, had it been in Sanscrit. Spent an hour in Christian conversation with Mr R. This family seem to be not far from the kingdom of God. They were very hospitable, and Mrs R. put up some provisions for my use on the way. I left them an English book on the Martyrs—the only English gift I had with me—and wished them the peace of God. The Lord will reward them:—they gave me more than a cup of cold water. The night approaching, I left them. Arrived at P——, a small village. Four or five of the principal persons visited me, and I endeavoured to introduce the Gospel among them. But their minds were also influenced by some other spirit. They made foolish objections, such as these, 'How can we spend time in acquiring the knowledge of God, seeing we must work? We are your servants, and must labour for you.' I endeavoured to convince them of their error; but they soon pretended to have some work to do at home, to attend to their cattle, &c. Of course I left them, pitying their condition. These people, and the Brahmans who came to-day, reminded me of what the Lord said to the seventy, in Matt. x. 13, 14.—When they were going away, my people went along with them. The villagers were talking together, expressing their fears, saying, 'What is this that he says, Repent ye, and get the knowledge of God! No one has yet come and told us so. Who knows what all this means?' For they have never seen a white man among them. My people endeavoured to remove their doubts; but they would scarcely give ear to any thing. Christ was grieved

for the hardness of heart manifested by the Jews; and I felt happy in having the grace, the undeserved grace, bestowed on me, to tread in many respects so closely in the Saviour's footsteps. 'Rejoice not that the devils are subject to you; but rather rejoice because your names are written in heaven.'

"*Aug.* 12.—Left the place early, and about eight o'clock came to Vendavâsi, a large and I understand wealthy place. The ruins here of a fortress, formerly very strong, led me to think on the grandeur and power of the ancient Indian kings, suggesting to my mind the emphatic remark of the Apostle, 'All the glory of man is as the flower of grass.' These ruins (for the fort was destroyed by the English) reminded me also of the prophecy of Isaiah ii. 3. Although the destruction of these forts was not resolved upon from a desire for peace, according to the prophet's intimation, yet in fact this hold of the enemy is no more; and, from the remaining stones of the buildings designed for the purposes of war, temples for the worship of the God of peace may soon be built. I rested on the wall, in the midst of the ruins. During the heat of the day I was alone, encouraging myself in the work of the ministry by reading and meditating on the Scriptures, and praying for the conversion of the Hindus. In the afternoon, ten or twelve of the inhabitants came together; and, after I had explained to them the necessity of a Saviour, they willingly took a Testament and three tracts. Appâvu knew the headman. The people were very attentive, and expressed their gladness at what they had heard. In the evening came to E——, where I rested under the shade of a fine grove near a large tank. In walking round it, I met with the image of Vinyésparen, with the head of an elephant. A young Jaina who followed me expressed his contempt for it; and a Brahman who seemed to be past feeling, very merrily told me, when I wished to direct his attention to the depravity thus manifested, 'That it is even so; and they know it very well to be heathenish, but that this is of no consequence.' Another Brahman joined him, who was not much better. They grieved my spirit, and I soon left them. At nine o'clock, about twenty Jainas of the place assembled; and we had a long conversation together till after

ten, on subjects connected with religion, especially on transmigration, which led us to consider the third chapter of John. They enquired particularly about the union of the body with the soul, about the nature of the soul, about its state after death, about hell and the judgment, about the nature of God, &c. &c. They seemed to be convinced of the truth of the Scriptures, though they afterwards told Appávu that none of their learned people were present, who would have made many more enquiries. Mr Dacre and Appávu had formerly given them Testaments, which they had read; but as for the profit to their souls, little appears as yet. 'You have one mode of worship,' said they, 'and we another; as God has given to every one. The Vaishnavas have their way of religion, so have the Saivas, and so the Muhammadans, and so we.' I endeavoured to convince them that one religion only could be true. They appeared satisfied. They did not like to be considered as worshippers of an image: only, said they, we look upon it and worship God through it, because, if we have nothing before the eye, we shall soon forget every thing of God. I showed them that the reverse is the case. They seemed to believe in a deity who is the creator of all things. It is denied in the 'Asiatic Researches' that they have any such belief; and it is probable that these people cannot give any clear statement of their religion. They expressed a wish to have a school established, where, of course, our books are to be taught. They were all invited to repent, and seek first the kingdom of God and his righteousness. The Jainas never eat after sunset, for fear of committing what they consider the greatest sin; viz. destroying insects which might mix with their food. These twenty men could take no supper to-night, because our arrival made them miss their proper time.

"*Aug.* 13.—Left E—— early in the morning, and came to Víranammúr, also a Jaina village. This country is rather mountainous, and very rocky, with woods the haunt of tigers and bears. I am now more than a hundred miles from Madras, whither I cast a glance upon my dear family and my brethren, wishing them the blessing of the Lord Jesus. I am near Chittambúr; and letters have been sent by Appávu and

the inhabitants of this village, to announce my arrival to the high priest, whom I hope to see to-morrow or the day following. The well-inclined Jainas here, who formerly received books from Appávu, have privately told him that their Brahmans endeavour to make them afraid of us. Towards the evening we left the place where we halted, and went under a tree in the village, in order not to be exposed to the tigers which rove about this quarter. Strange people the Jainas! They told me that, before the English Government made arrangements for killing these animals, they lived in constant alarm; for they dare not kill any creature, and must silently suffer themselves, and their children and cattle, to become a prey to any wild beast! On entering the village, the people, who had just returned from their fields, received me very gladly; and I took a walk with them in their village. The women and children, though most of them had never seen a white man among them, are not so timid as at other places. They stood and gazed. A father brought his child to me, to make him fearless. Passed by a house which was deserted, and the door hedged in, in order to keep out the devil, or the evil spirit of a person who had shortly before died in the house. Whilst walking, I related to them some of the parables of our Lord, with which they were much pleased. After this, between twenty and thirty of the inhabitants assembled round my palankeen, and related to me what their Sástrams teach them—viz. that there is a god, the great soul, differing from our soul in nature; but this god is not the maker of heaven and earth: these are eternal things, not made. The god whom they imagine, and who is without form, does nothing. They believe in a heaven, or bliss, of different stages. The one is in the air above us, which is called *sorgam*. The others, the proper bliss, are higher up. They believe that virtue and vice are alike.—The speaker was one of their Brahmans. As we conversed, I dropped a few hints on the absurdity of most of their notions, and then related to them what our Scriptures say of these important matters. They were very attentive, and acknowledged that the Bible statements were quite accordant with our present state and wants. They particularly enquired

after the manner in which Satan became sinful. I encouraged them to compare the explanation given in Scripture with their own system. 'Ah!' said one with pleasure, 'we have already compared it; we have read and searched the books Appávu has brought to us. Some things we do not understand; but we have been pleased with what we read.' It was time for our evening prayer; and I told them to do as they chose, either to go, or stay and attend. They requested much to be allowed to stay. They afterwards expressed themselves pleased with the exercise, and took a small catechism.

"*Aug.* 14.—The high priest sent a messenger with a notice to Appávu and the people, that he will come to-morrow night to Chittambúr, where he will be very glad to see me. Appávu's men he has kept with him as a pledge that we shall really come. To the people of this village he has given orders to pay attention to us while at Chittambúr, and to charge him with the expenses. Towards evening I walked about again in the village with the principal inhabitants, and related to them several incidents drawn from Scripture history. They have some accounts of a deluge which happened about 40,000 years ago. After tea we thought to assemble, as yesterday, to hear the word of God, when rain prevented the people from coming. It was a very heavy shower, with thunder and lightning, and the wind blew hard. I was under a tree in my palankeen, but was concerned about my people. Suddenly came one of the villagers with a large mat, saying, 'Alas, sir! what sin have we committed that it happens thus? Whilst we sit comfortably in our houses, you are here outside exposed to the rain and the cold wind!' I spoke to him on the subject; and after he had covered my palankeen, and put himself under the cover near me, we had a fine conversation on the Scriptures. He was still concerned about my being out, particularly in the night. Appávu then came to us, and they consulted about putting my palankeen on the *tinnei*, or elevated porch, in front of one of their houses, where usually their high priest's palankeen stands; and, to find room for it, they are obliged to remove a pillar. I opposed this latter measure, and would rather have remained outside than give them this trouble; but

they said that they usually do so for their high priest. I then suffered them, and so I was put into a dry place. Thus, love and kindness got the better of their prejudices. They wished also that I should enter into the house; but this I refused to do.* Being all under cover, and comfortably seated together, the neighbours had assembled, and I related to them the history of Abraham, and of the death and resurrection of Jesus Christ, inviting them to love him who first loved us.

"*Aug.* 15.—Our morning prayer was listened to by some of the natives. Afterwards, the priest of the place, a Brahman, brought me some flowers, &c., as I was going to leave them to-day. They invited me also to see their pagoda. I went. It was but a common house, only prepared for the purpose of worship. All was clean, and the idol dressed. They allowed me to enter into the room, and to look at it from a certain distance. I asked them whose image that figure was? They said, 'The image of the invisible Lord,' or of the Lord who is a Spirit. But this invisible Lord or Spirit has been man, and having lived here a certain time, by holy contemplation he entered into bliss, where he is for ever, but without any care of men, and without any activity. Possibly an obscure reference to Christ. The difference is, that Christ is not unemployed, after his translation to heaven, in human nature. On one of the walls I saw the earth painted, and also a figure describing the different stages of heaven and hell. As we, who are bound to space and time, can scarcely think of the existence of things *in abstracto*, and when we speak of heaven look up, or when we speak of hell think of the regions below us;—Paul was translated into 'the *third* heaven;'—so this painting also represents the same ideas in different stages.† I gave them a description of the earth and the solar system.

* The reader should remember that the entrance of a European would, according to their notions, have defiled the whole of the building and its inmates.

† In illustration of this figure, Mr Rhenius's journal was accompanied by a curious diagram, which might have been here inserted; but it is lost.

It seems to me, on farther considering the former subject, that as the Vishnu and Siva sects and religious worship exhibit a strong likeness to the Jewish dispensation, nearly in all their forms and ceremonies, idolatry and a few local peculiarities excepted, so the sect of the Jainas exhibits striking similarities to the Christian dispensation. The former also bear more marks of antiquity than the latter. The former have more of 'the shadow of things to come;' the latter more of the things themselves. Both are mixed with idolatry and superstition. Let these be cleared away, and we have both the dispensations of God in India. It may thus not unfairly be concluded, that the sects of Vishnu and Siva arose in the time of the Old Testament, and the Jainas in the time of the New.

" Towards evening, proceeded to Chittambúr, the residence of the high priest. The people of V——, particularly two of the headmen, did not wish to let me go unaccompanied. Accordingly, they came along with me. The priest had given orders to receive me, as I entered the village, with the usual ceremonies. A tom-tom, therefore, and a small cymbal and two dancing-girls, together with some other people, met me; and the musicians ran before the palankeen making a jingle, at which I could scarcely help laughing. We passed through the streets; and I was brought to a *pandal** which they had erected under trees. Also, a room was made with branches of trees. After the usual salutations of the head-people, they left me, as the approach of the high priest from a neighbouring village was announced. I went to see the procession. The people seemed actually doubtful whether to go and receive their priest, or to come and see the white priest. It was late before he arrived, and I returned. Having heard, however, that I had been out to see his procession, he passed a road which was near my dwelling, in order that I might have a sight of him. I sent word by Appávu, that as to-morrow was Sabbath I wished to be quiet, and that we therefore might

* A shed, sometimes very large, supported on pillars of wood, and made of the leaves of the cocoa-nut or the palmeira tree.

defer our interview till Monday, to which he agreed. He gave particular orders that rice, &c., (the palankeen bearers not excepted,) should be provided on his account.

"*Aug.* 16, Sabbath.—Had Divine service in our pandal. Many of the villagers attended. I preached on Phil. iii. 7, 8, and we were blessed. Groups of natives from the neighbouring Jaina villages came to see and hear. They asked several questions; for instance, how it happens that a man dies instantly? If the man was going about with evil designs, it was right enough; but suppose he was engaged in pursuit of good, why should any evil befall him? And why are there afflictions at all? What order was established by God before the world was made? What profit accrues to a man or a nation who may walk according to the word of God which I declare? &c. They were teachable. The Lord grant his blessing upon what was spoken! The headman of a neighbouring village, whom Appávu knew, came and asked for a book. He got a Testament, and a small catechism for his children. There is great excitement among the Jainas as to what is meant by my coming to see their priest. Some of their Brahmans* seem very ill pleased. They would nearly dissuade the priest from having the promised interview; at least it must not be a long one. He seems to be very anxious about my comfort, having sent even to Pondicherry for fruits for my use. His mother also is careful to get nice curries made for me. There is reason to believe that the Testaments which Appávu left here formerly, have been well used by the Jainas. The high priest has always carried his Testament along with him, and his learned men have been reading it to him. Whilst reading he exclaims occasionally, 'That which the white people believe is good!' He has to-day held a council with his chief men about the manner and place of receiving me to-morrow. He has sent for the head-people and learned Jainas at the several villages, and Jainas are flocking together from all quarters.

* It is necessary to say *their* Brahmans; for they are different from those commonly called Brahmans—indeed, they are downright enemies to one another.

A young headman, to whom I had given a book, shows me much love. He brought me to-day a branch, with very fine fruit on it. When Appávu, last year, presented to the high priest the books which I had sent him, the Old Testament History was bound in leather. He would not touch it for eight days; but, having a wish to read it, he at length ordered the leather to be torn off, and then read it.—I was just falling asleep when two men came to receive instructions. One of them belonged to this village. He was very glad at what he heard, and made enquiries like the others. Evening prayer was attended by a Jaina. It was cloudy, and rain was coming on. The villagers wished me to come into the village, and take shelter in a new house which has not been inhabited; but I preferred staying under the trees, as my going there would have made a stir among the people. They provided me with mats to cover the palankeen.

"*Aug.* 17.—Soon after breakfast many Jainas came to hear the word of God. The head-poet sent a request to be allowed to pay me a visit. He had formerly got our Scriptures from Appávu. He soon came, attended by many people from different villages. We were seated under trees, and spent about an hour in very pleasant conversation. He asked minutely about many tenets of our religion. He had read our Scriptures; but he complained that the language was not plain. I told him to write down whatever was obscure, and I should send him an explanation. Our conversation turned on nearly all the different sources of happiness opened to us by Jesus Christ. As soon as he saw the truth, he admitted it. We were happy together. 'Ah!' he exclaimed, 'hitherto we only heard of you from Appávu: now we have seen you. God has indeed given great grace to you.' I could not but most feelingly express to them that the Lord Jesus had indeed been gracious to me; and that it is only through him that I am what I am. I read a psalm of praise. Our hearts were elevated above the things of this world. Their time for eating had come, and I reminded them of it. 'Oh!' said he, 'we eat your words: we forget our hunger.' I told him that to me also the word of God is meat and drink. After a few more words they left me, hoping to

meet me again this afternoon at the high priest's. The priest had a sumptuous dinner prepared for me; of course, according to the Jaina fashion. A large brass plate of rice—the *ghee* (clarified butter) and about six different curries, all in leaves nicely sewn together—a sort of cake, and some other things, all in leaves. Instead of beer or wine, was the milk of the cocoa-nut. A Jaina, one of the attendants, was already going to heap rice on my plate with his hands; but I managed in a becoming manner to prevent his helping me so. About four o'clock he sent his musicians and other people to attend me to his place. The procession at last halted, and I met him on the *tinnei* of his house. He is short, rather an ugly man, covered with clothes of rich stuff, with a pot of water near him, a fly-driver with silver handle in his hands; the seat elevated for him, which was a black board, the corners of it being silver; and a large pillow on it for reclining. The concourse of people was great; most of them seated themselves around us. After the usual salutations, I asked him several questions respecting the tenets held by his sect, which he explained as follows:—

"They believe in God as a spirit, the author of all; and in twenty-four incarnations of the Deity, which are like God. How these also can be the authors, as they say, of all things, they can hardly credit.

"They believe that God is now in eternal bliss, but that he takes no care about this world.

"The sins which men commit are not against God: they are all against themselves. God cannot be affected by our sins. Yet they say that sins will be blotted out by contemplating this (idle) deity.

"Their Védam is for all castes; whoever can may read it.

"This earth and the world are eternal. Still they admit that our bodily eyes are temporary, and can behold but transient things.

"They acknowledge, like us, that man consists of one soul and one body.

"Their books record something of a deluge, but only a partial one. They predict another.

"They think that the Jaina sect alone have the true religion.

To the objection that, if so, the truth has been given to but very few people, it was replied that the precious stones also are few.

"The priest himself did not speak much, but his head-poet. I then begged leave to relate to him what our Scriptures say respecting God and our happiness. He acknowledged to have read something of this in the books which I had sent to him; 'But,' said he, 'I must read them over and over again to understand them fully.' In conclusion, I read to them the thirteenth chapter of first Corinthians, leading them from that to the love of God in Christ. We spoke then of the schools. He begged me to make arrangements for the establishment of schools in his villages. I made some remarks upon the difficulties which lay in the way; but promised to see what can be done. They will send me a list of their villages, with the number of the children in them. Whilst we were speaking on this subject, the Brahman who sat near him asked, whether their religion would be taught in these schools or not. I freely answered, that any portion of their books which treats of morals may be taught in the schools, only not such as are connected with idolatry; this I could not allow in obedience to the second commandment, which I recited to them. 'But,' said the poet, 'we worship idols.' So you do, I rejoined; but you know that it is of no use to you. If you like, you may teach the children afterwards; but in our schools no such thing can be taught. They were satisfied. Thus wishing them a blessing, I retired, and the musicians preceded me home.—A man who had come from T——, and attended the meeting with the priest, came and asked for a book; he wished to know something in detail about God, and what I teach. I gave him a small catechism and a Testament. Two tall boys came, and requested me to take them along with me to Madras, to learn there. I told them what I did to an applicant on a former occasion—to get the permission of his parents. I now thought of turning towards Madras to-morrow morning, and therefore sent information to the high priest. He returned his compliments, with his wishes that he may see me again if I ever come to this place. Appávu tells me that now one difficulty is over; as it

has never before happened that a Jain high priest had an interview with a European. The priest himself, it appears, wishes to be more free and confiding; but some of his people, particularly the Brahmans, prevent him. If he had done according to their will, he would not have spoken to me at all, would not have sat near me, &c. But happily he and his head-poet were of another mind. The people of V—— press me to stay over to-morrow in their village, through which, they said, I must pass, and take a dinner from them. They said, 'How can we let you go without that?' But I could not accept of it this time.

"*Aug.* 18.—Left Chittambúr early in the day, and arrived about eight o'clock at Tésúr. I sent for the persons who, about six months ago, had petitioned for a school. After some time, whilst engaged with several passers-by, most of the villagers, partly Jainas partly Kshatrias, and others, came, preceded by musicians, with a plateful of flowers, fruit, and sugar, to welcome me. They all sat down, and I discoursed to them about their present condition, the salvation of their souls, and about the school. We then went all together to see the fort, which is now a ruined mud wall. The ground within it lies waste, and if obtained would do well for a mission establishment. Spoke to the people on a temple here which was in ruins. Fools often speak truth. A Kshatria, apparently not right in his senses, went before us, and entertained us with a variety of *bons-mots*. Passing by a Siva temple, he said in the presence of the Brahmans, 'There is a *lingam* in there, but actually it is broken! I am not telling a lie, believe me. I know it, because I daily go and worship before it.'—Left Tésúr in the afternoon, and in the evening reached Vellam, where the people were chiefly concerned about their fine large tank, lest a Paria should touch the water, and so the water become full of unhealthy worms. Rested under trees during the night.

"*Aug.* 19.—Arrived at Trivalúr, a large place, and noted for idolatry, particularly for the battles which took place here, about three hundred years ago, between the Vaishnavas and the Jainas. The latter were subdued, and their temple changed

into a temple of Vishnu. The *Taleiári* (guide) from this place mistook the road, and passed the village at which I intended to halt. It became dark, and when the bearers were lighting the lanthorn, a man met us, whom Appávu soon recognised as an old acquaintance from the neighbouring Jaina village K——. His name is Aya Náyanár. He was very friendly; and when he heard who I was, made a very low salam, expressing his joy at seeing me, and begged me to stay to-night in his village. This was more than I wished, and our people had already proceeded to the other village: however, I resolved to stop here at least an hour or two. So we went on, and he walked before us. On coming to the village I was received with all their music, brought to one of their best houses, and welcomed by a large concourse of people with great joy. Torches were lighted, and they put me on the *tinnei*, and they themselves sat around, desirous to hear what I had to say to them. We then spoke together for about two hours, and the man enquired diligently after many things, in order to compare Christianity with his religion. They prepared supper for all my people, and seemed to be very happy.

"*Aug.* 20.—In the morning saw their temple. The man who was yesterday so very glad, seemed in rather a different mood to-day; and, from his way of arguing, he does not seem pleased that his religion is a wrong one. I fear the Jainas have some sinister designs, though I have often plainly told them that, as to their outward estate and condition, they have to apply to the Collector, &c. They afterwards petitioned for a school. Left the place, and about ten o'clock reached Conjeverám. In the school no more than seven children. The people with whom I had formerly to do, both Brahmans and others, came to see me, and I conversed with them. They have read, and some are now reading the Testaments I formerly gave them. One of the Brahmans said that the dancing girls in the pagoda were reading the Testament. He himself had read it to a certain page, when he became afraid, and stopped. But he thinks now that he does wrong not to read through it. The people's mind is in a miserable condition. They make me sorrowful indeed. They seem to groan under a heavy burden; yet they

are unwilling to throw it off and to enjoy peace of mind. They are indeed led captive by Satan at his will. I really do not know what I shall say more, or think, respecting the Heathen. God have mercy on them and on me!—A Jaina schoolmaster, to whom I had formerly given a small tract, brought one of his scholars with him, who showed me many sentences of the tract, copied on *oleis*.* I was of course much pleased, and encouraged him to learn and understand these things well. I related to them the history of Joseph; then examined the school children, but, to my grief, they knew little or nothing. About ten children, said the schoolmaster, are gone to a marriage; but I suspect this is a falsehood. The master seems to be a very idle character, and he certainly cannot remain so. But, in order to keep up a school at Little Conjeverám as long as possible, it occurred to me to place the Jaina schoolmaster in our employ. I never feel comfortable at Little Conjeverám. Like Pharaoh, the devil will not let the people go.—In the evening, visited by a respectable Brahman, who spoke reasonably, and pleased me; but to forsake idols and himself is as hard as the entering of a camel through a needle's eye. Read to him Acts xvi.

"*Aug.* 21.—Went to Great Conjeverám. Perhaps, thought I, the Lord will open his good treasure to me this day, and give me some refreshment, some more encouragement to labour among these people. And so it was. On coming to the second school, I found about twenty-two children of different ages. During the examination, I had much satisfaction. The attendance of other people was large. Then went to the third school, in which English is taught. After the examination, one of the scholars asked about the sixth commandment, 'Thou shalt not kill;' whether this referred not also to beasts. I explained what was necessary. In the afternoon I had the Sástri, and a pretty large assembly of Brahmans and others. I read to them the Scripture History Catechism, which, as it gives

* The same as *cadjan*, in a former part of the Journal. The leaves of the palmeira are used for writing on. The *cadjan* is the simple leaf; the *olei*, when it has been written on.

them a survey of all the dispensations of God regarding men, and of men's natural condition, and their various ways of going astray from God, seemed to captivate their whole attention, and engaged general interest. On several occasions the discussion was sharp, the Sástri wishing to have every thing demonstrated to his conviction. He admitted the truth, when he saw the force of the arguments by which it was supported, and requested me to give in writing the reasons for which they should receive our Bible as true.

"*Aug.* 22.—People came early to hear; and many attended morning prayers. The Sástri then came, accompanied by those who learn Sanscrit and the gospel with him, and bringing the Sanscrit translations of the catechism and gospel. There were four Brahmans; in all, eight study with him. I got them to read the Sanscrit catechism, and translate into Tamul or Telugu. A large number of people had again assembled, and we had a very important conversation on the several topics which the catechism suggested. They themselves touched upon idolatry. A few young, unlearned Brahmans threw in several foolish questions and remarks, which exposed them the more before the people. The Sástri was advised to put the doctrinal and historical catechism into Sanscrit, and to give it to his disciples to learn. One of the schoolmasters brought a specimen of the gospel in Tamul verse, such as the people are accustomed to in their writings.

"Having dismissed them all, I prepared to leave Conjeverám, from whence I arrived late in the evening at S——, having had much rain on the way. Here we stayed the next Sabbath, *August* 23, keeping the Lord's day, and refreshing our souls with his precious word. I preached to our small company on 2 Cor. i. 20. Though we were but two or three together, yet the Lord was with us according to his precious promise, and our faith and love received fresh increase from the mercy-seat.

"*Aug.* 24.—In the morning left the place, and in the forenoon came to Punamal, where I spent a few hours with our friends Mr and Mrs Malkin; and in the evening arrived safely

in the midst of my dear family and brethren, who rejoiced with me for all the goodness of God to those at home and abroad."

For the sake of brevity, some passages and sentences not exactly affecting the regular narrative of this journey, have been omitted. Mr Rhenius anxiously looked for more fruit from the preached word; but consoled himself by the following thought. "It is well, however, that we are not very successful; for only sinlessness like God's could remain wholly pure, when observing the great and mighty effects produced in others by one's labours. If we could, in our present condition, see all the good which the Lord's word, administered by us, has produced, we should scarcely remain as quiet and humble as before. A sinful self-love would steal upon us; this would engender a certain proud self-complacency, and then there would be a proportionate diminution of that ardour and joy with which we formerly went about our work. Hence, God often suffers his people to see only so much of the fruit of their labours as will be sufficient to encourage them, and withholds from them what might disturb their peace and lessen their zeal."

The Jainas, among whom he had of late been travelling, are well worthy of particular, although brief, notice in this Memoir. They are a people, or sect, of whom but little is generally known, even in India, except in their own immediate neighbourhood; and it appears, from the tone of Mr Rhenius's journal, that he was much interested in them. They, in turn, seem to have been greatly pleased with his visits; for he was probably the first European who entered so familiarly into their company, and sought not only to obtain information from them respecting themselves, but also to impart to them that knowledge of which they had never before heard. Accordingly we find the following statement made in a number of the South India Christian Repository for 1838:—"In the neighbourhood of Chittamboor, and the villages round, there is a large Jaina population. The Rev. Mr Rhenius visited this place many years ago, and his visit appears to be well remembered by the Jainas there; but no other missionary, as far as we can learn, has been amongst them. Indeed they appear to have had gene-

rally little intercourse with Europeans, though one of their learned men accompanied Col. Mackenzie for a long time, and amongst the Mackenzie MSS. there are papers affording ample information respecting this sect."

The above extracts from the journal, taken in connexion with those which may yet be inserted, will probably be sufficient to exhibit some of the peculiarities of the Jainas, and the sentiments excited in Mr Rhenius's mind by his intercourse with them. It will, therefore, be necessary to mention only a few particulars respecting them, which may not be altogether uninteresting. The reader is already aware that there are three classes or kinds of books which are believed by the Hindus, at least professedly, to have been inspired by the gods themselves, and to contain the directory for all their religious, moral, and social duties, and observances. The great end of the Vedas, the Puránas, and the Tantras, may be said to be the exaltation, next to the Supreme Being himself, of the Brahman priesthood. But although what they teach on this head had been incapable of being perverted or misunderstood, there was wide scope for the exercise of talent and the imaginative faculty in defining and illustrating the notions set forth of the Deity, and the creation and preservation of his works, —of the services which were due to him, and of the obligations under which men lie one to another. In explanation then of the four Vedas and eighteen Puránas, there have arisen six schools of philosophy, which may be called orthodox, being tolerated, and indeed cherished by the Hindus, since none of them attempted to overturn existing institutions, but taught that the Brahmans should be held in as much veneration as ever, for that the inspired Vedas and Puránas were the rule of life to all Hindus. But there arose also a number of other schools, which boldly denied the authority of the sacred volumes, ridiculed the ceremonial observances of the pagoda, and degraded the holy Brahman to the common level of mortals. Of these, the principal seem to have been the Buddhists and Jainas. The former, whether on account of their positive weakness, or the odium excited by their more offensive doctrines, were forced to take refuge beyond the se

or on the other side of the Great Himaláyas. The Jainas are found at this day on the peninsula, having survived the persecution which was raised against them by the dominant party, but retaining still their original hatred for Brahmans, and being themselves an abhorrence and abomination in the Brahmans' eyes. "If your only alternative," says the orthodox Hindu, "be to encounter a heretic or a tiger, throw yourself before the latter; better be devoured by the animal than contaminated by the man." And again, "better to encounter a mad elephant, or a furious lion, than to meet a Jain."

The founder of the sect was Rishabadéva, who, we are told, was thirteen times incarnate upon earth. The Jainas then firmly believe in transmigration. They are found in greatest number in the north-west of India, in Jeypúr, and in the south. We believe, the only part of the country in which that sect form any thing like a considerable body, is to the west and south of Madras, where Mr Rhenius itinerated. Denying, as they do, the superiority of the Brahmans, these "infidel and atheistical" Jainas scarcely observe caste among themselves—certainly not with a tenacity approaching to that with which other Hindus maintain the distinction. The preceding journal mentions some of the peculiar customs of the Jainas, among which their great care to preserve animal life is not the least prominent. Their priests are said to carry before them brooms, with which they may sweep away any insects that might otherwise chance to be destroyed; and for the same reason, the more strict among them cannot walk out on a rainy day, nor do they utter any words without first covering the mouth. For the reception of animals of every kind they establish hospitals, called by them *pinjra-púr*, in which even the most disgusting vermin are sumptuously provided with grain and other species of food. A story is related of a certain ascetic of this sect, who, on being shown through the microscope animalcula in the water he drank, vowed he would never more drink water, and died of thirst.

They ridicule the Brahmanical fable of the earth being supported on the back of a tortoise, and maintain that it is kept in its place by three strong winds which are continually sweeping

beneath its lower surface. They believe that there are several hells, but there is only one heaven: and their Supreme Being meddles not with the present universe, having committed to chance the rule over all the atoms, while he enjoys himself in undisturbed repose. The name of the sect is said to signify *victory*, and the duty of the Jaina is to conquer himself. The eight injunctions and four prohibitions, which constitute his philosophical and moral code, are the following:—"1. To discard doubt.—2. To perform acts without expectation of advantage.—3. To administer medicine to a person of superior sanctity when sick.—4. To have a steady faith.—5. To cover or palliate another's faults.—6. To confirm the wavering faith of another.—7. To be kind to all of the same persuasion.—8. To convert others to the same belief.—9. Not to injure animal life.—10. Not to lie.—11. Not to steal.—12. Not to indulge in sensual pleasures."*

The Jainas then seem to be an interesting people, and probably they are more open to conviction than those who follow the popular religion. Mr Rhenius, at least, felt himself encouraged steadily to prosecute his labours among them, so long as he remained at the Presidency; and many years subsequent to this, he used to look back with much pleasure upon the intercourse he had had with them.

A few more passages from the journal will bring us to the conclusion of the year 1818.

"*Sept.* 20, Sabbath.—This day was fixed for the baptism of the first adult in this mission. For about a year he has received Christian instructions from me. He has been long waiting for baptism; and now, as I felt satisfied in my mind with regard to him, I thought of waiting no longer, and administered to him the sacred rite in the presence of a numerous congregation.

"*Sept.* 29.—Mr Loveless gave me, some days ago, a letter which he had received from a chaplain in the country, urging much the establishment of a Religious Tract Society in Madras, offering immediately considerable subscriptions and donations. We had long had it in contemplation to form such a society,

* South Ind. Christian Repository, vol. ii. p. 59.

but have been hindered by various other engagements. This circumstance, however, and the evident desire for tracts, induced us to delay no longer, but to call upon our Christian friends to stand together, and put to work such an important engine. Who knows but it may be a great means in the Lord's hand for producing much good, and leading persons to the Scriptures and to eternal life! The operations of a tract society in Madras will be chiefly among the country-borns and natives. The meeting for the formation of such a society was appointed for this day. We had a pleasing assemblage of Christians together, of high and low estate, Europeans, country-borns, and natives, who all united in the work, and thus is established a Religious Tract Society at Madras. May the Lord abundantly bless its operations!

"*Oct.* 9.—We have heard for some time that the cholera is drawing nearer and nearer to Madras.

"*Oct.* 12.—The people die on our right and on our left. A general consternation spreads over the town. It has deeply impressed my mind, and I also have made ready to depart hence. To whom else should we go, but to thee, Lord Jesus, who art our succour in health, and our hope in death?

"*Oct.* 18.—I have felt unwell all the week. My own illness and the present visitation prevented me from commencing my journey last Monday; as I thought it my duty to stay amongst the people, and to be of as much service to them as the Lord would enable me. The epidemic seems to have subsided a little in Madras, but rages in the neighbouring villages.

"*Oct.* 19.—The natives endeavour to strengthen themselves in their superstition. As a Brahman told me, they describe the malady to have originated thus:—In ancient times, Máriammen, an evil goddess, wished to be satisfied with the blood of men, and for that purpose went to Siva, making profound obeisance before him. Siva asked her what she desired? She answered, 'Give me the power of killing men.' So he granted it to her, and from that time she goes about in the land, making such havoc among men. This is the cholera morbus. Sometimes she becomes sorry, as it were, for her cruel desires, and repenting, retires for ten or twelve years to a mountain, but

then rushes forth with new fury. Hence the intervals between the ravages of the epidemic. They further relate, to explain deliverance from it, that when the demi-gods and Rishi beheld the destruction which Máriammen did on earth, they came with great lamentation before Siva, and complained against her, saying, 'Why did you give such power to her?' He replied, 'She made so profound obeisance that I could not but grant her request. But, in order that there may be a remedy against her power, I give you here a particular *mantram*, (a prayer;) whosoever prays this shall be safe.' Together with it, they make an oblation of rice, &c. Thus do they harden their hearts the more. The leaves of a certain tree are thought very agreeable to Máriammen, and will prevent her entering a place; so they hang them, threaded on a cord, across the streets, particularly at the entrances, at gates, &c.

"*Oct.* 22.—The cholera is still severe at several places, though not so much in Black Town. The people at K—— wished, like the rest, to perform a particular ceremony to Máriammen; only they are in want of sufficient money. They therefore have so much confidence in European gentlemen, seeing their liberality in providing medicines gratis, as to ask their aid in performing the ceremony. Accordingly they requested me, after service on Sabbath last, to give them some money; and two days after, a whole deputation of elders came to solicit it. Of course I did not give them money for the purpose; but warned them of the sin which they are committing in the midst of the awful displays of God's arm, which chastises them for these very things. The 'Address on the Cholera' was read to them. They acknowledged all to be quite right, and what they are going to do to be foolish. Yet, said they, all others do it, and we should be singular among them, and be persecuted if we did not.

"*Nov.* 4.—In the morning we were alarmed by information of a boy having fallen into the well in the garden. I went to see, and found it was so; but he seemed to have been lying there all the night. Soon after, the people ran together from all quarters; and, when we had got him out, the afflicted mother and relatives began their doleful and despairing lamentations. After

the necessary inquest had been held on the body, it was carried away to the funeral pile. He was a boy of fifteen years of age, the son of a heathen in our neighbourhood, who himself died in a well several years ago. Thank God it was none of our school-boys; otherwise the people might again easily invent some stories to prevent children from coming to school! Whilst the body was lying in the garden near the house, we had an opportunity of witnessing the native mourning. I saw about eight women standing, who, having their arms flung over the shoulders one of another, and looking towards the sky or to the ground, with gestures of grief made a doleful noise, bewailing the dead. These were mourning women, hired for the purpose. Compare Jer. ix. 17. At times they did not scruple to laugh whilst mourning, and in the intervals they were as happy and gay in their deportment as if nothing distressing had occurred.

"*Nov.* 12.—Caste having still a strong hold on Ráyappen, Sándappen, and others of our best people, and as they are continually starting new obstacles to its being abandoned—ever fortifying themselves in it by a variety of passages from Scripture, which they apply to suit their purpose, making caste appear an innocent thing; I feel it is necessary to draw up an address to native Christians on the subject, giving them a description of caste—of the principal tendencies of Christianity,—and exposing their silly objections, and exhorting them to abandon caste. Set, therefore, immediately to work."

About this time, Mr Rhenius and his partner were called to suffer affliction in the loss of their first born infant; on which occasion Mr R. writes,

"*Nov.* 22.—After our feelings had found their necessary vent, we gave thanks to the Lord for his mercy towards her and us, and sang his praise, joining in the choir of angels who had no doubt at that moment attended her spirit into the Redeemer's presence. It was a sorrowful, yet a holy hour, when we looked more especially through the vail of death into the heavenly abodes. Our children are born, not for this world, but for the other; not so much for our present rejoicing, as to be our joy hereafter. On such occasions it would be ascribing cruelty to our Lord, were we to repine at the present loss of our

children. Blessed be God for the glorious revelation of himself in Jesus! Its exceeding value we see in a special manner, at the hour of death, whether our own or that of our children.

"*Dec.* 24, Christmas-eve.—We celebrated this evening, as usual, with a numerous congregation. The Lord rejoiced our hearts.

"*Dec.* 25, Christmas-day.—A large assembly: several heathen, beside the schoolmaster of the third school, with most of the elder children, who came with their parents' permission. This is remarkable, and shows that many prejudices have been dispelled from their minds. Last year they would not have come.

"*Dec.* 30.—Visited by the headman of K——, the Jaina who received me with rejoicings on my late journey. We had an interesting conversation. He informed me of the death of their high priest, a few days before my letter to him arrived. It has, however, been kept sealed until a successor shall have been selected, who will open it and answer. There are four candidates for the high office; one of whom the people are now assembling in order to elect.*—Christian requested again to be received into his former employment. One year he had now suffered: this appeared to him sufficient; and now in the approaching new-year he had earnestly resolved to begin a new life. All his reasonings, however, as well as his appearance, leaving by no means a favourable impression on my mind, but convincing me more than ever that he is hard-hearted, and destitute of Christian spirit, and seeks nothing but this world, I could not grant his request. Still I gave him all the encouragement in my power to lead a better life in future."

* This election of the priest, by the majority of voices, is a curious circumstance. The Jainas appear to be thorough republicans, not in religious matters only, but also in civil.

CHAPTER VI.

1819, 1820.—CASTE.—VISIT TO CHITTÚR AND PONGANÚR.—ANOTHER TOUR AMONG THE JAINAS.—LITERARY OCCUPATIONS.—DISCUSSIONS.—CHANGE OF SCENE.—REMOVAL FROM MADRAS TO PALLAMCOTTA.

In the preceding chapters, frequent reference has been made to *caste*, and some anecdotes have been given, which set forth the powerful influence it has over the Hindu mind. A few particulars, however, with reference to the origin of caste, the manner in which it is observed, and the sentiments of Mr Rhenius regarding it in a religious point of view, may not be out of place in a Memoir like the present.

Originally the castes, *par excellence*, were four in number. The story is, that from the mouth of Brahma proceeded the Brahman, from his arms the Kshatria, from his thighs the Vaisia, from his feet the Sudra. The duties allotted to the Brahman were to study the Vedas for himself, and to teach the two next classes; he was the priest. The Kshatria was the soldier and king; the Vaisia the husbandman and merchant; the Sudra the artizan and servant. The Kshatria and Vaisia might study the Vedas, but not teach them. These four classes were strictly enjoined to refrain from intermarrying one with another; but the only practical check was the threatened degradation of the children. In process of time, therefore, many classes sprang up by the intermixture of the castes; and the children of a Sudra father and Brahman mother were considered the lowest of the degraded classes, and called Parias, or Chandálas.

Such is the account given by the Hindus of the grand characteristic peculiarity which distinguishes their nation. But it is not to be supposed that the four castes now in existence, are the exact representatives or counterparts of those which were originally so called. The Kshatria and Vaisia are extinct, and also, as some think, the Sudra. Probably the only original

caste extant is the Brahman, and the numberless classes now found all over the peninsula, are but subdivisions which the inhabitants have made amongst themselves, and for most of which they probably had no precedent or authority. In south India the most numerous of the four *castes* are the Brahmans and Sudras; the latter of whom, although they are ranked by the Brahman immeasurably below him, are in many parts of the country lords of the soil, and are often possessed of more influence than he, whilst they also consider themselves far superior to the Parias and other outcasts. In some parts of India, too, the intercourse with Europeans has done much to destroy the assumed superiority of the Brahman.

The distinction consists in a total separation of one class from another. Not only are they forbidden to intermarry, but the lower caste dare not enter the house of a higher, and *vice versa*: they dare not eat with each other; they dare not even touch one another's persons or clothes, except on certain conditions. The distinction, too, is absolutely hereditary. The son of a Sudra cannot, by his merits or talents, raise himself to a higher grade; the son of a merchant must be a merchant, the son of a goldsmith a goldsmith, and so forth.

It should also be stated that the Brahmans or the Sudras, although each forms a caste, are not a distinct, compact, or homogeneous whole. Very far from it. As caste now exists, the Brahmans are divided into several grades, and so are the Sudras. And sometimes so vague has become the point of transition between one and another, that the class of Sudras, for instance, who are styled the Mudelliars, pretend that they are of the Vaisia and not of the Sudra caste—a matter which it is not easy for the European to decide either for or against them. We must not, however, suppose that the distinction is considered by the natives as a disgrace; for the fact is, that they deem it a privilege and a badge of honour. The very Parias are divided into a number of classes or castes; and the lower the scale descends, the more tenaciously does the Hindu cleave to his caste. Among the Parias, too, the distinction is hereditary: the son of a washerman takes up his father's calling, and the barber's son becomes a barber.

The great end, however, of the institution of caste seems to have been, the establishment of the Brahman as a sort of vicarious god to the rest of the people. The priest—the priest—the priest, is the burden of the whole song. We have already seen one verse, and it is only one out of numberless passages to be found in the Hindu classics, in which the Brahman is declared to bet he sole author and end of all things, in this world at least, because in him are centred the virtue and the power of all incantations and prayers. We may here insert the translation of a passage from some Telugu book, as we find it on a stray sheet among Mr Rhenius's papers. It is curious to observe how the human heart can find occasion for mingling with the maxims of a just morality a multitude of crude and absurd precepts, which destroy the very principles of truth and righteousness. In inserting the following passage, we are quite unable to give any information as to the personages who speak. It opens thus:—

"Dharma Raja then enquired, 'O priest Vádavásh, let me know in what actions sin consists, and by what penance it may be atoned for?' He answered, 'O king, hear me: the following are sins, to be asleep when the sun rises or when he sets; to disobey or to receive disrespectfully pious persons who may have come to one's house; to take another's wife; to injure the priest; to burn villages; to sell the Veda and boiled rice; to be careless about servants; to set fire to forests; to follow the rules of others, and leave one's own unobserved; to kill innocent animals; to plunder the property of Brahmans, who are gods to the world; to refuse pardon to one who is entirely dependent on you; and to murder a woman. Hear me, what I am now about to say is not sin, although it has the appearance of sin. We do not sin when we kill a person of dignity who takes the sword and comes to slay; the man, too, who kills those whom he saw plundering the property of Brahmans, does not sin at all; if a person, in danger of his life through want of food, drink toddy (the fermented juice of the palmeira tree) wittingly or unwittingly, he does not sin; he will receive pardon by performing many charitable deeds. In time of distress, the people may plunder and rob any where, the property

of Brahmans only being excepted. Any person may speak lies to save his life, or to get married; he may speak lies on behalf of the priest, and when all happiness is coming to an end.'"

But strong as is the hold which the system of caste, as expounded by the Brahmans, has upon the native mind, it is not universally obligatory; and there are some circumstances in which its observance may be lawfully neglected. Those Hindus who betake themselves to what may be called a monastic life, when they wander about the country as mendicants, making pilgrimages to various renowned shrines, or, retiring into some mountain wild, give themselves up to contemplation—thus laying claim to "wisdom," or "holiness"—all such lose their caste, leave their families and friends, and learn to use all kinds of meat and drink: even a Brahman of this description will eat in the house of a Paria. It is well known also, that at great annual festivals, and on similar occasions, the Hindus in general leave their caste behind them at their homes: and we have seen that the numerous adherents of the Sakta faith of all castes mingle together. But what is more,—many of the *Sittar*, the sages of south India, (for we can only speak of the south,) have frequently declared caste to be an unjust and injurious thing; and one of them confessed, that "caste has been introduced in order to corrupt the world."

Now, the difficulty opposed by caste to Christianity was twofold, being not merely civil, but also religious. If caste had been only another name for the grades or distinctions of rank as found among Europeans, it might have been suffered in the converts to Christianity. The Roman Catholics, who first formed missions in India, admitted it without the slightest hesitation; indeed, many of them gave out that they were themselves Brahmans from the northern regions. The Protestant missionaries, too, for nearly a century, virtually sanctioned the distinction; although in words they always protested against the principle on which their converts adhered to it. But it so happens that caste is most intimately connected with Brahmanism; and if that system of idolatry be renounced, so ought also the principle of caste. Its origin is confessedly religious; and if it were not in itself founded on preconceived

religious sentiment, it is hard to say why the native converts are found so unwilling to break through its bonds.

It was in this light that Mr Rhenius soon came to view the whole system; and he had the advantage of appealing to the experience accumulated during a preceding century, to show that a passive resistance to it, which was, in fact, acquiescence in it, was not the way to lead on the native converts to a right knowledge of the comprehensive benevolence of Christianity, or of the duties it enjoins. But there were many difficulties in the way of subverting the influence of caste, the chief of which was, that it had so long been allowed by the older missionaries. It is a quaint expression we find a native Christian using, when, in describing his conduct towards men of a lower caste than his own, he says, "in loving and esteeming a Paria Christian, I endeavour to do as much as he deserves." But, unfortunately, the Paria is considered by the man of high caste to be scarcely better than the brute beast; and so there would be some difficulty in finding out how much he deserves to be loved and esteemed. Such were many of the notions which had been allowed to continue among the converts by the older missionaries; and it was for the extinction of those notions that Mr Rhenius now anxiously set himself to labour. His sentiments respecting the original *design* of caste may be gathered from the following passage, in a paper containing some thoughts on the subject, and which seems to have been written a very few years after his arrival in India. The reader must not omit to mark the qualification expressed in the second of these paragraphs:—

"On this subject (the design of caste) the native books, as far as I know, leave us almost entirely in the dark; and, when speaking with the people about it, we get no other reply than, 'Brahma has so ordained it;' or, 'Such is our custom.' The *original* design of caste, therefore, can only be conjectured; and to this enquiry the design of the distinctions among the Jews may give us some valuable hints. The Jews had two grand designs in their distinctions: one was to keep them separate from the surrounding idolatrous nations, the other was to preserve a distinct knowledge of genealogy amongst

them; the end of both was, that there might be no mistake about the Saviour of the world, who was to be born of the tribe of Judah, in the house of David; for had an intermixture of tribes, and a familiar intercourse with other nations, and an exchange of inheritances been permitted, that end would have been frustrated. Hence, they kept their genealogies very accurately; so that, when the Saviour came, they could trace his lineage up to David, and even to Adam, both on the side of Mary and on that of Joseph. How far this design is apparent in the *caste* of this country, it is not easy to determine. It is possible that the real design above mentioned, of the distinctions among the Jews, was lost among the Hindus; and that nothing more remained than the distinction itself, which they fashioned just as their fancy or worldly interests dictated to them. Certain it is, that among the Hindus also, genealogy is made a particular study, and the greatest attention is paid to the regulation of marriages according to established rules, (Asiatic Researches, vol. v. 67,) which makes the above supposition highly probable. These similarities in design, however, may be said to exist only between the four principal castes of the Hindus, and the distinctions among the Jews; but whence the farther distinction among the Hindus of Parias or Chandâlas? The distinction itself we find to be unparalleled; the Jews had none of the kind. According to the Hindu books of law, the distinction of the Parias, together with the ignominy cast upon them, would appear to have been ordained, in order to terrify the other castes from intermixing illegally; not without regard, we may reasonably suppose, to the above-mentioned design of keeping correct genealogies. Hence, even the distinction of Parias was to work together with the other castes for the accomplishment of a certain great end, the knowledge of which was then lost among the Hindus; viz. to ascertain in after ages the Saviour of mankind.

"But however reasonably and fairly, from the fact of its corresponding to a certain degree with the Jewish institutions, we may explain this to have been the original design of caste, it is evident that the author of the system, as it now is, had no such design in view. His design was to establish the unlimited

power and despotic superiority of the priesthood over every other class. This will be evident from a consideration of all the doctrines and ceremonies of the Hindus, particularly from the doctrine of transmigration, from the implicit obedience which the Brahmans demand, and from the manner in which they treat the people."

Preceding passages of his journal, and pages which are to follow, sufficiently exhibit Mr Rhenius's views respecting caste itself, and serve to inform us of the methods which he considered to be best fitted to secure its overthrow. But it must not be supposed that at any time he proceeded in the matter with an assumption of high authority, issuing a mandate, for instance, that all Christians should forthwith renounce caste or leave the church, and thus doing violence to the feelings of many sincere, but, it may be, weak professors of Christianity. The adults he preferred exhorting and rebuking, as to their error in maintaining the distinction; and it was with the young that he chiefly prosecuted his efforts to destroy its influence. And, although of late years great applause has been bestowed on others for a zealous attempt to uproot caste from among the congregations gathered by Schwartz, it is only right to state that, at least before the year 1820, Mr Rhenius had been taking measures for its extinction; and the paragraph subjoined may serve to show that his opinions were already at that time influenced by sound discretion:—

"What may appear the best method for purifying the Church of these remains of heathenism, is still a matter of much consideration. To use vigorous measures would rather confirm those who hold and support caste than induce them to forsake it: experience, I think, has proved this. I have no doubt that Divine grace will in time do away with this monster; and for the present it becomes the servants of God to labour with much patience and prayer, instructing the Christians under their charge, privately and publicly, that it is against the word of God; and in the degree in which they learn to love the Lord and honour his word, and in so far as the Spirit of God operates on their hearts, will they be convinced, and forsake a rite that is so heathenish. We may succeed in persuading a man

to leave caste without convincing him, and it may be, that when the causes which induced him to abandon it have ceased, or circumstances have changed, he may backslide, and become a stronger caste-man than ever."

But it is time we should proceed to the memoir itself. Early in the year 1819, Mr Rhenius's heart was rejoiced by the arrival of several missionaries in connexion with three different Societies, one of whom was stationed at Madras, as colleague to him and Mr Schmid. On the 1st of January we find him writing, that he "looked with joy into the coming year, expecting great things from the Lord for the extension of his kingdom throughout the world." And on January 24th, he says, "Busy preparing a few tracts, Tamul and English; also making preparations for the third general meeting of the Tamul Bible Society, for the General Schoolmasters' Assembly, and for a journey to the west. Received a letter from Mr Harper, requesting me to be at Chittúr by the 5th of February, to lay the foundation-stone of a church there."

In the course of this year, although with considerable infirmity of body, he made several tours into the country, principally among the Jainas; but, not to protract the narrative to an unnecessary length, we shall limit our extracts to the following passages, which are only fragments of a very discursive and minute journal:—

"*Feb.* 2.—Left Madras early, in company with brother B. Schmid. Having received a letter last Saturday from Mr Harper at Chittúr, requesting me to be there, if possible, next Saturday, to assist at the ceremony of laying the foundation of a mission church, and to preach on the Sabbath, I resolved not to stay long on the road, but to go direct to Chittúr as quickly as possible. Passed through K——, where rested a few minutes, and conversed with some persons of the place. They told us, what, alas! is the usual answer we receive, that they have never thought of any other god beside their Perumál, Siva, Ammen,* &c., and their soul's salvation had never yet

* It is unnecessary always to explain who the gods severally are that happen to be mentioned. The reader is to understand by the names

been a matter of concern to them. Before dinner, at the next place we halted at, conversed with the people sitting at the end of the choultry, who spoke with me freely, hearing also with attention. We were already rejoicing in some good likely to accrue from this interview, by the reception of both Tamul and Telugu gospels and tracts, when a Brahman from a neighbouring town, who had listened to our discourse for a while, began to interfere, and to divert the minds of the others. He endeavoured to persuade them, that what I told them was all contained in their Vedantas, (commentaries on the Vedas.) The people were now afraid to take the gospels, and returned them. They said, 'We have a Vedam, why shall we take this?' After this discussion we felt very tired and languid, both on account of the heat, and because we had nothing to eat till late in the afternoon. Mr Schmid's usual headache also troubled him.

"*Feb.* 4.—Came to K., a populous place, with a ruined mud fort. The delightful morning invited us to enjoy it. We therefore made a short excursion on the hills, and were refreshed by the appearance of the country, where the flourishing fields and gardens bore testimony to the industry of the people. We also saw the ruined pagodas and mosque in the fort. There is much room for every thing but Christ—Christ does not find room in the inn. Every where we meet with Heathen and Muhammadan temples; but where are the temples of the living God?

"In the evening arrived at Wallajabád, a fine large town. I sent an invitation to the headman and other inhabitants to assemble in the choultry. Accordingly, the headman came, with some others. He appeared to be ignorance itself, and was consequently very bigoted. After I had explained to him our sinful state, and the necessity of the salvation which is in Christ Jesus, I offered him a catechism and a Testament. He seemed willing to take them; yet again and again asked the village schoolmaster, who was present, whether they might be accepted or not, or whether they would not bring the village into danger; and at last he ordered a man, to whom I

which may occur, that they are all appellations bestowed on the two great deities of the Hindu mythology, Vishnu and Siva.

had given them, to return them. Another person held in his hands the shorter catechism in Telugu, expressing his great desire to take and learn it; but the headman, by an authoritative look, obliged him to return it. He promised, however, that when I should come again, he would get all the village people together, and then we might converse more at large.

"*Feb.* 5.—Left Wallajabád in the morning, and in the forenoon arrived at a choultry, where we stopped during the heat of the day, and then proceeded to Chittúr. The country around us was delightful. Ridges of mountains, winding rivers, fruitful fields, fine groves. The thought of the great work now going on in all the earth by means of Bible Societies; of the effects which they will most probably produce, and for which they have most surely been intended by Providence; the thought that we are now walking in a heathen land, with the express commission from the Lord to plant here the standard of his cross—all this filled our hearts with peculiar pleasure, and made us long for the day when 'the desert shall become a fruitful field, and the fruitful field be counted for a forest.' On reaching Chittúr, found that circumstances had occurred which cause the ceremony of laying the foundation to be deferred till next week.

"*Feb.* 7, Sabbath.—At Chittúr. Preached to a congregation of native Christians on Heb. iv. 1. In the afternoon, spoke with some of the native Christians privately; also with those heathen who had for some time been attending the Tamul services, and had expressed a desire for baptism. These were no less than twelve persons, including four children. On examining them, I found only four to whom I could conscientiously administer the sacred rite. They acknowledged their sinful state, and were desirous to become, by faith, 'the children of Jesus,' as some of them expressed this desire.

"*Feb.* 8.—In the evening, left Chittúr; travelled all night over the Ghâts, and on the morning of

"*Feb.* 9, reached Palmaneira, (Palmanair,) where we spent the day. The night was very cold, and but for the good arrangements which Mr H. had kindly made for us, we should

have been frostbitten, as in a winter night in Europe. We felt the truth of Jacob's words to Laban, 'in the day the drought consumed me, and the frost by night.'

"*Feb.* 10.—Arrived early at *Ponganúr*, the Raja of which place had been informed by Mr Harper of our intended visit. It was yet dark when we approached the place. To our surprise, we were awakened by a band of musicians, whom the Raja had sent to meet us. They conducted us to his palace, where his eldest son received us, and showed us two fine rooms for our accommodation. The Raja has been in the habit of hospitably receiving European gentlemen passing through his territory, and is therefore justly celebrated. He seems to be a great friend of European customs. His son was dressed in European clothes, with the exception of the turban. The rooms were furnished in European style, and the breakfast table made ready for us. Having dressed, Mr Van Der W., a Dutch gentleman employed by the Raja as instructor to his children in the English language, paid us a visit in the name of the Raja, and breakfasted with us. At table we had some profitable conversation together, and were joined by the Raja's eldest son, a promising young man. Whilst preparing for a walk in the gardens, a salute of ten guns was fired from the ruined fortress. Having seen the gardens, and visited Mr Van Der W.'s family, we returned to our rooms, and found the Raja, a tall stout man, dressed in European clothes, with a turban, waiting for us. He received us very kindly; and being seated, with his attendants around us, we entered into a religious conversation, in which I introduced to him the Scriptures and the short catechism in Telugu. By the Lord's help I was enabled to speak with him in Telugu, his son and Mr Van Der W. occasionally interpreting for me. He seemed pleased; but made several objections, which were answered apparently to his satisfaction. He would maintain that the little catechism quite corresponded with their own sástrams, and that he and his caste were different from the common Hindus; that the images they had were but signs; and that, after all, they were obliged to hearken to what their spiritual teachers say. But he agreed it was necessary that the know-

ledge which they had of 'only one God,' should be also followed; and that God's commands were of more weight than their Gurus'. As for the use of their idols as signs, he acknowledged their inadequacy for that purpose, and that God's anger must be kindled against the worshippers of them, which was made apparent to him by the following parable:— 'You are a Raja,' said I, 'and have many persons belonging to you. Now, if your people should at any time, in your presence, begin to place a shoe in your stead, neglecting you and respecting the shoe as their lord, what would you do?' 'I should be angry,' he said. He then took the Telugu Testament and the catechism. Mr Van Der W. had informed me that his youngest son, now nearly two years old, had not yet been baptized from want of a clergyman, and he requested me now to dispense the ordinance. The Raja begged to be allowed to be present on the occasion: of course there was no objection. Towards the evening, accompanied by two of the Raja's sons, we went to a neighbouring village of Roman Catholics, who have a church there. To the few whom I found, spoke a few words of exhortation; and we resolved to meet again the next morning. Having returned to the palace, we had family worship with Mr Van Der W., when the sons of the Raja, who understood English, were also present.

"*Feb.* 11.—Early this morning we went to the Roman Catholic village with three of the Raja's sons, and found about forty Roman Catholics together, to whom I discoursed on John iv. On our return, Mr Van Der W.'s family assembled for prayers in English. He expressed great pleasure, and wished much that they had always such opportunities in this wilderness. We might have expected that Christianity would have been almost entirely extinguished in a family situated as this is; but though we certainly found their spiritual condition sad enough, yet it was better than it might have been. After breakfast we proceeded to baptize the child. The Raja was present, in English military uniform. He and his son uncovered their heads during the ceremony. The Raja would give the child a heathen name of his own, but this was thought

improper; so the child was named 'John Edward.' After this, the Raja introduced to me his chief Sástri, who appeared in a very rich dress of red silk. We had a discussion together on religious subjects, similar to that which I had yesterday with the Raja. The latter frequently interposed, to let the Sástri know my exact meaning. The Sástri was reasonable; but at last would reduce all idolatry to mere signs. I then appealed to the Raja on the same parable which I used yesterday. When putting the question to the Sástri, whether the Raja would quietly allow such a thing to be done, the Raja immediately said, 'No, no, that cannot be.' The Sástri of course submitted, and the application was easy. He gladly accepted a Testament and a short catechism, and thus took leave. After this, the Raja introduced to us a number of Brahmans and Sudras, who held offices as magistrates, &c. All being seated, the Raja most willingly permitted me to have a discussion with them, in which I found them open to conviction. I recommended them to read the Testament and catechism, and introduce them into their schools; to which the Raja consented. He would also be glad if a school were established in his place;—the Roman Catholics have, of their own accord, applied for one; the Raja will give a house for it. I believe we might establish as many schools as we pleased, and should be supported by him. He wished to contribute to our Tract and Tamul Bible Societies, of which I am to give him farther information after my return to Madras. He asked us to stay a few more days; but this we could not do. He was with us the greatest part of the day, and enquired after several things, particularly after the difference between missionaries and chaplains. He invited me to bring my family along with me next time I came; then Mrs Rhenius and myself should see his consort, who wished to be excused just now, because her youngest child was ill. Towards the evening we took a walk in the city, saw the beautiful tank, the royal park, &c. The sons of the Raja accompanied us. It is surprising to observe the levity with which they openly treat their idol and the Brahmans: of the latter, one of them said,

'Ay, I have seen them drink *arrack*;* and though they say that they do not eat fish, I have seen the fish-scales at their doors.' On our walk we met with a Muhammadan mosque, into which we went, and conversed with the Mussalmán priest, inviting him to come and take a Testament. He was a stanch Muhammadan, but came; and though he would not take the Testament along with him, he begged to leave it with the Raja's eldest son, to whose house he would daily come and read a portion. We encouraged the Raja to seek to ameliorate the condition of his people, both by schools and the encouragement of industry; observing to him the oppressed and abject state in which the lower classes are frequently held by those who are above them. He gave us every hope of his doing so, and seemed much pleased with our remarks. We also offered our services for the improvement of his sons, and promised to send the eldest some English books; likewise to the Raja himself a whole Telugu Testament; of all which they were glad. Having supped, we took leave of them, and left *Ponganúr* about eleven o'clock at night.

"*Feb.* 12.—Arrived early at Palmaneira. Towards the evening left it, and slept during the night in a small village this side the Ghâts. The passage over the ridge of mountains amazed us by its ruggedness, and the variety of objects around.—A naturalist would find much employment here. In the village we visited the temple, and spoke a few words to the people, leaving a tract among them. It is surprising to find that nearly every where they themselves treat their idol-worship with levity, acknowledging that it is not 'wisdom,' and that they are idolaters only for the sake of their livelihood.

"*Feb.* 13.—Arrived at Chittúr, where we again received much kindness from Mr and Mrs H., Mr and Mrs Harris, and Dr and Mrs Macauley. This day I was mostly engaged with the native Christians, who were preparing for the sacrament to-morrow: also with the persons who were to be baptized. Alas! one of the latter was found to live in

* A strong spirituous liquor, prepared from the juice of the palmeira tree.

open sin, and consequently was rejected for the present from admission to baptism. Only three, therefore, were preparing, two men and one woman. Of these men, one was to proceed to Vellore and be baptized in that town, on account of some peculiar circumstances in which he had placed himself here by previous wicked conduct.

"*Feb.* 14.—Sabbath. Morning, divine service in Tamul, and the baptism of the two persons already mentioned. I preached from 2 Cor. xiii. 13. We hope a blessing has been bestowed upon them. In the evening the sacrament with about six natives.

"*Feb.* 15.—This morning was appointed for laying the foundation-stone of the native church. Accordingly, Mr Harper and ourselves proceeded to the spot before sunrise, and most of the native Christians having assembled, we commenced with singing the 117th Psalm in Tamul. I then made a short address to the people, and prayed. The first stone was laid by us three, and every one, both children and adults, brought a brick to it. The bricklayers having thus raised the foundation to a certain height whilst we sung another Tamul hymn, the ceremony was concluded by a hymn of praise to our God, and by prayer for the Lord's blessing upon this house built for his name, and that he might be pleased to build up his congregation as lively stones of his spiritual temple. In the foundation-stone was placed a tin box, containing an inscription in English and Tamul, and a few silver and copper coins.

"It is extremely desirable to have a missionary stationed here as soon as possible. This want, and the encouragement I have received at Ponganúr and Palmaneira, have determined me, the Lord willing, to spend a few months here, perhaps during the hot season. In the night left Chittúr, and on *February* 16, arrived early at Vellore, where we were received in a most friendly manner by Mr and Mrs Jackson. We had much to relate to each other of what had passed during the year that we have been separated. The native Christians here are in a very desolate condition. They have none to care for them. In the evening I proceeded to that part of Vellore in

which they principally live, and about thirty persons assembled to hear the word of God. I hope they have been roused from their torpor. Some of them seem to love the Bible. The admonitions I had given them last year have not been entirely forgotten; yet they are like dry bones.

"*Feb.* 27.—Desirous to be home next Sabbath, we left V. early this morning, and arrived at a place near the Mount. In the evening we had the pleasure of seeing home again; and those who had gone forth to battle, and those that had remained with the stuff, rejoiced together in the Lord's goodness, and gave thanks to him for his gracious protection.

"*March* 3.—At the evening lecture related to the congregation what we had seen and heard on our journey, and exhorted them to prayer and diligence. We were reminded that 'the harvest is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he may send forth labourers into his harvest.'

"*March* 4.—Happening to go to the third school, I was surrounded by the boys, one or two of whom asked me, with great anxiety, whether the words *Parábaran* and *Kartá*, were used as synonymous terms. I said, Yes, they are the same. One of them instantly opened the Testament, and showing me 1 Cor. vi. 14, said, 'But it is here written that God raised up the Lord; how can that be?' I explained it to him, and he was satisfied. They put to me other questions of the same kind, which I answered to the satisfaction of all. Their sparkling eyes bore witness to their enquiring minds, and their desire after a correct understanding of the Scriptures. Other natives were present. All pleased us very much; and we have reason to be thankful for the blessed change which this school has undergone, as a reward for our perseverance during the time of opposition.

"*March* 5.—This evening, a Brahman, who used formerly to visit me, came and spoke about the Literary Society which some natives, with my Telugu Sástri at their head, established some months ago, for the purpose of translating the native religious books from the Sanscrit into the vernacular languages, in order that the public may know what it is their books really

contain. He mentioned that he had attended a late meeting of that Society, at which he heard my Sástri say, that no ceremonies are of any use, that they ought to do nothing but contemplate God. This, said the Brahman, I opposed, because the very act of contemplation is a work or ceremony. I explained to him that the Sástri was in one sense wrong, for he thus condemned all bodily exercise; whereas, so long as we have this body we must perform 'works;' but then these must be conducive to our best interests, which, however, are not enhanced by such works as the natives perform, for instance, the setting up of idols, ornamenting them, prostrating the body before them, and such other ceremonies. That I was against the Sástri pleased him much; and from some observations he made, it seemed as if he had come to disparage the character of the Sástri, fancying that I am at the bottom of the establishment of that Society.

"*March* 22.—In the afternoon, Timámapillei came again, and expressed a desire to receive baptism. He wished, however, still to make certain conditions, as it were, before receiving it; but I declared to him again that he would never be baptized by me, unless he believed in Christ as his Saviour, quite independently of any thought as to the future—whether he should be rich or poor, great or low, esteemed or despised by man.

"*April* 15.—I have been very unwell in these days, and have been much hindered in my work. The heat becomes very oppressive.

"*April* 30.—The catechising in the third school was attended by a good number of other natives. They sometimes seem to be quite enchanted with what they hear. They stand as if they were petrified, not saying a word.

"*May* 4.—Disagreeable discussions lately with Mr Mortlock about the relationship of the Missionaries to the Committee."

During this month Mr Rhenius made an interesting tour to the north of Madras; but seems to have returned somewhat low in spirits. In the country through which he went, he found many Roman Catholics, who, as is well known in India, are

often even worse than the other Hindus, although they bear the Christian name. Mr R. writes:—

"As to the state of the natives, whether Heathen or Christian —when I see their continued hardness of heart and willingness to abide in darkness, even whilst the light shines, I cannot help thinking that this in part is the curse which rests upon the sons of Ham;—of whom the Hindus are confessedly a branch. And remarkable it is that this people have for ages been in a continual state of bondage. Their history before the time of Christ is certainly very little known; but we know that even then, several nations, the Persians or the Macedonians, for instance, extended their conquests to India. Afterwards, in the Christian era, the Saracens, the ancient and later Moguls, have successively subjected nearly all India to their respective sceptres, and at present a foreign nation rules the country. Happily for the people they are under the English; for through their means we have every hope that the Hindus will become spiritually free. The curse is gradually taking away, as from the Africans: yet these are only preparations for the visitation of the Lord. Oh that it may soon come, and we may be refreshed!

"*June* 22.—Soon after my return from the journey, an increased oppression on my chest, and fever, obliged me to be quiet for some days: I could do nothing. Although a blister has been applied, and I have somewhat recovered, I still feel the oppression, and speaking for any time affects me."

It has been mentioned, at another page, that an attempt, made at the close of 1817, to build a church in Black Town had been prevented by the governor, who granted the prayer of some inimical Heathen, that a place appropriated to Christian worship in public might not be erected in the midst of the town. After many endeavours on the part of the friends of the Church Missionary Society, and also owing, perhaps, to the gradual diminution of hostile feeling among the natives themselves, matters were so arranged that, on the 30th of June 1819, the first stone of the building was publicly laid—a ceremony described by Mr Rhenius in the following words:—

"*June* 30.—Preparations hitherto have been making for laying the foundation-stone of our church in the Mission garden. This day was fixed for the pleasing ceremony. In the afternoon, the native congregation, many country-borns, a large number of heathen, and several European ladies and gentlemen, including our friends of the mission, assembled on the spot. We sang the 117th Psalm in Tamul. Mr Thompson prayed in English for the Lord's blessing on this church, congregation, city, and country. I then addressed the natives in Tamul, on the words of the Lord Jesus, 'I will build my church, and the gates of hell shall not prevail against it.' We proceeded now to lay the stone; which being done, I addressed the people again, explaining to them particularly that the inscription we had put in along with the stone was nothing like a charm or *Sakkaram*, as they might easily suppose; our trust being not in such things, but in the omnipresent God Almighty. The congregation then sang, in Tamul, a doxology to the Holy Trinity. A prayer in Tamul, and the blessing in Tamul and English, pronounced by Mr Thompson and myself, sentence by sentence, concluded the solemnity. The evening was a season of holy rejoicing to our souls, while we considered the manner in which God has overruled all things for good—nay, turned the evil into good, 'as it is this day.'

"*Aug.* 15.—Finished Deuteronomy in the revision of the Tamul Old Testament. I am now preparing the whole Pentateuch for the press. The want of printing paper is an impediment to our progress. I have also, for a few weeks past, been revising the New Testament."

In August of the present year, Mr Rhenius set out on a visit to the Jainas and their high priest. As usual, his notes are very full; and we shall extract only a few of the most interesting passages:—

"*Aug.* 27.—At Conjeverám. Towards evening went to the Tamul school, and had an examination of twenty-eight children. Upon the books of *oleis* which they showed me, and which they had copied, I was pleased on observing the words 'with the help of Almighty God,' instead of 'with the help of Siva.'

The heathen commence nothing, not even a letter, without putting some such form of words as the first line. Superstition and idolatry have indeed taken possession of this usage; but who will deny that the usage itself is good? It were well if we, who know the only true God, from whom all blessings flow, and without whom no business of ours can prosper, were as diligent, and as mindful of our dependence upon him, in an enlightened manner.—The Jaina man, whom I had sent from Madras to the high priest to inform him of our coming, returned and met us here to-day. He brought many compliments from the priest, who said that he would be very glad to receive me. The messenger, who has learned the Scriptures in our school with apparently great desire, and has also advanced remarkably in the knowledge of them, had been asked by the high priest who God was? how he created the world? &c. But when he answered in our Scriptural way, the priest was not pleased, and would hear no more. He told me on this occasion, 'I now know God, and I wish to follow you only. I no longer adore any image; I have left off all these things; only the high priest I cannot forsake, because, when I took the string, I promised to be his faithful adherent.'

"*Aug.* 28.—Early in the morning had an assembly of Sástris and others; one of whom read our tract 'On Death' from beginning to end, which I accompanied with a few remarks. But I soon had no need to do so. Besides that the style of the tract is clear, several of the Brahmans, who are acquainted with our Bible Society's proceedings, spoke so freely and so correctly on the subject, and elucidated several passages in such a manner, as frequently to make me listen to them with surprise. At the same time I could not help pitying them, for with all this knowledge, which perhaps excels that of many Christians, they are not bettered in their minds; and sometimes I cannot but think they are hypocrites. God, however, knows their thoughts. Nothing, perhaps, is so difficult to be understood and fully comprehended as a Brahman's mind.

"*Aug.* 30—Left Conjeverám. At Mángalchoultry the people would not find the necessary provisions for us. I then

sent a few tracts into the village to the headman; and in a short time the inhabitants came to see me, asking for tracts; and every assistance was rendered.

"*Aug.* 31.—At *Elangádu*, a Jaina village. Here the Jainas soon came to me; and I had several conversations with them, during the day and in the evening, regarding religion. They are reading the Testament, but do not show that they quite like it. It is remarkable that none of the Jainas have died by the epidemic. When I questioned them as to what they considered the reason of this, they said it was because they did not kill any animal. The inconsistency there is between a belief in God as the author of all beings, and the belief that the world is from eternity, and that every event happens of itself, seemed apparent to them. They made a request for the establishment of a school in their village, and seemed very anxious about it. As we were taking a walk together, rain came on. They took my palankeen into the street, and would have placed it in the veranda of a house, but for its being too small for the palankeen. We sat down again; and in speaking on the penance or atonement said to have been made by their first Guru, for his performing which they could assign no proper reason, we came to consider the true and availing atonement and sufferings of our Saviour, the true high priest; and as their books record but little of the ages before the appearance of their first chief priest, they wished to be informed of what happened before the time of Christ; which information I briefly gave them. A letter has come from the high priest, to whom, as he is not very far from this place, we had written to inform him of our arrival. He sends word that we should meet next Sabbath at K——. We cannot do so now, as these are their fast-days.

"*Sept.* 1.—Arrived at V——, where the Jainas received us with much friendship. It is hard to say what are really their thoughts They seem pleased with what I teach them of the Gospel: they read the Testament; yet their veneration for the high priest and for their system of religion seems unabated. There appears to be in them a strong belief, founded chiefly

on custom, that they are the only truly religious people, and that all other sects, particularly those in India, have borrowed from their Shasters, and corrupted them by their own ideas. There is a Shaster amongst them which endeavours to show that the Vishnu, Siva, and other Hindu sects, even the Muhammadans, originated in the Jaina religion. It does not mention Christianity. From several similar notions, it appears to me the more probable that the Jaina religion is a corruption of the Christian, and consequently established in the Christian era. The Jainas very possibly conceive at present that Christianity is a corruption of their own belief; yet as the former is much more circumstantial, historical, and distinct, in what is stated concerning God and men, and the circumstance that it is not mentioned in their books, although in several respects agreeing with them, may, together with other arguments, operate favourably on their minds to produce a change of sentiment. They seem not much pleased with their present high priest, who is rather old and not very learned. I told them that I did not think any of them could wish to be in his place, since it is a very painful station to be in, as he is obliged, among other duties of the same kind, to lead a single life, and to pluck out his hair, and not shave. They thought that all this pertained to the priest's office; but could not mention any good that accrued from these observances to him or to his people. Like other Hindus, they also have much of the notion that sanctity consists in abstaining from all earthly enjoyments; but they seem to think that such abstinence and self-denial is more particularly the duty of the priests. Others appear to see the necessity of making use of God's gifts; but on this account consider themselves not fit for the highest places in heaven. Like the generality of Hindus, too, and like the Jews of old, they look upon the wants and afflictions of the body as the greatest of distresses; and temporal affluence and pleasures as the highest felicity. The Jainas, however, are a much more pleasing and social people than the other Hindus. The headman begged to prepare a dinner for me, which I accepted. A heavy shower of rain fell. They had had no rain for a length of time, and the husbandman had begun to fear for his fields

and plantations. This evening they were relieved from their fears; and they think that my coming among them has brought the rain this year as well as last year, so that they were highly pleased. I advised them, of course, not to be superstitious.

" *Sept.* 3.—In the morning several sick persons were brought to me, whom I could only advise, as I had not with me the necessary medicines.

" *Sept.* 4.—At Sedipédu, a pretty large village. A Brahman complained to me about the sickly state of his body, and begged for medicine, which I gave him; but he was most ridiculously careful in taking it from me. In the afternoon reached R——, where I am to meet the Jaina high priest. It is a large village. I came sooner than he was prepared to receive me in the proper Jaina style, which he sent me word that he regretted much. The headman, a respectable, kind, and rich man, Ponnappa Náyanár, and other Jainas, saluted me. They were providing a house for me to be in; meanwhile I remained in the *tope*, where I soon had to address a large number of people who came to see me. In the evening went into a house, and the people exerted themselves to accommodate my palankeen. The Náyanár had formerly received from Appávu a Testament: I enquired whether he is in the habit of reading it: he said 'Yes, we are reading it; but we cannot well understand it.' So frequent have been the testimonies of the unintelligibility of the Tamul New Testament, that the necessity of revising it also cannot be doubted any longer.

" *Sept.* 5, Sabbath.—We kept ourselves quiet, and enjoyed the Sabbath of the Lord. Conversations with a few people on the gospel. The Náyanár sent me a Jaina dinner.

" *Sept.* 6.—A conversation with a very learned Sástri of the Jainas, who had last year been excommunicated by the late priest for refusing to pay homage, because the priest was but a youth. The present one, an old man, had received him again into communion. The Sástri is known amongst the Jainas as of a very quarrelsome temper; and hence the high priest does not wish him to be spokesman in the meeting we are to have this afternoon, but has sent for the other poet,

whom I saw formerly at Chittambúr; who, however, is absent on business, and probably will not come in time. In the afternoon, the high priest having sent me word that he was ready to receive me, I went to the place which had been prepared for the purpose, where we met much in the same manner as last year. He is a venerable-looking old man; and was attended by two or three priests. He sat on an elevated seat raised with cushions, and I on my campstool, many persons standing around us. His trumpeter had received me as soon as I entered the street of the priest. Our conversation was at first general. We then adverted to the schools, about which he said, that the death of his predecessor had been the cause of the people's inaction; but he, and they all, much wished to have schools established in their villages. I then shortly related to him the history of mankind according to the Scriptures, and pointed out to him Christ Jesus as the only Saviour from sin, inviting him and all those present to partake of this blessing. He and the other priests and the people heard in silence, and with evident attention and interest. The quarrelsome poet was sitting at the high priest's feet, and began to dispute in a sophistical manner about the image of God; but this we soon dropped. On leaving, the trumpeter went before me to my dwelling, and a present of sugar and fruit from the high priest. Towards the evening, some Jainas came, who had been much gratified by the interview. Whilst we were speaking, up came a large black scorpion towards us, one of the worst kind, whose sting they said would almost instantly kill a person. I never saw such a disgusting creature. A boy who was standing near was hastening to kill it; but the Jainas cried out No, no, and wished to prevent him. I asked them whose life was more precious, a man's, or that of this poisonous animal. They, of course, admitted the former was of greater value; and when I reasoned with them on the subject, they appeared convinced of the necessity of killing creatures of this kind: in the mean time, the boy had despatched the scorpion. Thanks to the Lord for his gracious protection!

"*Sept.* 7.—There appearing little or nothing more for me

at present to do here among the Jainas, I hastened back to Madras."

The reader must have observed how Mr Rhenius makes use of the plural number, when narrating the incidents which occurred to him during tours like that above described. He was not accompanied on this occasion by any European colleague; and therefore he must be understood to refer to the one or two native Christians who were his companions. He felt and acted, indeed, as one with them, and made them also feel that they and he were joint-labourers in the same work. It was on every account most desirable that the native assistants should thus be treated; and few could so well as Mr Rhenius unite authority, in directing and ruling, with familiar intercourse and friendly counsel. On the last journey, he had been accompanied by a reader or catechist, named Appávu, concerning whom we find in the journal the following notices and reflections:—

"*Sept.* 11.—I hear Appávu is attacked by the cholera. The necessary means have been used.

"*Sept.* 12, Sabbath.—In the morning I received the unexpected and afflicting intelligence of Appávu's death last night. Thanks be to God that we are assured of his everlasting government, by which all things so take place as conduces most to his glory and the good of mankind! Appávu, I understand, said little; he only expressed a wish that I should bury him, which I did this noon in the Vepery Mission burial-ground, amidst a large concourse of people. It was naturally affecting to me in particular, who but two days ago was travelling with him, both being in tolerable health. How strong a call to me—'Be thou also ready!'"

At the close of the year Mr Rhenius writes—

"From the 1st of October to the 30th of December, things went on much as usual. The monsoons hindered regular attendance at the schools. In November, the commencement was made with printing Genesis in its revised form, in Tamul. I was engaged in writing an exposition of the 'Ten Commandments' for the Tract Association, with particular reference to

heathen notions, also, ' Observations on the Tamul Language,' with particular reference to the new edition of the Scriptures in Tamul."

In the year 1820, the scene of Mr Rhenius's labours was changed. A sentence or two of the preceding journal will have intimated that there were sundry points of difference and discussion between him and the Committees of the Church Missionary Society at Madras and in London. In the opinions maintained by him, his friend and colleague, Mr Schmid, entirely concurred. Some of the points of difference were not of great moment; but one or two were of such a nature as subsequently to have occasioned indirectly, if not directly, a painful distance between the parties. Although we have not the correspondence of that period to refer to for more light on these matters, there is quite enough given us in Mr Rhenius's journal to show, too clearly, that there was between the two parties such a dissimilarity of opinion, as to make it a matter of surprise that there could have been, for any length of time, much cordiality on either side. As, however, there will be occasion hereafter for detailing events which are of a sufficiently painful nature; and as, in the absence of some of the data for forming a judgment respecting these early transactions, room might be given for the imputation of a defective statement on our part, it will be better, perhaps, to pass over in silence those topics of discussion to which this simple allusion is now made in passing.

It is enough to state that, rather than compromise his principles, Mr Rhenius was preparing to return to Europe, when the Madras Committee proposed to him a change of station, supposing probably that, at a distance, there would not exist the same causes of disagreement between them and him. From the statement found in the journal, of his reasons for remaining in the country instead of proceeding to Europe, we may transcribe the following passage:—" It will still be better for me to stay any where in this land, and labour as a missionary, than to quit it altogether; in which case I shall have learned the languages as it were in vain. I have therefore resolved on going to Pallamcotta; although the parting from my work at Madras in its

present state, and after I have laboured nearly six years among the people, will be about the most painful I have ever felt."

From Pallamcotta, four hundred miles south of Madras, the Rev. J. Hough, then chaplain at that station, had frequently written to the Committee, stating how desirable a place it would be for the location of a missionary, and inviting them to occupy it. Accordingly Mr Rhenius, at their suggestion, started for this scene of his future labours on the 2d of June 1820; "much afflicted," he writes, "yet much comforted: knowing that the Lord reigns, and that he will turn all this also for good. Often have the words recurred to my mind, 'what I do thou knowest not now, but thou shalt know hereafter.' All the mission affairs I left in the hands of brother Barenbruck. My separation from dear brother Bernard Schmid, was particularly affecting to us both. The Lord bless him and comfort him abundantly!"

CHAPTER VII.

1820, 1821.—THE DISTRICT OF TINNEVELLY.—MISSION OF THE GOSPEL PROPAGATION SOCIETY.—MR SCHMID JOINS MR RHENIUS.—MISSIONARY INTELLIGENCE AND REPORTS.—THE SEMINARY.—LETTER ON CASTE—LETTER FROM THE KING OF PRUSSIA.—HARMONY OF THE GOSPELS IN TAMUL.—"PLAYING THE DEVIL."—MR RHENIUS'S SENTIMENTS ON MISSIONARY UNDERTAKINGS.

THE district or collectorate of Tinnevelly, properly *Tirunelvéli*, is situated in the extreme south of India. On the north it adjoins the district of Madura; on the west it is separated by the Ghâts from the territory of the Raja of Travancore; and in a direction north-east from Cape Comorin, it has a line of coast a hundred miles in length. Although not the most populous district of South India, it is considered one of the holy countries, and once possessed considerable celebrity. Till the fourteenth century of the Christian era, it was governed by a number of hereditary princes, who were independent of each other; and it formed part of the great Pandian empire, of which the capital was Madura. Having been reduced by a Muhammadan invasion, and made tributary for fifty years to the Emperor of Delhi, it passed successively into the hands of the Raja of Mysore—of a race of Gentu kings with the title of Kartákle, (or gods;) and of the Nabob of Arcot; by whom at length it was, in the year 1801, transferred by treaty to the Hon. East India Company.

The Tamul, the vernacular language, has nowhere been preserved in greater purity than in this district. Lapse of time appears to have made but little difference either in religious or civil institutions; and the primitive customs and manners of the mass are said to have been preserved in their original simplicity. The entire population of the district, at the time Mr Rhenius went to Tinnevelly, amounted, according to statistical tables found among his papers, to 787,296 souls. The Brah-

mans formed one-twentieth of the whole population; and the lowest classes, composed of Pallars, Parias, shoemakers, &c., one-fifth. The most numerous of the four *castes*, properly so called, was that of the Sudras; the Kshatrias and Vaisias being few, and the proportion of Brahmans as above mentioned.

That the district was "wholly given to idolatry," may be inferred from the circumstance that there were, within its 4403 square miles, 2783 Siva, Vishnu, and other notable temples, forty-two of which were regarded as peculiarly holy. Besides, there were about 10,000 petty temples or places of worship, called *kovils*—single pyramids of mud, between four and six feet high.* The gods Siva and Vishnu divided between them the worship of the people, and were known, the former by 1008 names, and the latter by 108. Brahma, as in other parts of India, had neither worship, temple, nor followers in Tinnevelly. The followers of Siva were to those of Vishnu in the proportion of about six to one; and the Muhammadans of the district were nearly 50,000 in number.

For the support of the Brahmans and officers about the various pagodas, and for the performance of idolatrous worship in them, besides other sources of emolument, the Collector's, or Government treasury of the district, allowed the annual sum of 212,261 rupees, five as., six pice. Of this sum 17,871 rupees, nine as., and one pice, went towards the annual expenses of the great Siva temple in the town of Tinnevelly, the capital of the district.

This town, which contains 23,000 inhabitants, is one of considerable antiquity. A river, reputed to be efficacious in washing away sins, flows between it and Pallamcotta, the fort near or within which the Europeans reside.

Christianity was not unknown by name among the people. The first Protestant missionaries to India, who, in the early part of the eighteenth century, established themselves at Tranquebar, made occasional visits to the south; and in process of time several congregations were formed and chapels built in different parts of the Tinnevelly district. Previously to this,

* These are also called *Pei-kovils*, or devil's temples.

the Romish Church had sent its missionaries, of the Jesuit order, into Tinnevelly, and had made many converts, principally along the coast. The head-quarters of their mission was Madura, a hundred miles distant from Pallamcotta; and at the time when Mr Rhenius entered on his labours in the district, there were in Tinnevelly nearly 20,000 Roman Catholic Christians.

The Protestant mission had also had a measure of success, and the Rev. C. F. Schwartz once visited the district. There appears to have been subsequently a falling off. The manuscript, dated 1824, and published in vol. II. of the South India Christian Repository, which contains much of the above information, informs us, that "out of forty-five Protestant churches and chapels existing in the time of the Rev. C. F. Schwartz, there are only twenty-five churches and chapels at present remaining; the largest of which is at Pallamcotta, built by a Brahmani woman, a proselyte of the Rev. Mr Schwartz. Several catechists were ordained in the year 1810 at Tanjore as native priests, one of whom, by name Visuvásanáden, had the charge of a congregation in the Tinnevelly province."

Left without European superintendence, the congregations were gradually declining or deteriorating, when the Rev. J. Hough, who came to Pallamcotta in 1816, as chaplain of the station, was led to interest himself in the people. He established several schools in the town of Tinnevelly and in its vicinity, and was, as we have seen, instrumental in leading the Church Missionary Society to enter upon a field which had been much neglected. It was to this place, though not directly to the deserted congregations, that Mr Rhenius came—sorrowful indeed that he should have left Madras and his beloved Jainas, but hoping that here also he would yet have abundant cause for joy and thanksgiving. The entry in his journal for the first two days after his arrival, is the following:—

"*July* 7, (1820.)—Arrived at Pallamcotta. Mr Hough, the chaplain, is at Curtálam. We proceeded to a house in the fort, which had been secured for us by Mr H. Thanks to God our Saviour for his gracious protection and many other favours during the journey!

"*July* 8.—We feel rather lonely. I much miss Madras. I am as a tree torn out of its own soil, and put into a strange one."

Without delay Mr Rhenius entered upon his work. The schools and the heathen, the revision, or rather translation of the Scriptures into Tamul, and the compilation of a pamphlet, entitled "The Essence of the True Vedam," immediately occupied his time. It was not long before he heard from the Corresponding Committee at Madras, that his friend Mr Schmid was to join him in Tinnevelly; and on this "joyful intelligence" he writes—"I praise God for his gracious providence, and now expect brother Schmid within a few weeks. We shall see each other again with peculiar joy, after so long and painful a separation."

Mr Schmid arrived on the 20th of October, and we are henceforth to consider him and Mr Rhenius colleagues in Tinnevelly, as they had been at Madras.

Soon after Mr Rhenius had settled in Tinnevelly, an unpleasant correspondence occurred between him and the military authorities. An officer of the corps stationed at Pallamcotta, had obtained from him a number of Tamul and Telugu tracts for distribution among the *sepoys* of his company. Some weeks after, these were returned to Mr Rhenius, as Lieut. Odell had received orders from the commanding-officer, not only to cease from distributing tracts among the troops, but also to recall those which he had already given. Mr Rhenius, too, received the following official note from the Fort Adjutant:—

"Sir,—I have been directed by the commanding-officer to request you will have the goodness to forbear distributing any religious tracts to the troops serving in this station, it being contrary to the regulations of the service; and to acquaint you that, in the event of this practice not being discontinued, he will be under the disagreeable necessity of representing it to higher authority.—I have the honour," &c. &c.

Besides the tracts given to Lieut. O., Mr Rhenius had given two or three to some Roman Catholic drummers, and this constituted a grave offence. After consulting with Mr Schmid and Mr Hough, he replied that, although the books he distri-

buted were calculated only to improve the morals of the soldiers, and ensure their submission to the Government, he should refrain from distributing tracts among the *sepoys*, if he were favoured with a copy of the regulations of the service, as he had been ignorant that the distribution of religious tracts was contrary to regulations. A sight of these, however, was refused to Mr Rhenius; but he writes in his journal:—

"I have, by this unpleasant occurrence, been taught to be particularly cautious in my intercourse with these gentlemen. I deem it, however, my duty to give tracts to any *sepoy* that comes and asks for them; though I shall take no particular measure for inducing them to take any."

During a tour made in the south of the district, Mr Rhenius visited the principal villages of the old Christians, which were now under the partial, or we might say nominal, superintendence of the Society for the Propagation of the Gospel; and he met with considerable encouragement among the Heathen. He says,—

"At Strívagundam, a large place with a conspicuous temple, well situated on the bank of a river, we had scarcely breakfasted when a large company of natives gathered around us, to whom I spoke on religion, and distributed tracts. These had hardly left, when a respectable man, blind in both eyes, was led to us by some people who looked upon him with great veneration. He seemed to be a famous Pandáram. A crowd accompanied him. He came expressly to speak on religion. He put several questions, with which the natives frequently puzzle themselves; for instance, why God formed or created all things? whence sin came? &c. These he appeared to ask not merely from a desire to oppose the truth, but for the purpose of serious discussion. They gave me opportunity to enter into particulars respecting the plan of salvation. The conversation was very interesting, and after it the people requested tracts. The desire for them was so great that I lamented not having brought a larger quantity with me. I had brought but a small portion; as I thought, from the description I had heard of the people I was to meet on my journey, that they were simple and uninstructed. But Strívagundam has taught me otherwise.

A great many could read very well, and gave us hope of rightly using these little books. Another company arrived, headed by Brahmans, with whom I had a long discussion on several points of religion. Their speaker was, as I have usually found Brahmans to be, confirmed in obstinacy, and simply insisting upon their doing right, and believing rightly, because the Shâsters say so. Others, however, seemed affected by the truth. The discussion became very serious, and I earnestly besought them to turn from their vain traditions and lies, unto the truth of the living God. Upon this, the desire for tracts increased, to the people's disappointment and to my own regret, because my small stock would not allow me to satisfy the wishes of all."

For several months of the year 1821, Mr Rhenius suffered considerably from bad health, and was frequently obliged to be idle. A few extracts from the journal of part of the time may be conveniently inserted here.

"*April* 17.—I have been ill all this time from a severe bilious attack, which has reduced and weakened me much. By the goodness of God I am recovering. My spirits are very low. I feel much my unprofitableness as a missionary. May my God strengthen my faith, and uphold my mind yet to serve him with diligence and faithfulness!

"*April* 20.—*Good Friday.* I have been enabled last night and this morning to preach again, though in weakness, and to meditate on the sufferings and death of our Saviour. Oh, that my soul, and the souls of all here might be quickened to the enjoyment of what he has so dearly purchased for us! Alas, our hearts are so cold, so indifferent, and the people around us so dull in really believing all that he has done for our redemption! We heartily pray for the pouring out of the Spirit upon us—upon the native Christians, and the Heathen, who are favoured from time to time with the message of the gospel. Oh, when will their hardness, their indifference be removed? when shall our hearts be rejoiced with the sight of a truly contrite and believing native?

"*April* 21.—The Roman Catholics from Kilpattam, who wish to become Protestants, came again to enquire whether we would comply with their wish. In January Mr Hough built a

school at Kansábaram, which is near them, and whither their children go to school. But they wish to have a building in their place which may serve as a church. They are in all eight families, containing twenty-four souls. I now enquired particularly after their motive in wishing to become Protestants, as their knowledge of Christ and of their own sinfulness appeared so very imperfect, that they could not have been concerned for their soul's salvation only. They then plainly said, that by connecting themselves with Mr Hough and with us, they hope to be freed from an act of oppression which they are suffering. A wealthy native, who, about seven or eight months ago, claimed them as his slaves, and seems to have procured an order from a native magistrate to take them away by force from their employments, attempted once to seize them; but happily at a time when the men had not been at home. He had afterwards been quiet, but again they hear that he intends to renew the attempt. They deny that he has any claim whatever on them. I told them to separate their outward troubles from their intention of becoming members of our Christian church; and instructed them in the true motives which should influence them. When they were under the operation of these motives, they would be fit to become Christians. As for their external troubles, they might be removed hereafter, or might not. But this should be a secondary consideration. I pray the Holy Spirit to make these things clear to them! They appear so ignorant on these points that it is very difficult, humanly speaking, to teach them to see aright. In the meanwhile we shall instruct them.

"*April* 30.—Went to Tinnevelly, and examined the school. Found eighteen boys, most of them very young. A crowd of people having assembled, I addressed them on the subject of religion. They readily agreed that their sins were the cause of all their miseries in life; and this the Hindus will usually do, for they consider every thing on earth to be sinful.

"*May* 17.—At the Mélapáliam school. The boys had not yet learned much of the short catechism by heart; but they pleased me not a little by their attention and readiness in answering, though this of course was often according to their heathenish ideas. I have frequently found the natives quite

ignorant of the soul, and of its nature. Among the boys, it is sometimes curious to see them divided in the opinion whether they have a soul or not. A correct knowledge of this fact is of great importance, for by their ignorance of it, much of our instruction will be altogether lost; or even if they think they have a soul, their ideas of it are such as to make our instructions appear monstrous to them; because they think the human soul to be the divine soul, or with them soul and life are different names for the same thing. We may frequently overlook this principal point, because in Europe there is scarcely a question raised about it; but in India it is different, and we must first endeavour to give the people right ideas about the soul. Catechizing the natives, both children and adults, is at present our most important engagement; for by it alone are we enabled, humanly speaking, to touch their minds. Mere preaching to them, as to Europeans, will generally be of little effect. But such catechizing as will benefit the people, is not so easy as we may at first imagine: it is more difficult than preaching itself, because it requires quickness of judgment and a good store of knowledge to be always at hand, so that every answer shall be connected with the subject of discourse, and made useful. Causing the children or adults merely, or for the most part, to repeat what we have said before them, can be of little use to them: they become mere parrots."

About this time the Rev. C. Church, Secretary to the Corresponding Committee of the Church Missionary Society at Madras, wrote to Messrs Schmid and Rhenius on the subject of missionary journals. Too much caution appears not to have been used, especially in England, in the publication of missionary intelligence from abroad; and there were those who seized upon exaggerated and unfounded statements, and made them serve the purpose of injuring the cause in which the different Societies were engaged. In order to obtain from the missionaries at Pallamcotta their views respecting the style of journals and reports, Mr Church addressed a letter to Mr Rhenius, to which the following is the reply:—

To the Rev. C. Church.

"My dear Sir, *May* 2, 1821.

"I have had the pleasure of receiving your kind letter respecting missionary journals. The matter of which the Society and you complain is, I conceive, both difficult and easy; and, in general, I would repeat the just remark which Mr Strachan lately made in a letter to Brother Schmid, that both the writer and reader of missionary journals and reports have given, perhaps, too much latitude to their feelings—the writer, when using such expressions in regard to hopeful appearances among the Hindus as he would use in Europe; not aware that the European reader understands by those expressions much more, and feels more strongly, than was actually intended. In most cases, therefore, I presume the fault is ignorance of the real state of those subjects or persons alluded to in missionary journals and reports. This refers also in particular to the names given to things. We know an instance in which a small number of boys have been called a *seminary*, whilst the only distinction between them and the other ordinary schoolboys was, that they learned the Ten Commandments and similar elementary things, and whilst they were still on the list of the several schools to which they belonged.

"I have said that the matter is at once difficult and easy. Easy, because any one writing a journal or report, has, for the most part, only to state what actually occurred in his presence, or came to his knowledge. Missionary journals, therefore, should, as you well say, be entirely confined to matters directly or indirectly of a missionary nature. Thus far it is easy. But difficulties arise in connexion with the persons who write those journals. It is of great importance when offering any additional remarks upon facts or occurrences of a missionary nature, to give them that turn which may make the real state of the particular person, or of the people in general, quite apparent. But here it happens that all journalists, with the best intentions, have not the penetration of mind that is necessary, especially among people like the Hindus, who, by the depth and length of their wickedness and hypocrisy, are able to present very fair appearances when there is not the slightest reality; so that,

if defective in penetration, we are misled for a length of time. The difficulty will also be much increased if the writer have recently arrived in the country. He has not yet such a knowledge of the native language as will enable him perfectly to understand the natives with whom he converses, and he has not had sufficient intercourse with them, or has not been thrown into such connexion with them, as might have enabled him to look through the clever and artful devices of their minds. Under these circumstances, it may occasionally happen that things relating to Christianity are represented by the writer in a manner which excites great expectation, but which is not warranted by the case itself, and is afterwards disproved by contrary facts. The representation may also have been thus made from the writer's *wish* and *hope* that things were thus and thus, and from his persuasion that they will be so realized.

"Whilst thinking on these things I have been looking over the Missionary Registers, and some of the letters and journals of our Society printed in them, particularly to see whether I could find any thing in my former journals of which I might now disapprove. I have not yet looked over all, nor can I look over all my former journals, because we have not the volume. Had I found any thing of the kind in the part I have glanced over, I should freely state it to you, and it would be a warning to myself for the future. I have not discovered any thing of the kind. If you, my dear sir, or any other friend, have found somewhat of such coloured statements in my journals or letters, I would, by all means, beg the favour of you freely to point it out to me; for I shall then be able to make my reflections upon it for my own guidance and for your information. In writing my journals, I have always endeavoured simply to give information of occurrences during my missionary engagements among the natives. Perhaps I have been often too particular, and therefore tedious to the reader; but I thought that, in a country like this, even the smallest matter referring to the kingdom of God would be interesting to the Society; and, indeed, this is one of the chief reasons for my writing a journal at all. Though I may not, perhaps, have sufficiently cautioned the reader, in every appropriate place, not immediately to believe that all which

shines is gold; yet I think I have here and there strongly expressed my doubts, as you will find an instance in the Missionary Register for 1816, page 384, and perhaps still more strongly in the succeeding volume. I will not say how far the journals themselves have misrepresented things; but it seems true that some private letters which have gone from Madras, and have been printed, are calculated to excite, in the minds of our Society and of readers in general, an idea of the religious state of India which is not consistent with fact.

"In reflecting on the causes of misrepresentation, I cannot help touching also on the Reports of the Societies themselves, which Reports, if I am not mistaken, have occasionally a degree of colouring; though in justice to the Church Missionary Society, I must say that in general they have discovered more caution and circumspection than other Societies; and the occasional errors into which they have been betrayed, may have been caused entirely by the accounts they received. Yet, as before adverted to, readers—particularly ardent, zealous, and imaginative readers—may often find more in a word, or phrase, or fact, than the writer intended.*

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"With you, we feel very anxious to let the Society at home, and European Christians in general, know nothing but what is true of the state of India, as far as the Society and their missionaries are concerned. For truly by high-sounding and imaginative descriptions, or improper expositions of our hopes and expectations, the cause of God will not be served, and we thus get into difficulties from which we shall not easily extricate ourselves. You, my dear Mr Church, will excuse my having been so circumstantial on this matter, on which I may have dwelt longer than you had yourself expected. But those remarks I have premised to what Brother Schmid and myself think farther on the subject.

"1. Our missionary journals should, as you mention, only contain matters directly or indirectly of a missionary nature;

* [I am not aware that the above paragraph was sent to Mr Church, for in the copy I have, it is crossed by a pen.—J. R.]

and principally facts, such as occur at our houses, or when we are on tours; facts, either connected with our proceedings, or with the operations of the natives; in the narration of which, repetitions, as you say, may be well avoided, except when new particulars to be stated require them to be made. The Acts of the Apostles should herein be our model.

"2. Our reflections upon facts, if we make any at all, should be made with caution and due regard to the general character of the natives; our hopes and expectations, founded upon those facts, should be as simply and sparingly stated as possible; and, though I think we should more frequently express doubts and fears than pleasing hopes and expectations, we should not too often state our doubts and fears about the causes of any promising appearance among the natives with regard to Christianity. It will, however, be very necessary for every missionary, as far as he is able, to examine into the real motives of a native becoming a Christian; for, alas! it too frequently happens that many, especially the poor or those in distress, are excited solely by impure or inadequate motives to embrace Christianity, while they are destitute of even the knowledge of their sinfulness or their need of a Saviour. Without such faithful statements, we may report of persons having entered the Christian Church, and of conversions going on, and the reader may think very pleasingly of the mission, and be excited to praise God for such and such awakenings; and yet scarcely one of the converts may be worthy of the name of Christian.

"3. We should write our journals and reports in as plain and legible a hand as possible.

"4. The Society, in sending journals to the press, should be particularly cautious respecting journals of new missionaries; for these cannot have the circumspection and judgment which are required in giving a correct statement of what they see around them. They are deficient in experience and in acquaintance with the native language.

"5. The Society should also be cautious respecting private letters from India.

"6. If objections are made to the correctness of journals, instances should be required; and these ought to be investi-

gated, for such objections may themselves not unfrequently arise from misapprehension and ignorance.

"7. Difference ought to be made between statements which the missionary makes of things he himself has observed, and those which he has heard from the natives, whether Christians or not. We should be careful in stating things of the latter description, and never state them without mentioning the source of our information. We ought also well to discriminate between such reporters, which of them may or may not be worthy of credit.

"8. The unpleasant occurrences should be as well made public as the pleasant; otherwise we shall appear party men, and give a handle to infidels against us.

"9. Things are often too soon brought before the eye of the public. Not seldom has an experiment been nearly forgotten, or a promising appearance vanished, at the distant mission, when notice is already taken of it in the publications in England.

"10. Would it not be well also, if the Corresponding Committee would, previously to printing the Report, favour the missionaries with a sight of the part which refers to their respective stations? Though I doubt not the Committee take great pains in the compilation of their Report from the letters and journals they have received; yet, after lapse of time, there may be a statement or two which the missionary might wish either not to be made, or to be altered.

"Whether these remarks and propositions will answer your purpose, I am uncertain. We make them with diffidence, and leave them to your consideration. Excuse any faults you may discover in them.—I remain, &c.,

"C. Rhenius."

There can be no doubt that the greater part of the misapprehension and misinformation respecting missionary success has arisen from the various causes which are alluded to in this letter; but sounder views than those which have been exhibited above, could scarcely have been taken on the subject; and we see two missionaries themselves stating the principles on which infor-

mation of the kind ought to be published by them, and received by the religious community. Of Mr Rhenius, in particular, it may here be boldly stated, that, without any perceptible modification in the views above given, he uniformly acted upon these principles. If on some occasions he employed the language of joy and exultation, on others he employed that of caution and doubt; and nothing was farther from his honest mind than that any, much less his Christian brethren, should be imposed upon by incorrect statements from his pen.

To his journal, then, we again have recourse for other incidents of his ministry among the natives. The missionaries had early formed the plan of a seminary under their immediate superintendence, in which youths might be prepared for employment as catechists or evangelists to their countrymen; and most of the lads chosen for this new seminary were the children of members of congregations belonging to the Gospel Propagation Society. After commencing with six or seven of the Sudra caste two or three months before, there came, on the 21st June, thirteen boys from the country, of whom two were Sudras and eight were Shanars, the lowest grade of the Sudras, and three Parias, or no-caste boys. Mr Rhenius was present at the first meal they were all to partake of, and grace being said, they sat down, with the exception of the Sudras. When these were asked the reason for not seating themselves, they said they could not sit down because the other boys were there. As there was no time for disputing, Mr Rhenius simply said, that whoever wished not to be considered a heathen, should sit down forthwith and commence. The eldest sat, the rest followed his example, and the meal was discussed. In the evening, after prayers, the boys were particularly addressed on the subject of caste, when the Sudras said, with tears, that if they were to eat with the Shanars and Parias, that is to say, in sight of them, they would be cast out by their relations. The next morning the Sudra boys did not breakfast, and they went also without dinner, because they were not allowed to dine at a different hour. Again Mr Rhenius expostulated with them, but to no purpose. The parents, too, were inflexible. They pleaded that a wall might be made to separate the one caste

from the other; and when so much was yielded to them as to allow the caste boys "to hide themselves from view, as much as they pleased, by mats," even this would not suffice. At length, Mr Rhenius declared the boys could not remain in the seminary, for here the distinctions of caste could not be observed. They therefore dispersed, and for the present the seminary was discontinued.

As explanatory of the missionaries' proceedings, the following extracts are made from their letter to the Secretary of the Church Missionary Society's Corresponding Committee at Madras:—

"Though we had, of course, determined not to allow the distinction of caste among the seminarists, because from its very origin and nature it greatly hinders, if it does not entirely exclude, the free exercise of Christian humility and love; and because we held it our duty not to cherish pride and discord among those whom we train under our eye, not only to become Christians, but schoolmasters, and catechists; yet, knowing the tenaciousness with which the native Christians hold to caste, we even winked at the arrangement of their cook being a Sudra. That being tacitly permitted, we thought caste would not occasion us any more difficulty in the seminary; particularly as the parents and relatives of these boys were apprised by us beforehand that we could not allow the distinction of caste in our school. However, when during this month the boys arrived, whose parents, though of the Sudra caste, are of its lowest grade, being Shanars, our former boys refused to eat with them in the same room. Unfortunately, three Paria Christian boys (we abominate this composition of titles, but must use it for distinction's sake) had come among the rest, who were Shanars. These last, seeing the determination of the Vellála Sudras (the high-class Sudras) not to eat with them, were encouraged to ask a farther separation from the Paria boys; so that we should have had three divisions in our little seminary; which, had they been allowed, would have been the source of continual strife among them, and have effectually precluded the entrance of the gospel into their hearts. We tried all we could to gain over the minds both of parents and children, but in vain.

The result has been the dissolution of the seminary on the 25th of June. Our exertions, therefore, to establish a seminary in this place, have thus received a severe check, though we trust but a temporary one. Providence will, we believe, lead the way to make, sooner or later, another attempt, which, by the experience we have gained in the first, will be attended by better success. It would seem that, as caste still has so strong a hold upon the native Christians, it will be necessary, instead of admitting several castes in a seminary, to take in Christian youths of one caste only, in order thus to avoid any obstacles to union and concord. It is, however, a matter for serious consideration, whether we should establish any Christian seminary except on the express condition of excluding caste. So long as Christian parents do not agree to this principle, no Christian seminary should be formed. There are several reasons for it. The first and strongest one is the impossibility of accommodating caste to Christianity. Another is, that unless with prudence and perseverance a beginning be made in excluding caste from the Christian Church, the banishment of this abomination can, humanly speaking, never take place. We doubt not that our predecessors in missions have often urged upon the Christian congregations the abandonment of caste, in the hope of eventually prevailing with them; yet as it never began to be actually abandoned, and its renunciation was never insisted on as indispensable, caste has, as it were, grown with the congregations; and, although a century has passed since the establishment of Protestant congregations in this country, the attachment to caste, instead of diminishing among the Christians, has rather increased, and is, perhaps, more obstinately insisted upon by them than by the Heathen. We, at least, have found this to be the case at Madras, as well as here and in other places. A farther reason we would mention is, that so long as caste is retained among the native Christian congregations, none of those whom we may place in the capacity of schoolmaster, or catechist, or country priest, will or can show forth the eminent Christian virtues of love and humility, whilst labouring in the sphere assigned to him.

"We are aware of the great difficulties which, by opposing

caste, we shall have to encounter, if we would gather *numerous* churches. But what avails the greatest *number* of nominal Christians, whose hearts are as flint against the impressions of the Lord's Spirit, when we reflect on the scandal which is thrown by such on the Christian name? Rather let us go barren until the Spirit himself raise us up children who may be our crown of rejoicing—the harvest of our labours among this people.

"We may add, that so long as caste and the dispositions fostered by it remain in the native Christian churches, the Heathen cannot but entertain degrading thoughts about Christianity: for they see that the 'rudiments of this world'—the institutes of a sinful Yúgam—are retained, notwithstanding our proclaiming Christianity to be the only and true way of wisdom. The Heathen, when they look upon native Christian congregations, cannot say, as the Heathen of old respecting the first Christians—'See how they love each other!' They must think the Christian Church, clothed in such an idolatrous garment, to be not much better than a sect among themselves, especially as their own wise men condemn the institute of caste; and even now every intelligent Heathen who is acquainted with the nature of Christianity, will say that caste cannot be consistent with our religion. And thus the retention of caste among native Christians is, rather than a furtherance, an impediment to the enlargement of the church of Christ."

While engaged in this conflict about caste, Mr Rhenius was gratified by letters from his fatherland, one of which was from his Majesty Frederic William III. It has been already mentioned that he had some time ago drawn up a brief account of South India missions and missionary operations, which he took the liberty of laying before "the good king of Prussia." His Majesty returned the following gracious answer:—

"*To the Rev. C. Rhenius, missionary.*

"I was peculiarly pleased on receiving, together with your letter dated Sept. 21st, 1818, the copies of the New Testament in the Tamul and Telugu languages, and the interesting account of missions: from which I perceive that, in your

endeavours to obey the command of the Saviour to spread the gospel, you find yourself rewarded by a blessed success. With pleasure, therefore, do I substantiate the interest I take in it, by informing you that I have assigned a continual contribution for the support of the Missionary Seminary in this place ; and I have caused the accompanying medal to be transmitted to you as a memento of me.

(Signed) " Frederic William.

" Berlin, Dec. 30th, 1820."

In a passage of his journal, written subsequent to the date of the receipt of this letter, Mr Rhenius alludes to the annual donation granted by the king for missionary purposes ; but with that absence of regard to personal matters which was characteristic of him, he makes no mention of the letter or the gold medal he had received.

Of any form of religion, men are naturally desirous to know the origin and history. The Hindus have numberless books narrating the deeds of their gods, and containing the moral and religious precepts of their wise men ; but in the Tamul country, in which for nearly a century Christianity had been known, there was no work which could be said fully to exhibit the history of Christ, and the gospel which he promulgated. It was in some measure to supply this desideratum that Mr Rhenius prepared a work which might be called a " Harmony of the Gospels." The divisions of the work are these :—The first contains the principal promises or prophecies respecting Christ found in the Old Testament, together with references to the general expectation of a Saviour among the heathen nations, the Greeks, Romans, Hindus, &c. The second, third, fourth, and fifth divisions give the personal history of Christ. In the sixth is detailed the testimony which his apostles bore to him after the day of Pentecost, as found in the Acts and Epistles, and which is arranged under three heads ; 1. their testimony to his divinity ; 2. to his death as the atonement for the sins of men ; 3. to his bestowing forgiveness of sin and life eternal on all who come to him by repentance and faith. The seventh contains a particular statement of the fulfilment of some of Christ's

prophecies; that, for instance, respecting the destruction of Jerusalem; to which is added a short description of that awful event. It treats also of the general spread of the gospel, giving a concise account of the exertions made from the apostles' days till now, and of the future coming of Christ to judgment, as foretold in the Scriptures. "The whole," as Mr Rhenius says, "is closed by an address to the Heathen, calling upon them to receive Christ as their Saviour; and to the native Christians to walk worthy of the gospel. The life of our Saviour, contained in this work, resembles a harmony of the four evangelists, and has paraphrases wherever the subject required it, either with respect to chronology or the peculiar manners of the Jews. Occasionally notes have been added, where they could not be conveniently embodied in the narrative. Both in the Harmony and Paraphrase, I have for the most part followed Doddridge in his 'Family Expositor.'"

The work above described was not printed till three or four years after it was compiled; but it has since had very extensive circulation in South India.

In the passage following, allusion is made to the common practice among the Hindus of acquiescing in any thing which is addressed to them by one for whom they have a measure of respect.

"Till late, I spoke to the people assembled in the street, showing them the love of our Saviour toward sinners. While others were standing in silence, listening to what I said, two of the principal men were continually saying, *butthi, butthi,* which is as much as, 'You are right, you are right.' With this, however, I am not pleased; for they thus show no spirit of enquiry, and rather express some sort of wish that I should soon stop speaking."

The journal of this year supplies us with farther notices of the customs among the natives, and with Mr Rhenius's sentiments on more than one topic.

"*Sept. 20th.*—A Roman Catholic, from a village twenty miles distant from Pallamcotta, who some time ago came requesting a school, and to whom I had given books, returned, saying that the other Roman Catholics annoy him much by asking questions, to which he is unable from ignorance to give

proper answers. He wishes, therefore, to stay here two months and learn the gospel. During this time he hopes also to be provided with food, as he is poor. It appeared a case such as I have frequently observed, of a native seeking a livelihood under the mantle of religion. I therefore told him that for some part of the day he should work with his hands as well as learn. To this he has consented.

"*Oct.* 2*d.*—As I was catechizing to-day in our schoolhouse, the schoolmaster informed me that our master at Vannárpetta was in the neighbourhood, 'playing the devil,' as the natives call it. After I had done catechizing I went to the place, where I found a concourse of people under a *pandal*, near an idolatrous place of worship, and in the midst of them our schoolmaster was sitting, almost naked, and smeared over with ashes, and red, yellow, and white paint, exhibiting a disgusting figure. Before him was placed a censer with incense, over which he held his head, in order I believe to become inspired, or rather intoxicated, whilst three or four musicians were playing. When he saw me, he rose and came up to me. I then expressed my astonishment at finding him in this state, and could not but say that God would punish him more heavily than others, because he has some knowledge of the true God, and of the wickedness of these things. I then exhorted all the people to repent and be saved from the snares of the devil, whom they thus willingly serve. They heard with attention. The officiating priest (I believe it was he) endeavoured to palliate their doings, and hoped I would yet be 'kind' to them. The idol of these people is of a figure I never saw at Madras and that neighbourhood. It is a simple heap of clay in a pyramidal form, which they paint white, and otherwise ornament. In this clay they worship a demon; and various families give it various names. Some call it *Mádan*, others *Pei*, others *Pasásu*, others *Vedálam*, which words signify an evil spirit. That demon, they think, causes sickness and other evils; or health and prosperity. To please him more particularly, they make at times, perhaps every two months, a feast, in which the people make offerings of rice, &c., which they cook and eat. Then one of them, who is particularly interested in the devil, takes *a fancy* to be possessed; and for this purpose they do as I saw

the schoolmaster doing. When he is thus prepared, and when the demon has, as they suppose, entered the man, he begins to dance, and makes various frantic gestures, the bystanders worshipping him. He then utters many words, expresses himself gratified with their offerings and service, and promises to them protection and happiness. Sometimes he makes known his desires by peculiar signs; for instance, by putting his hands to the side of his head, and stretching them forth like horns, the people understand that he desires the sacrifice of a goat; which they instantly bring, cut its throat, and shed its blood before him. Or he beats with his arms upon his sides, as a cock does with its wings; and the people think he wants a cock, and forthwith they bring him one, and do as with the goat. Sometimes they take the blood, mix it with other ingredients, and throw it into the air. This is all accompanied by music and much shouting, or rather howling.—The Lord have mercy on these people!

"*Oct.* 20.—A Brahman, when speaking of religion, said, that before we persuade the people to embrace Christianity, we Christians should first decide our own differences in religion. He referred principally to Roman Catholicism and Protestantism; but he did not mean that the Christian was, in itself, a bad religion. As to the differences among Christians, we cannot help differing from those who subvert the foundation of our holy religion; but where persons hold the Head, and are in word and deed sincere followers of the Saviour, we should maintain no difference, whatever may be the outward forms. Such is not only, I conceive, the genuine spirit of the gospel, but also one of the best means for propagating it among our deluded fellow-creatures. This deserves the serious consideration of all missionaries in Heathen lands, and of all who undertake to help their work. I cannot but admire a few passages on this head, in the 'Preliminary Discourse concerning the Character of a Missionary,' given in the third edition of 'An Account of the Success of two Danish Missionaries in the East Indies,' dedicated to the Corporation for the Propagation of the Gospel in Foreign Parts, and printed in 1718. The author says, at page 19, 'The spirit

of partiality, as it very much sours the mind, and renders it unfit for propagating true wisdom, (for this is without partiality, James iii. 17,) so it spreads itself too much through all the parts of Christendom. Multitudes are more concerned about propagating their peculiar mode of worship with some little external formalities, than the truth as it is in Jesus, and so make but little progress in promoting the cause of Christ, and the good of the Church Universal.' Again, page 21, 'Any person, therefore, designed for the work of the mission, should have a more free and enlarged education than what is commonly practised among us. He should be used to view religion in its *primitive* amplitude, before it was broken into parties, and clogged with the inventions of men; the effect whereof would be, that having religion drawn from the source, he would the better convey it to others again in the same goodness and purity. If this be neglected, and a man be too strictly tied down to a *partial scheme* of religion, it may prove an occasion of many dangerous consequences. Not every scheme which may be of use in Europe, is fit to be used among heathens and infidels, where the externals and circumstantials must be varied, as the exigency of times and persons doth require. If a man would defend and propagate a peculiar scheme in India with the same vehemence as it is commonly done in Europe, a Heathen might easily be induced to believe, as if this was the substance of religion, and the very vital part of the Christian *faith*. He would be in danger of acquiescing in a *form*, in a *scheme*, in a *name*, and verbal *confession*, instead of Jesus Christ himself, and of the religion he has taught us.' On this truly Christian sentiment, I would only remark, that the author would have done better had he omitted the words 'too strictly,' and 'with the same vehemence;' for there should be *no* tying down to any particular scheme, nor should any such scheme be defended with any vehemence whatever. But for those words, the above passages are worthy to be printed in large letters, and hung up in every missionary society's rooms, and given to every missionary who goes forth to preach the gospel among the heathen."

Devoted as Mr Rhenius was to the work of a missionary to

the heathen, he considered himself a minister to others also, in the bonds of the gospel. The Rev. J. Hough having, in March of this year, left Pallamcotta for another station, Mr Rhenius performed an English service on the Sabbaths for the European residents; and, by letters found among his papers, it appears that his ministrations were not in vain. When in the course of the following year another chaplain arrived at Pallamcotta, Mr Rhenius, of course, discontinued his own services.

CHAPTER VIII.

1822.—FITNESS OF NATIVE CANDIDATES FOR BAPTISM.—THE FIRST BAPTISM.—THE PREACHING OF THE CROSS OF CHRIST.—THE TIMID BRAHMAN.—REFLECTIONS.—ASTROLOGY AND AUGURY.—FORMATION OF A NATIVE TRACT SOCIETY.—A DEVOTEE.—DISCUSSIONS.—RELIGIOUS STATISTICS OF THE TINNEVELLY DISTRICT.

THE seminary which, in the preceding June, had been broken up on account of caste, was again gradually re-established; and within fifteen months it contained twenty-four lads, of whom many were the same as had been admitted formerly. Messrs Schmid and Rhenius now gave particular attention to the education and training of the youths; and this institution, in progress of time, furnished several persons who have, with credit to themselves, been employed as schoolmasters and catechists. For many years, although the seminary was the peculiar province of one of the missionaries at the station, Mr Rhenius spent a couple of hours daily in giving instruction on some branch or other; and more than one of his Tamul publications were produced from the class-room. His plan may be explained by an instance. Knowing the utility and need of a work which might give to the natives the history and geography of the various countries on the earth, he commenced a series of lectures, portions of which were translations from European authors into Tamul. The class, as he spoke, committed his words to paper, and in process of time a book was compiled.

Among other works of his own, Mr Rhenius was engaged during this year in revising a translation of Mrs Sherwood's "Indian Pilgrim." Mr Smalley, of the Madras Civil Service, having himself superintended the translation, submitted the manuscript to Mr Rhenius, who was glad to render any assistance in his power towards the publication of a work calculated to be so useful. In the correspondence about the "Indian

Pilgrim," Mr Smalley took the opportunity of asking Mr Rhenius, "Whether he found the Brahmans in Tinnevelly less tenacious of their prejudices than the lower castes." Mr Rhenius's sentiments were given in the following words:—

"It is difficult to say whether the Brahmans are less tenacious than the common people. Each class is placed in circumstances which make it tenacious of its own religious rites. The Brahman, though possessed of superior knowledge, has various things about him which lead him to dislike Christianity. He acknowledges that there is one true God; but his very wisdom, mixed as it is with much sophistry, makes him cleave to his religious system. The common people, on the other hand, are superstitiously attached to the Brahmans and their teachers. They plead the necessity of continuing in the ways of their forefathers, and have a variety of other notions and habits which constrain them to look upon Christianity with a suspicious eye.

"Of the two classes, however, I should think the common people less tenacious than the Brahmans; because they, with understandings less sophisticated, though misguided by superstition, are more easily brought to see and acknowledge plain truths, which the Brahman is less ready to do, through his pride and high-caste wisdom. As, in our Saviour's time, the common people heard him gladly; so also here, we usually find the common people more open to conviction than the Brahmans."

Few things, it may be supposed, occasion more anxiety to the conscientious and faithful missionary, than the fitness or unfitness of candidates for the rite of baptism. It would appear that the early missionaries in India were rather lax on this point, and in too many cases administered the rite, in the hope that, when once the people were brought to an outward profession of the gospel, they would afterwards be led on to real conversion. Mr Rhenius's views were the reverse; and Mr Schmid united with him in thinking, that seldom could too much be required from one who wished for baptism as a sign of his having embraced the Christian religion. The views of both are given at considerable length in the following extracts:—

"The state of preparation we require in the baptism of adults, is a feeling of their sinfulness, and a real desire for salvation through Christ; for which end we make them commit to memory the principles of Christianity, and a short account, in Scriptural language, of the nature, works, and commandments of God, comprehending also those of the New Testament, and which we explain to them in a course of catechetical instructions. When the principal qualifications above mentioned have manifested themselves, we admit the individuals to baptism. This is the ordinary course we take.

"The persons thus baptized we consider to be fit recipients of the Lord's Supper, which is designed to strengthen them in their most holy faith. An open departure from the gospel, or any scandalous conduct, would alone justify our excluding them from it. The nature of this sacrament is, of course, previously explained to all the communicants. Besides we have, a day or two before the administration, a separate meeting for exciting ourselves to self-examination, repentance, and faith in our Redeemer; and we also endeavour to converse with each person privately about the state of his or her soul, giving such advice or encouragement as may be required.

"We have in use a doctrinal catechism for the instruction of the heathen in general; but for the candidates for baptism, we have found it best to have the principles of Christianity stated in simple sentences, without questions and answers, mostly in Scriptural language. This they commit to memory, and every week they are catechised, and difficulties are explained to them. We have called this little book 'Spiritual Instruction.' As an appendix to it, we have a set of questions without answers, adapted to the foregoing sentences. The answers must be found out by the catechumens from the sentences they have learned."

That particular pains were taken, and much caution was used, in admitting members into the professing Christian church, Mr Rhenius's journal gives ample evidence:—

"*Jan.* 5.—Our candidates for baptism, and the Roman Catholics who wish to be of our communion, apply for the administration of the rite. They have all been diligently learning.

But we hesitate, particularly because most of them are in our employ; although we have reasons for believing that this circumstance does not influence them, for they entered our service as Heathens, and there are others with us still Heathen, who are retained, though they do not show the least inclination to become Christians. They know that they would lose nothing in temporal matters by remaining Heathens, and that in these respects they will gain no advantage by becoming Christians. They are peaceable, diligent, and faithful, as far as we can know. May the Lord direct us!

"*Feb.* 26.—As the instructions of the candidates are ended, and the persons expect to be baptized, I am very anxious to know their real condition, and have conversed with them several times. The schoolmaster appears to be excited by proper motives, and he continues to ask for admittance into the Christian church. He is old, and has two brothers in the country in independent circumstances, with whom he might go and live, and so have no want of bread as long as he lives.* As for the woman with her three children, I have been led to hesitate respecting their baptism. She seems to have, to a certain extent I may say, a sincere faith in the Saviour; but I discovered to-day that it does not rest upon proper grounds. I doubt whether she is at present a fit subject for baptism, and feel it desirable that she should have more instruction.

"*March* 7.—I have had particular conversations with the two candidates for baptism, and have had the gratification to find that they may, with propriety, be received into the Christian church. The woman was particularly affected. A great deal depends upon our stating our ideas clearly to these people: otherwise we cannot but receive unsatisfactory answers from them. For instance, they tell us that our Lord Jesus Christ

* It is right to mention, that several castes in India may, in one sense, be said to have all things in common. If a man becomes poor, or is too lazy to earn his own bread, he has only to make the circuit of his relations' houses, and he is supplied with the necessaries of life from one year's end to another. On any account to deny him these is deemed a crime, and it is one which is seldom committed.

has been very gracious to them. We ask them why they think so? The answer is, 'Because I have been a good man or woman.' We startle at this, and imagine they can have no conception of their sinful state. But I go on and tell them, that there is one person in a very wretched condition, without food and raiment, full of sores, &c., who comes to my door and asks for relief. I give it to him because he asks me, and I have compassion on him. My gift to him was mercy. Another person has been labouring in the garden from the morning, and at sunset comes to ask his wages. I give it to him because he has deserved it. This act is justice. If I did not give him his wages, I should be unjust, and the man might justly go and complain against me; whereas, had I given nothing to the former man, justice would not have been injured, and he could not complain. Ask them now to which of the two they compare themselves. If these things have been clearly stated to them, they do not hesitate to compare themselves to the man who was poor and wretched, and who received the gift not from justice, but from the master's mercy. They acknowledge they have done nothing to the Lord Jesus Christ for which he ought to have brought them to the knowledge of the truth, and to the wells of salvation. I tell them further, that that poor man, before he came and asked for charity, insulted me, and would not listen to any of my counsels or commands, yet that I gave him relief when he asked it. This they can readily apply to themselves. They know and feel not only that they have done nothing good to Christ, but also that they have done him much wrong, insulting him, whether ignorantly or knowingly, by their many sins. It appears, then, that their former answer, stating themselves to be good, was only a wrong use of words, and a misconception of the question. With them it refers chiefly to their having asked him for the favour, and to his bestowing it upon them in consequence. Among the natives, the terms righteousness, goodness, kindness, &c., are scarcely distinguished. They can hardly see a difference between God's just and his merciful acts; and they call a master's pay to his servant for service performed, both mercy and righteousness. This, doubt-

less, arises from the unrighteous dealings among the heathen, among whom a servant is glad to receive, as a favour, even the just return for his labour.

"*March* 10. Sabbath.—This was a solemn day to us, on account of the baptism of the two adults and two children. The usual congregation having met, I preached on Ezek. xxxvi. 25, 26, after which I addressed the two candidates, interrogated them on their faith, and then administered the sacred rite. The children were baptized also. An exhortation, a thanksgiving, and a prayer, with a hymn of praise, concluded the service. I trust the Lord was manifesting his grace to them and us all! This is the first fruits of our labours in Pallamcotta. The man was a Sudra, the woman a Paria. May they be followed by thousands, and may the Lord build here his church!"

Further extracts give a few interesting notices of daily events:—

"*July* 13.—Lately, as David was bathing in the river, he observed a Brahman very earnestly making his devotions to the sun, with all the curious ceremonies. He afterwards spoke with him, representing to him the vanity and ungodliness of his practices, declaring to him, at the same time, something of God, according to the Bible. The man was persuaded to come to our house, and I spoke with him at great length. He is a poor man, and made the wants of his body his chief concern. He seemed, however, to admit what was true. Yesterday he came again, saying he was going to a rich Mudelliar in the fort, who was distributing charity to several poor Brahmans, and as he passed, he stepped in to see whether he could not get some charity here also. I told him that the day before I had given him such charity as the Mudelliar would never give him; such, namely, as was calculated to benefit his soul. And since the Mudelliar and others benefited his body, I, who am not rich, should confine myself to doing good to his soul. We then had another conversation, during which the man, as before, listened with attention, and readily allowed that all their ceremonies could not procure the forgiveness of sin; and, as he wished to be better informed on these things, asked what he was to do. I advised him to come every day here, and we would instruct

him. He came to-day, and I made David sit down with him and read to him the tract on the 'Incarnation of Christ,' which he heard attentively, promising to come again.

"*July* 25.—At the Tinnevelly school. After catechising the boys, among a number of people I went into the schoolhouse when it became dark, inviting the people to come in and hear what I had farther to say to them. Many came in, and after prayer I preached to them on the creation and salvation of men, quoting from their Védas and Puránas several statements on those topics, which attracted the people's attention very much. The number increased: many were afraid to enter the room; but among those who did were some Brahmans. The rest stood crowded together at the door and windows. Throughout, there was much silence and attention.

"*July* 31.—Towards the evening went to Tinnevelly; and after a short inspection of the school, during which people began to collect, we proceeded into the chapel, when a crowd, of different ages and castes, rushed in and sat down to hear the word of God. I prayed, and then preached on the fall of man and the cause of sin, and pointed out the remedy. A part of my address was carried on by way of conversation, into which those near me entered. The windows were filled with people. With a few exceptions the attention was remarkable, particularly during the prayer. Afterwards tracts were distributed, which were received with great eagerness. On my way home, while passing the ancient and extensive buildings of the Vishnu temple in Tinnevelly, the question struck me forcibly—'Can these vast idolatrous temples and objects of adoration be indeed overthrown by the simple preaching of the cross of Christ?' To the unbeliever it certainly must appear impossible, and the attempt ridiculous; and to believe the possibility, particularly when in the midst of idolaters, requires a full assurance of the truth of the Gospel, and faith in the promises. Thanks to the Lord that I can labour amid these human impossibilities with a degree of assurance and confidence, knowing that as the walls of Jericho and Jerusalem fell at the word of the Lord of Hosts, so also these masses of idolatry shall fall in his own time! In the meanwhile we must

assault them by prayer and preaching. As these victories are indeed the greatest of human impossibilities, we ought, I think, to be very patient with those unbelieving Christians or Heathens who ridicule our attempt. How can they do otherwise, who know not either the Scriptures or the power of God?

Aug. 25, Sabbath.—I was very agreeably surprised, on entering the chapel to-day, to see about twelve Heathens sitting behind the Christians, and waiting to hear what was to be said. This is unusual. They have hitherto assembled only at the doors and windows during the service.

"*Sept.* 3.—A Sástri from Tinnevelly overcame his scruples or fears, and with another respectable and learned native paid me a visit to-day, for the purpose of going through part of a work on hand, in which the Heathen and Christian Vedas are compared; particularly that part containing extracts from their Vedas and Shástrams, as found in the Asiatic Researches. It was curious to see the other native endeavouring to assuage the fears of the Brahman on entering my room. He had never before been in the house of an European. His fear, I afterwards was told, seems to have arisen from the apprehension of ill treatment; but most probably, if he had any fears at all, they were occasioned by the chance of his being polluted. We went through the portions of the Vedas which he asserted to be correct. They seemed to be struck by the similarity of the accounts, contained both in our and their Vedas, respecting Noah and his three sons. The Brahman's fears were, I believe, all gone before he left me.

"*Sept.* 4.—Went to Tinnevelly and visited a rich Brahman, who of late began to call on us. He lives quite in the European style, and is buried in all sorts of sensuality. However, I overcame my unwillingness, and according to his invitation paid him a visit, praying that I might do some good, even in such a man's house. Nothing is too hard for the Lord. I had an opportunity, in the presence of many Brahmans and others, of testifying to him of the things which belong to our eternal peace, and of telling them that, if they gain the whole world and lose their own souls, they would have no profit. They took all kindly.

"*Sept.* 8, Sabbath.—But few Heathens were present during Divine service.—By the preaching of the apostles, no less than three thousand were in one day converted to the Saviour, and in a short space of time many Christian churches were planted. But now, although we preach the same doctrines, how is it that true conversions occur so very rarely? It may be said that we have not the same measure of holy zeal and love as the apostles had. Still, as there are many missionaries who have the cause exceedingly at heart, and preach the Word with great earnestness; and as it is true that conversion does not solely depend upon the holiness and sincerity of the preacher, the question still remains, Why are so few truly converted? In considering this important subject, these are my reflections:—Our Saviour himself, whose holy and prudent zeal, and fervent affection for the souls of men, was not equalled by the apostles, laboured for several years with comparatively little success, less at least than that of the apostles. What was the reason? Doubtless because he could not yet preach the full gospel: he could not yet point to himself as the Saviour who died and rose for the salvation of sinners: the full plan of redemption could not in his days be so displayed as after he had accomplished it. This, then, in a measure hindered the free operation of the Spirit upon the people in his time. Besides, many were the prejudices of the people against him, arising from their sensual condition, in which they could not look through the veil of his humble appearance. Time was required for the removal of these prejudices; and the very preaching of Christ was, it seems, principally intended to prepare the people for the season of Pentecost, just as the preaching of the Baptist was a preparation for Christ's appearance. Thus, the people heard his gracious words, and saw his glorious works for three years, either personally or by report; they found in him, if not the Messiah himself, a most wonderful person, and they expected great things from him; the very measures which their priests and scribes were taking against him—their killing him whom they knew to be a holy man—were only so many preparations for Pentecost; added to which were the marvellous occurrences at his death, and the report of his being no longer in the grave—

all which could not but rivet their attention on him, and lead them to expect some further great event. Thus, they were made ready for the day of Pentecost. On that memorable day the apostles could not only testify of many things concerning Jesus which they had formerly seen and heard; but also powerfully declare him to be the appointed Messiah, who had died and risen again for our redemption. Then the sword which was to pierce their hearts found a ready entrance; and they repented and believed on the Saviour.

"At present we have indeed to preach the same doctrines as the apostles preached; yet are our successes in no degree equal to theirs. One sufficient reason will result from the foregoing reflections; which is, that the Hindus are as little prepared for the reception of the gospel, or for the operation of the Spirit in converting them, as were the people in the time of our Saviour; nay, even less than they were. The Hindus are walled around with prejudices against Europeans. They, therefore, require time to know the missionary and his intentions; and these they generally cannot know till after some years. Again, the missionary requires time to understand the turn of their ideas, and to attain the degree of fluency in their language which is necessary to set Christianity clearly before them. Again, the Hindus are altogether unacquainted with the nature and commands of the true God; a knowledge of which is necessary for convincing of sin, and for leading to the determination of seeking the Saviour. Indeed, not only are they ignorant of these important things; but their present ideas of them are widely different from those which they ought to have. So that the Hindus are now in every respect much less prepared for the reception of the gospel than the Jews were at Pentecost; and consequently much less fit, humanly speaking, for the influence of the Holy Spirit upon their hearts. They need, therefore, much preparation before the gospel can reasonably find an entrance among them. And missionaries, I conceive, are now doing what Christ himself did among the Jews. Our searching into their system of mythology, exposing its ungodliness and insufficiency for salvation—our exhibiting the true nature of holiness and sin, and pointing out to

them the plan of God in redeeming us from sin—are the principal methods of preparing them. When this will have been sufficiently done, we may expect the Spirit of God to be poured forth upon the nation, and the preaching of the cross to prove effectual.

"The Greenlanders, it is true, were converted by the preaching of the cross, after the Moravian missionaries had laboured many years among them. This will ever be the case. But had not the missionaries been among them for so long a time, thus gradually preparing them, I much doubt whether, by the simple preaching of the sufferings of Christ, even the Greenlanders would have been actually converted.

"By such reflections are we encouraged cheerfully to go on in the preparatory service we are at present performing among the Hindus. Let us preach, let us establish schools, and write and distribute tracts and Scriptures. In every address to the heathen let us endeavour to unite the law and the gospel; in short, to declare the whole counsel of God respecting the salvation of sinners: and I think that the more energetic and the more extensive are the means employed, the more, humanly speaking, shall we hasten the hour when the preaching of the cross shall touch the hearts of these idolaters, to the utter subversion of Satan's kingdom.

"*Sept.* 24.—Another visit from a respectable Brahman of Tinnevelly. We had a great deal of argument on the nature of God, and other important articles in religion, and also on idolatry, which he wished to defend in their usual way, by comparisons that do not hold. For instance, if I do not know how the sugar in Madras tastes, I take a little sugar here at Pallamcotta, and so learn in some measure the taste of the sugar at Madras. Accordingly, by placing an image before us, we know in some measure what God is; or, if I have never seen the governor's house at Madras, but see a gentleman's house here, I conclude that the governor's at Madras will be somewhat like it, though much finer, larger, and more costly; so also from an image of the Deity, we may form conclusions respecting the nature of the Deity himself! He mentioned also the story of Brahmâ's producing the four castes, and

maintained that the Brahmans were by nature much superior to Sudras and Parias, because they proceeded from Brahmá's mouth, but the Sudras from his feet. To establish his position, he compared the one to a diamond and the other to a common pebble: though both are stones, yet who would compare the two? Thus is it between Brahmans and Sudras! He admitted at last the arguments I brought against him, to prove the irrelevancy of his comparisons. He allowed that the Shásters speak of God in contradictory terms, and the knowledge of him cannot be obtained from them. The man pleased me on the whole; and he seemed to like the conversation. May it lead to his searching after the truth!

"*Oct.* 3.—The Brahman mentioned September 24th, paid me another visit. I read to him a part of the 3d chapter of John. He proposed several questions, and reminded me of the extracts from the Vedas of which I had spoken to him the other day. As we read, he appeared surprised, particularly when I showed him a volume of the Righ Veda in my possession, wondering greatly how I had got at it. Before that, I had been showing him a volume of Sankar Asárya's works in Telugu, which he read aloud; but when I gave him the Ved he read silently. My little work seemed to please him, and he appeared almost willing to assist in its printing. Before he left me, he again expressed his surprise at my getting the Ved, and would persuade me not to keep it in my house.

"*Oct.* 16.—A long conversation with an astrologer, the father of three of our seminarists. The poor man has again been out for two or three months in the villages, soothsaying, &c. On my remonstrating against these practices, he said, 'What shall I do? I have no rice. Give me another employment and I shall gladly leave this off.' In this sense his belly is still his god. By the Shástram of astrology, which he showed to me, he can predict, according to rules laid down, the whole life of a child; only he must know the exact day and hour of its birth, and even of its conception. The particular star of that period is then consulted, and according to it the man's fate is predicted. If it should not happen accordingly, the fault is laid upon the circumstance of incorrect information as to the

person's conception and birth ; and so there is always an excuse at hand. According to a similar Shâstram, they pretend to foretell from the voice of a crow or of a lizard, any evil that may befall a person present. The study of the voices of these creatures is therefore of great importance. If a soothsayer hear the particular sound of a crow which signifies, 'I will eat him ;' if but one person pass by, the soothsayer explains it as referring to this man, and warns him accordingly not to go any farther, but to return. If he follow the advice, well ; if not, the people believe, from numerous instances, that the person will die, either by a fall or otherwise. If he return and yet die, the crow must have meant that also, or it spoke of his death in general. They informed me to-day that there are men among the heathen who have actually made a league, not with one only, but with four or five devils, who remain with him so long as he performs certain ceremonies. If he fail in these, the devils kill him. Alas! this people is grievously led captive at Satan's will, and the dark places of the earth are full of cruelty!

"*Oct.* 30.—The meeting at Tinnevelly this evening was very well attended. One of the hearers commenced speaking soon after I had begun my discourse on Matt. vi. 19, 20. Whether it was from a wish to vex and annoy me, or from a real desire for information, I cannot exactly say ; but the man certainly tried me with unreasonable queries, though to the eye of a native they would appear perfectly reasonable. I am inclined, however, to think that he was only seeking to be informed. His idea was that all, whether good or evil, is from God, and that he is the cause of every thing, of evil and of its punishment. The very thoughts to which we give expression are likewise from God. After much argumentation, I could bring him to silence only by this ; I said, 'Do you know God, his nature ?' &c. He said, 'No.' 'Well then,' said I, 'if you do not know even so much respecting him, how can you venture to reason upon what he does, and what he does not ? You must first humbly attain knowledge concerning him, wherever such knowledge is to be found.' This was clear to every body, and the man himself at length submitted. Idolatry he treated with

perfect indifference and contempt, in the presence of all the people. He asked how it was that the child which has not come to understanding, and therefore cannot yet sin, dies early, when another child which has come to understanding, and commits sin, is suffered to live. These discussions had the advantage of attracting a great number of people, greater than we expected, on account of the Tinnevelly feast. The man was astonished when I told him that giving of alms would not procure heaven for him. I informed the people that to-morrow we were going to form a Tract Society in our chapel, and I invited them to come and see, and aid the cause. One man said, that he had formerly received a tract, but that he could not understand it. This I believe in some measure; and I see how much depends on keeping to the idiom of the language.

"*Oct.* 31.—To-day we celebrated the Reformation. After reading a short history of it, I preached on Matt. xxviii. 20, and we gave hearty thanks to God for causing the light again to shine forth in the midst of darkness. What would have been our present condition, had not the power of Jesus and his holy truth prevailed? Several Roman Catholics from Tinnevelly were present. May they be enlightened to see their errors, and turn indeed to Christ! After the service, we formed a native Religious Tract Society, in union with one which is also on this day formed at Nagercoil. Our design is to bring our native Christians into religious activity, and to excite a stir about religious truths in this part of the country. Our young people placed themselves at the end of the chapel, in order to make room for the adults in the middle. The natives who were to be chosen committee members, sat on the sides; and the rest in front. About a dozen Roman Catholics and as many Heathen were also sitting within. Having stated the manner in which Bible and Tract Societies arose in England, I proceeded to our special object of forming one among ourselves. David Pillei then read the regulations, and made a speech which he had prepared. The regulations were adopted; a secretary, treasurer, depositary, and committee were chosen; and Mr Schmid, in a short address, exhorted the members to be regular and liberal in their contributions. I then repre-

sented to the meeting that at Nagercoil, on this day, a similar society was established, with which we are to form but one tract society. The speeches of the three first speakers, (particularly David's speech,) which they had written down, were so good that I wish I had time for translating them. They were much to the purpose, expressed with clearness, and in affectionate terms. And this is the more remarkable, as the men are unable to read English, and are not acquainted with the usual style of such speeches, and they have composed them without assistance from Mr Schmid or myself.

"Blessed be God for these things! The people were very attentive. It is quite a novelty in this part of India. We are indeed but few in number; we trust, however, through the grace of God, to extend ourselves, and engage the interest of the people by degrees. Tracts are much wanted; and, as we have a population of 700,000 souls here, a society for this District alone is not too much.

"*Nov.* 6.—The meeting this evening at Tinnevelly was very numerously attended. The spokesman of last Wednesday was again present: he had come for the purpose of hearing more, and wished only to know who God is, and how man may attain to him. He spoke freely of the uselessness of idols, &c. He promised to come here to-morrow, to speak about the tracts he had received last week. A great many points were discussed on the occasion, on account of the questions put by another man, who seemed displeased with the declaration that the idols were nothing. About the close of the discourse, a man got up from the crowd, and came and sat down behind me. I had scarcely concluded when I was told that that man wished to speak. I then turned to him, and he asked, 'Who God was?' The question being answered, he fell into the most extravagant doctrines of Pantheism, taking away the distinction between right and wrong, making himself a part of the Deity, and God the author both of good and evil. He said that he required none of God's commands, for God was within him; and so forth. Though the absurdity of his belief was evident enough, yet he persisted, and was full of contradictions. When I told him that he was a sinner, he became rather warm, and

wished me to prove my assertion. On my pointing to the mark on his forehead, he instantly wiped it away, and wished to make it a thing without meaning. The man was a tempter to me; and doubtless, as Satan sees he cannot support idolatry among the people, he tries to establish other false doctrines by such instruments.

"*Nov.* 13.—At Tinnevelly, as I was concluding my address, a man, on hearing the plain command to forsake idolatry, wished to know how it happens that for so many ages idolatry has been practised by this nation, and enforced by kings and princes, and at length countenanced even by the Honourable Company. During the discussion of the subject, he mentioned further, that their Guru, a Brahman, had told them lately, that a change of religion is sure to take place; and that within four, or twelve, or sixteen years, some important event of the kind will happen. Oh may the Lord Christ soon be crowned Lord of all!

"*Nov.* 26.—Yesterday evening I saw a wretched devotee on the road, and desired him to come to the house. He came, poor creature! He had a wire drawn through his cheeks, and passing through his mouth, its ends being flattened, so that it could not be pulled out. Also, a chain hung from his mouth, fastened, I believe, to the wire within, and at the end of this chain hung a little brass box. On his shoulders he had two heavy links of a great iron chain: his face was smeared nearly all over with ashes. He has evidently forced himself to bid farewell to all earthly enjoyments for the present, as he cannot, I should think, even smile without much pain. On enquiry as to the reason of his thus strangely dealing with himself, he said that he had been afflicted with dysentery, and after trying all sorts of medicine could not be cured of it. He then applied to the priest of a famous Supramannian temple, and was advised to make a vow, according to which he chains his mouth as related above; and he has to go about thus until he has obtained 150 such links, for a chain with which to draw the idol-car. Each link is about half a foot long and an inch thick. He has succeeded in getting a hundred, which he has made by the money which he gets from the people. I showed to him the

vanity of the pains he endures; but he said, 'Am I not to do what the Swâmi orders me?' I said, That Swâmi (viz. the Guru) has shown you a wrong way. He replied, 'How can the Guru say any thing wrong?' Thus these poor people are deluded and dragged along in the chains of Satan, according to his will. 'They spend their strength for that which is not bread.' He was a young man, of about twenty-one years of age. I made known to him the plan of salvation; but almost despair of people like him, for they naturally oppose every idea which will make them think that they have suffered all such things in vain. He could not read.

"*Dec.* 11.—This evening the meeting at Tinnevelly was very well attended. There was a modest enquirer, whose questions led to the explanation of several most important truths. The questions, for instance, were, 'How does it happen that, when people make vows to idols, their petition is answered according to the declaration of the Swâmi?' 'Why does God create man with inclinations both to good and to evil?' Whilst answering such questions, I happened to say that I should like to be present when the idol makes a sick man whole, or performs other wonders. Upon which the man, with a sort of seriousness, said, that possibly the Swâmi might be rather shy in my presence! Another man at the window asked how we were to know God. A third, a Brahman, how, except it were the will of God, could men make images, and, through them, worship the Deity? The meeting was very interesting, and lasted longer than usual. The gospel formed the close of the discourse.

"*Dec.* 14.—Yesterday a young man whom we formerly had in the seminary, returned, and showed much contrition on account of his late follies and sinful behaviour, and requested baptism, saying, also, that the people of his village wish much to have a school established. I told him that, if he was to teach it, he must be here for some time; and, if he remained, those families who wished to become Christians should assist in his support, by giving rice or money, were it only so much as they used formerly to give for the support of idolatry. I told the same thing the other day to the people from *Udankudi*. I think it

necessary that they should do this, not doubting that they will, if they are sincere.

"*Dec.* 18.—The meeting at Tinnevelly was marked this evening by very interesting discussions. I had for my text Matt. xi. 25, to the end. At first a man, a physician, spoke occasionally with much modesty and evident conviction of the truth. Then another came forward with many questions, which he said he was compelled to put to me, because when reading our books at home with other people, they had occurred to him, and he wished for information. Among them were the following:—'How Satan ever became sinful?' 'How God can have two such attributes, as justice to punish men for sin, and mercy to pardon them?' 'Which is the true Védam?' 'How persons who forsake idolatry and follow the true Védam of Christ, are subject to sufferings like other men?' 'What are the advantages of Christianity?' &c. The discussing these points attracted the attention of the whole audience, and occasionally the natives endeavoured among themselves to explain things to each other. We ought not to wonder at these things. It cannot be otherwise, when we consider from what a host of false notions the heathen have to escape. May the truths of the gospel, which have been announced to the people, be followed by the Lord's blessing! Our school there is, I regret to say, much on the decline; and the schoolmaster reports, that the people will not send their children because of our books. This is a sign that the word of God is not fruitless among the people, though at present it operates in this manner among them. With respect to the tracts distributed in Tinnevelly, I heard to-day that some are selling them in the villages. Never mind, they are thus spread the more widely among the people; and it is a proof that they are esteemed by them."

Notwithstanding, however, these cheering appearances, the town of Tinnevelly was among the last places in which any came forward to join the Christian church; nor was the number of the Sunday congregation at Pallamcotta very considerable. Including the twenty-four seminarists, and others who were children, or who belonged to the Gospel Propagation Society's Mission, the average number of attendants ranged

only between forty and fifty. In the country, during this past year, more knowledge had been spread abroad by means of the missionaries' excursions; and some appeared willing even to forsake the customs and religion of their forefathers. At one or two places, converts, fully instructed, were located, and during the year there were a few individuals admitted to the ordinance of baptism. But that this was not an unmeaning ceremony, we may infer from the circumstance, that at the close of the present year, more than two years and a half since Mr Rhenius came to Tinnevelly, there were baptized from among the heathen only four individuals, of whom two were children, and from among Roman Catholics five, of whom also two were children. Three other persons are mentioned as candidates for baptism.

In concluding this part of the memoir, it may not be amiss to give copious extracts from a paper drawn up by Mr Rhenius, and containing a description of the Tinnevelly district. The missionaries were requested by their society to draw up such a description; and, as we may naturally suppose, it throws a flood of light upon the religious state of the district. On this account it may prove interesting.

"1. The name of this District is Tinnevelly, or more correctly *Tiru-nel-véli*, which means, in Tamul, 'a hedge of sacred rice,'—a name given to it because it is surrounded by rice fields.

"2. The language spoken is the Tamul. The Telugu, and Marátha, and Hindustáni languages are but little spoken. Moormen abound in several parts of the district; but they mostly speak the Tamul: in fact, through length of time they have, in a measure, become Tamulianized in respect of language. The Brahmanical religion obtains throughout the country. The worshippers of Vishnu and Siva are found every where here, as throughout the peninsula; but their mythology being so well known, we refrain from any description. There are, besides, worshippers of demons, or devils, called Vedálam, Máden, Sudaleimáden, &c., to represent which they raise on a pedestal a heap of clay in a pyramidal form, in some places large, in others small, which they whiten with chalk, and

enclose by a wall of mud; and here at night, by fires made near the spot, they perform worship with music in the open air. Usually they have trees about the enclosure and the idol. The history of Vedálam is thus:—When Siva and his wife were once together in Keilásam, the latter asked Siva to tell her a story which none of the gods knew. Accordingly, Siva told her one. It happened that Arasáken, one of the demigods, had left his house, and was going on his way, when rain prevented him, and obliged him to stop near the place where Siva was telling Sarasvadi the mysterious story, and he overheard it. On coming home he related it to his wife, and she, being Sarasvadi's servant, related it to her mistress. Sarasvadi, astonished at this, went to Siva, and said, 'I begged you to tell me a story which none of the gods knew, and behold the wife of Arasáken has been relating to me what you told me as a secret!' Siva replied, that Arasáken had overheard the story clandestinely, and, sending for him, Siva told him that, for having done this, he should hereafter be born a devil on earth. Arasáken was accordingly born a devil; and this is the Vedálam which they worship.

"The story of Sudaleimáden is this:—Once upon a time, when Dakken, a son of Brahmá's, made a great sacrifice and feast, he gave a portion to Hari Brahmá and others, but not to Siva. Siva was much enraged, produced Vírapattiren, and sent him to Dakken, saying, 'Give a part of the sacrifice to the Lord;' and, in case of a refusal, Siva ordered Vírapattiren, his son, to destroy the sacrifice, to cut off the head of Dakken, and chastise Hari Brahmá, and the other gods who might be present. Vírapattiren, accordingly, went and made the demand. Dakken said fiercely, 'Who is the Lord? what part has he in the sacrifice?' Upon which Vírapattiren chastised Hari Brahmá and the other gods, and cut off Dakken's head, and threw it into a pit. Siva and his wife then wished to see it, and, on coming to the place, his wife said to him, 'Dakken only sinned, and not these other gods. Behold, they lie breathless; I beseech you let them rise again.' Siva granted her request, and they rose again. Upon which Brahmá addressed Siva thus:—'Thou hast been gracious to all the rest; bestow thy favour

also upon Dakken, my son, and, forgetting his offence, make him rise again.' Siva then sent Vírapattiren to raise Dakken again to life. But as his head lay in the pit, and his sin had been very great, Vírapattiren took a sheep's head, which he found in the place where the sacrifice was made, united it to Dakken's body, and so restored him to life. Thus headed, Dakken came upon the earth, with the name of Máden; and as he most frequently abides in Súdalei, *i. e.* places for burning the dead, he has been called Súdalei Máden. He, like Vedálam, is considered a devil, and worshipped as such.

"The worship of these demons is principally confined to the Parias, and some Sudras. No intelligent persons, say the rest of the natives, will worship them. The history of Satan according to Scripture, seems to be hidden in these stories. Why they represent him by a pyramidal heap of clay, we cannot discover. At the festivals of these idols, the people sacrifice cocks, goats, and sheep; and a devotee gives himself up on the occasion to be possessed by the devil.* We do not recollect to have seen this kind of worship any where towards the north, and in or around Madras. It is possible that this was the original idolatrous worship of the ancient inhabitants of the country, and has been preserved so long in this part of India, principally because it was most remote from the conquerors' headquarters. A learned native, however, whom we have consulted on the subject, maintains that it is comparatively a modern species of idolatry.

"It is a happy thing that in this part of India the burning of widows, and drowning of infants, is by no means so common as in the north of India. Satti only, we understand, occurs sometimes, though very seldom.

"With the exception of the Kshatrias, all the castes into which the Hindús are usually divided, abound in this district. The Sudra caste is the most numerous; next them in number are the Pallars and Parias; then the Shanars and Iluvars; then the Brahmans, then the Muhammadans; and lastly, the

* For an instance of this "possession," vide Mr R.'s journal for October 2, 1821.

Christians, Roman Catholics included. As the country, towards the south and the mountains, abounds with palmeira trees, the division of the low caste called Shanars, is more numerous than in other parts of India. The cultivation of this tree is their occupation.

"The district is famous for its cotton, which is cultivated by a large proportion of the inhabitants, Muhámmadans as well as Hindús. In consequence, the manufacture of cotton cloths is extensive; and the women and children are much employed in preparing the cotton for the weavers, who are men. The weaver class is, therefore, numerous in this district. Many are cultivators of the soil. Usually one or two rich people, of the Sudra caste, are proprietors of land or of villages, and possess slaves, who are of the low caste called Pallar, and whom they have a right to sell as they please.

"Another class of the low-caste people are the Maravars, whose occupation is to watch at nights, to be guides, to be sent out on particular undertakings, &c., and consequently they earn their bread with difficulty. It is probably on this account that they are famous for their thieveries; and are therefore also called *Kallar, i. e.* robbers. It is singular that the European residents outside the fort, must make a small monthly payment to the Maravars for watching their houses and gardens at night; if not, they are sure to be continually annoyed by thieves. But if any thing be stolen while the Maravars are kept in pay, they are accountable.

"There are still in this district the Poligars, properly *Páliakárer, i. e.* possessors of camps, who were formerly the petty chiefs of the country. They are of the Maravar caste, and though under the power of the English Government, still commit clandestine depredations, in conjunction with the Maravars.

"The general character of all classes of heathen, as to religion and morality, is deplorable. They have no idea of the true God, except the belief that there is such a being; nor do they exhibit any desire to know him, but are perfectly contented with their condition, being persuaded that in the present age of the world it cannot be otherwise than it is—that all the

diversified transactions and events of life, whether good or bad, must come to pass as they do, because the fate of every man is written on his head, and from it none can deviate—that the soul is part of the Deity, and therefore all we do, whether good or evil, is necessarily of the Deity—and that, although there are rewards and punishments in a future life, all will at last be absorbed in the Deity. Next to the bread of this life, idolatry, with its various festivals, engrosses their whole attention. A superstitious belief directs almost all their movements; and this life they think is all for which they have to care. They have little or no idea of the soul; and if they have but wherewithal to eat, to drink, and to clothe themselves, they are the happiest of beings; and any benefactor they willingly regard as their god. If the way is open to them, they will strive to acquire more than they need, in order that they may gratify their passions. The basest of means is not left untried, if it but conduce to the end in view; for they are persuaded that in this age of the world they must do evil if they would obtain a livelihood. Perjuries are frequent; and in every class, conspiracies against the welfare of others, which originate in envy and a desire for vengeance, are daily occurrences. The rich enslaves and oppresses the poor; the poor crouches hypocritically at the feet of the rich. The learned despise the ignorant; and the ignorant regard the voice of the learned as the voice of the gods. Among these, the Brahmans stand foremost; and the people still have much superstitious belief regarding them.

"The Brahmans study the three first Vedas; but many of them are poor and ignorant, knowing no more than the ceremonies they have to perform. Though the Sanscrit, or Grandham, is taught among them, but few enter into the meaning of what they learn. The wealthy Brahmans care little about study, and content themselves with their pleasures and the performance of their ceremonies. Hitherto the Brahmans have attended very little to the investigation of religion: they despise Christianity because they do not examine it, and have had before them unfavourable specimens of Christians. In fact, they refuse to enquire. It is but lately that we have

had a few of them listening to what was said about Christianity. The Brahmans here seem to be twenty or thirty years behind those at and around Madras. Even the poorest of them will not dare to take an employment as a schoolmaster in our schools, for fear of the rest, who would scout him for having entered on so degrading an office as teaching Sudras!

"The Sudras exhibit a more promising spirit. They seem to like discussing religious subjects, and hearing the Scriptures explained. A great many in the towns are able to read and write, and they have not a few Tamul schools. Those in the little villages are less anxious for such acquirements; and they will send their boys to school only in order that they may learn to cast up accounts, and then become the village accountants. We find that this is the principal motive of most of those who send their children to the schools which we have established. The Sudras give more promise of improvement in mind and conduct than the Brahmans. Some of them are learned people; but, in general, every one contents himself with only one branch of learning. These learned men exhibit a sound understanding; but are as much devoted to superstition as the ignorant.

"The Shanars and Parias are usually very dirty, ignorant, and of a rather wild appearance, particularly in the country. They can hardly be said to have a character. They live almost like the brute creation; and every vice is common among them. They are not without abilities; but still seem to be a degree at least behind the Sudras. The reason doubtless is—the abject state of slavery in which they have been held for ages by the superior castes. Their wants are very few; and their desires do not extend beyond the support of their bodies. Of course, their ideas and conversation reach no farther than the employment in which they are engaged. There are, however, some among them who may, comparatively, be called learned. They are the Pandárams among the rest; they are able to read and write, and to sing some rhapsodies about the gods, and particularly practise astrology, whereby they gain a complete ascendency over the people, being a sort of Brah-

mans among them. In fact, they do not hesitate to seat themselves beside a Brahman.

" 3. In addition to our mission, there exist in this district a mission of the Society for Promoting Christian Knowledge, and Roman Catholic Missions.

" The head-quarters of the Christian Knowledge Society's mission is in the fort of Pallamcotta, where a mission was commenced on the part of the Tanjore Mission twenty-five or thirty years ago. During the dearth which then prevailed in the district, particularly towards the coast southward, a great number of wretched and starving creatures were taken under the benevolent care of the missionaries, and were subsequently baptized. They are almost all Shanars and Parias, and are said to have amounted to 10,000 souls; but for several years they have been greatly diminished, many having relapsed into heathenism; and now there remain scarcely 4000. Both in their temporal and moral condition, they are little superior to the Heathen. They are poor and ignorant, and still, with the exception of actual idolatry, generally cleave to the superstitious practices of their heathen neighbours. Yet, although their condition is far from doing honour to the Christian name, the form of Christianity, which alone they appear to have received, seems to give them an advantage over the Heathen in some respects.

" This statement does not imply that there are none among the thousands who have received a more permanent benefit from Christianity. Although we have met with but few such, we may charitably hope that there are more, and that the labours of the present country priest among them will not be altogether in vain.

" The Roman Catholics have about forty churches in various places throughout the district. The number of people belonging to this persuasion may amount to about 4000. The Roman Catholic missions seem to have been commenced here in 1543, when Franciscus Xavier, who arrived at Goa in 1541, under the protection of John III. of Portugal, came to Cochin, acquired the Tamul, and promulgated the Roman Catholic

faith among the people. In 1567, a Jesuit, Menda, came to Madura. Afterwards, in 1607, Robert Nobilis came, and gave out that he was a Brahman, having entirely adopted that mode of life; and he was particularly zealous in his cause. In 1655, they numbered in the Madura Mission above 9000 native Christians. Since those times, the missions have been supplied with teachers from Goa. At present, there are but three or four Roman Catholic missionaries from Goa labouring in this district. The temporal condition of many of the Roman Catholics is respectable, they being householders or merchants. Many are poor and wretched. Their moral condition is such as theirs may be expected to be who hold the truth in unrighteousness. In general they are very tenacious of their superstitious notions, and shut their eyes wilfully against the plain truths of the gospel. They begin, however, to enquire into the truth of their religion; and many of them like to read the Scriptures. Not a few, particularly in the villages, have hardly ever seen or heard any other mode of Christianity than what Roman Catholicism presented to them. The priests have the consciences of the people much in their power.

"4. As for the most eligible methods of pursuing missionary labour in this sphere, we think any method agreeing with the spirit of the gospel, and with the gifts and circumstances of the missionary, may be adopted. The establishment of Christian schools among the natives, affords much opportunity for making the people acquainted with the gospel. These should, therefore, be as numerous as possible. The European missionary will always find a number of persons about him wherever he goes, from the novelty of white people among black; and to these he may make known the gospel. Tracts and portions of Scripture should always be his companions, as he will every where find one or more persons able to read, and generally, after some conversation, willing also to take a book. Here, as in all India, the customs and prejudices of the people preclude our seeing them in their own houses; the streets, therefore, and choultries, are usually the places where we proclaim the good tidings of the gospel."

CHAPTER IX.

1823, 1824.—TRANSLATION OF THE BIBLE.—FREDERIC WILLIAM III., KING OF PRUSSIA.—MISSIONARY ARRANGEMENTS.—THE EVIL EYE.—INFEFTMENT OF LAND.—LETTER FROM A NATIVE.—PERSECUTION.—VISIT TO THE PRESIDENCY.—"THE CARE OF ALL THE CHURCHES."—REV. C. GÜTZLAFF.—CHRISTMAS DAY.—SATANKULLAM.

It ought not to be forgotten that Mr Rhenius was employed not only in preaching and teaching, writing tracts and books, and making missionary tours in the district, but also in translating the Scriptures into Tamul. This was a work which of course required much time and patient study; and it is not matter of surprise that, owing to the variety of his engagements, he should have left his version of the Bible incomplete at the time of his death. As we proceed in the narrative, we shall occasionally meet, among other matters, with notices respecting his labours in the translation department.

"*Feb.* 3, 1823.—It is very satisfactory to me, and a cause for thanksgiving, that the Bible Society at Madras have resolved that I should go on in the revision of the Tamul Bible; that they have allowed me a sum of money to pay copyists, &c., and that they have agreed to my proposition, first to finish the New Testament. I found letters to this effect, which had come during my absence in the country. I hope the Gospels may soon be printed.

"*Feb.* 8.—Of late the cases of cholera have diminished in number; and it is remarkable that, since yesterday, I am free from a peculiar feeling of oppression. I am inclined to believe that there is something in the air which occasions cholera, and which is carried forward by the wind. When that has passed over, the cholera ceases. It came on the present instance from the north, and proceeded southward.

"*March* 19.—The meeting at Tinnevelly was attended by about forty persons. As I was about to commence, the noise

of tom-tom and trumpets, and the tinkling of bells on elephants, announced a procession, and made me wait till it had passed. It was a special feast, in which a Brahman was carried round the pagoda in a palankeen, because he had to-day finished the study of a Shástram.—Oh vanity of vanities!"

It is well known that "the good King of Prussia" had long cherished the intention of uniting the two Protestant churches by law established within his dominions. The Lutheran and Reformed or Calvinistic churches, were both supported by the state; but it was greatly desired that some plan or form of worship might be found which would lessen the apparent distance by which the two bodies were separated. It was hoped that, under the auspices of a monarch so benevolent and religious as Frederic William III., the desired union would be happily consummated. For several years the king is known to have turned his attention to the means for bringing about an object which he himself believed would, most of all, conduce to the welfare of his loyal subjects. Knowing his Majesty's anxiety on this matter, Mr Rhenius evinced the love which he ever bore for his fatherland, by addressing his king on the agitated question. The following is his letter:—

"*To his most Illustrious Majesty, the King of Prussia.*

"Tinnevelly, Madras, 15*th March* 1823.

"May it please your Majesty graciously to look upon these few lines. There has been no period so favourable as the present for effecting a change for the better in the ritual of public worship—(*cultus.*) All Christians appear sensible that sooner or later some alteration must take place in this respect, so that the worship of God may become in spirit and in truth more in accordance with the word of the Eternal, as well as better adapted to the taste and feelings of those whose understandings have been enlightened from above.

"For several years past your Majesty has expressed many noble sentiments on this subject. Your own praiseworthy and Christian example in regard to the union of the two hitherto divided confessions, (the Lutheran and Calvinistic Churches,)

is a token that the time is not far distant when all true Christians shall not only be of one mind, but also be united in mutual love, and together present their vows on the altar of God.

"The form of outward service is not without its importance to every Christian community, especially at a time when infidelity is so widely extending itself. Actuated by this consideration, I have endeavoured, from my acquaintance with the English (Episcopal) and other ecclesiastical institutions, to put together some thoughts on the subject, which I herewith lay before your Majesty, humbly requesting they may be taken under your gracious consideration, and be viewed as a proof of my unfeigned respect for your Majesty, as well as of the warm interest I take, although at a distance, in the welfare of my native land.

"Humbly praying, as I ever ought, for the welfare of your Majesty, and for that of your royal family—that you may be crowned with every spiritual and temporal benefit, and may prove a blessing to your own subjects and to the world.—I am, your Majesty's most humble servant,

"CHARLES RHENIUS."

Together with this letter, Mr Rhenius forwarded the paper to which he alludes, and of which the copy in our possession happens to be incomplete. On a cursory view of it, nothing appears so prominent as the *practical* tendency of his Christianity, and the strictness with which he considered that church discipline ought to be maintained among Christian professors. In his opinion, it was every way desirable that uniformity, even in externals, should if possible be attained; but far superior to this desire was his wish, that, when uniformity was impossible, unity of heart should prevail among brethren. For the sake of what may be called external order, he would not sacrifice a tithe of that cordiality which can and sometimes does exist amidst variety of opinion and form. It was, therefore, with unfeigned regret that in later years he saw his "good old king," as he fondly called him, become even in appearance the persecutor of a loyal, indeed a loving people. It need scarcely be mentioned that we allude to the measures which his Majesty

has of late adopted with reference to those Lutherans, clergy and laity, who have refused to receive the new liturgy, and to unite with the Reformed or Calvinistic confession. Not that Mr Rhenius considered their scruples to be such as warranted dissent from the "United Church;" but it seemed harsh and unjust that men should be persecuted for holding the views which their fathers held.

It is, indeed, a strange phenomenon that in Protestant Prussia the hereditary disciples of Luther should, in a manner, be proscribed for maintaining Lutheran doctrines; and that Frederic William, who could welcome to an asylum within his dominions the exiles from Papal persecution in the Tyrol, should have caused his own subjects to emigrate to foreign lands in quest of religious liberty.

Were this the place for farther digressing from the narrative, we might have stated the manner in which the stricter Lutherans have come to be regarded as disaffected to the laws and throne of Prussia, while there are none more loyal to his Majesty than those very Lutherans. Let us hope that erelong the rigorous course of procedure which has been instituted against them, and which could not have been advised by men who seek for unity and the establishment of right Christian doctrine, may yet be entirely abandoned; and that the king may himself see, that there are cases in which even crowned heads cannot intermeddle without endangering the best of causes.*

But it is time to return to the journal.

"*April* 4.—About some of those who have applied to join us in the Lord's Supper I am much distressed, particularly whether I ought to admit them or not. It is evident, at least I feel, that they are not yet awakened from sin, whatever be the knowledge they have of Christianity; and yet it is hard for me continually to refuse. They appear to me like persons who will read books, though they have not learned the A B C. I pray the Lord to direct me! It strikes me that we ought to

* Since the above was written, Frederic William III. has been removed by death.

admit only such persons to the Sacrament as we know love the Lord Jesus in sincerity, though they may have infirmities about them; and not publicly to invite every one to come to the table.

"*July* 4.—This day it is nine years since I landed at Madras. I look back with a degree of astonishment, shame, joy, and gratitude. The Lord's faithfulness has never failed, and he has graciously directed me for the good of my soul. I devote myself anew to his service.

"*July* 16.—It is a year since I commenced the public meetings at Timevelly; and what good has been effected? Alas! not yet so much as we wish, but still enough to encourage me to go on. This was particularly the case this evening. I had a very large audience.

"*Aug.* 17.—To-day we had a little harvest. In the presence of a good number of heathen, I baptized five candidates, and three of their children. It was an interesting scene in this wilderness. I trust the adults are all truly devoted to Christ, and that, through them, the light of the gospel will spread.

"*Aug.* 20.—(During a tour in the district)—early proceeded to Tritchendúr, a large place near the sea, with a temple of Supramannian, famous for granting to its votaries riches, health, numerous offspring, &c., and whither thousands annually resort with their vows and gifts. Spoke with many persons, and distributed a number of tracts. Some appeared sensible of the truths they heard; others seemed to ridicule. In general they allowed that their idol-worship was but a temporal affair, from which the soul could not derive benefit. One person mentioned particularly, that it would be of great advantage to show that the Hindu system of astronomy, and the various notions they have of phenomena, such as eclipses, thunder, lightning, &c., are false; for with these they intimately connect their idolatry. They frequently say, 'Idolatry cannot be wrong, for we can foretell eclipses to a moment.' I trust we shall soon put forth a little tract on the subject.

"*Sept.* 3.—The meeting at Tinnevelly was well attended, and the people were evidently listening to the word. What shall

we say? That they appear to be pleased with the truths of the gospel, but continue in their sinful ways? The word, however, will have effect, and in due time they will break forth on the right and on the left to enter into the temple of the Lord. It seems that the Roman Catholic priest has pronounced a curse against all his people who attend our preaching.

"*Sept.* 20.—For the new congregations we have adopted the following arrangement. Each family, and each single person having an income, and who belongs to the congregation, shall contribute something every quarter to form a fund, from which the repairs of the chapel, oil for the lamps, &c., must be provided for. If the income be insufficient to defray the expense, we must assist them from our local fund.* In this manner the people will become accustomed to contribute for the public expenses of their place of worship—a thing every way desirable.

"*Sept.* 30.—Three of our seminarists are to leave on a visit to some of the places where I was last January. We have dismissed them as so many evangelists, provided with tracts, and commended by prayer to the grace of God. We send the seminarists on these errands, accompanied as at present by David, in order to accustom them to missionary warfare.

"*Oct.* 1.—At the Tinnevelly school. I observed before a new house, which a native is building opposite to our school, a figure of straw, dressed, and fixed upon a long stick. I was told upon enquiry, that it is an universal custom to fix such an image in front of the house, in order to draw off the spectator's attention from it to the image; for if he should look upon the house, it would surely break down, or the inhabitants would in some way receive injury. I spoke about the folly of all this. The owner approached and said that it was only the custom; but he soon saw that it was folly indeed, and promised to remove the image. I said, 'Well, then, do so immediately.' He accordingly gave orders to that effect, and the workmen instantly tore it down, to be committed to the flames. The owner has often attended the meeting.

* The local fund was money raised at Pallamcotta, by contributions from the European residents who were willing to give.

"*Oct.* 28.—Last night set out for a small village, about eighteen miles from hence. David and two of the seminarists had preceded me. The village is situated in a palmeira forest, and contains about twenty householders, of whom five wish for instruction in Christianity; three other families are in a neighbouring village, and one more in a third, besides a Roman Catholic family. They all came together in the forenoon, and I preached to them on the nature of Christianity. They declared themselves willing to forsake all for the gospel's sake. In the afternoon, the Brahman householder, who is the owner of the village, and lives at a small distance from this place, came, with a company of his tenants, in order to speak about the ground which he had promised the people. There is a remarkable difference between a Brahman who is proprietor, and a Brahman living only in the temples upon the gifts of others. This man was remarkably mild and gentle, and of good sense. We conversed first on Christianity, and I showed him the difference between it and their religion: we then proceeded to the piece of ground which he is willing to give to the people. After some conversation about the security for the ground, it was thought sufficient, since he would not give a written one, to adopt the usual way among the natives, of making over to others the possession of land. Accordingly a hole was made in that part where the buildings are to be; then the Brahman took a piece of palmeira, requested me also to take hold of it, and so we both placed it in the hole, and the people fixed it well in. Not only is a prayer-house to be built here, but people who wish to become Christians may settle on the spot, and cultivate the ground belonging to it, from the produce of which they are to give the usual portion to the owner. We finished the ceremony, to the people's joy, and we returned to our place. The Brahman took three tracts and went home.

"*Nov.* 5.—To day I enter my thirty-fourth year. Hitherto the Lord has helped me. Blessed be his name that we can rejoice over our own birth, and over the birth of our children. Without Christ it would be a curse. May I follow him still more closely; and enjoy the fruits of his death and resurrection for my benefit, and for that of many in this land! I am not

worthy of all, or of the least tokens of his goodness and faithfulness to me.

"*Nov.* 15.—At the evening missionary prayer meeting, part of the journal of the Moravian Brethren in South Africa was read. Several people from the villages were present, who have come to spend the Sabbath in order to hear the word of God. When such persons come, we feel it our duty to exercise hospitality towards them. The apostle's injunction, that a bishop should be 'hospitable,' was given perhaps for such occasions, and strikes us peculiarly in our circumstances. Sometimes there are seven or eight persons together; and the number may probably increase, if congregations increase. Sometimes, also, the relations of the boys and girls of the seminary are here. On these occasions we make a point of instructing them more particularly in the way of life."

From a circumstance about to be mentioned, it will be seen that the fruits of a sound education will seldom fail to discover themselves. The writer of the following note, a native of respectability, was in his boyhood a scholar of the Rev. Mr Loveless's, a missionary at Madras, and he afterwards settled in Tinnevelly. Although his project of translating Joyce's Dialogues into Tamul ultimately fell to the ground, and his zeal in acquiring religious as well as secular knowledge wore away in the course of time, we cannot but be pleased with the spirited tone of his note to Mr Rhenius.

"Rev. and Dear Sir,

"Having translated into Tamul a part of Joyce's Scientific Dialogues, to convince the Brahmans that there are people who understand Shasters as well as themselves, I am very anxious to receive advice from you on that subject. I therefore beg you will be pleased to inform me whether, and when, I can come and wait upon you.—I remain, &c.,

4th Dec. 1823. "Solochanam."

It were needless to say that the writer of the above was encouraged by Mr Rhenius to come to him; and as long as their intercourse lasted, Mr Rhenius did not fail to direct his attention

to better things than the knowledge which perisheth. At the close of this year, the following words occur in the journal :—

"*Dec.* 31.—The meeting at Tinnevelly was attended as usual. One man, who appears to be a sincere enquirer, wished for an explanation of baptism. I told him that I hope to-morrow to baptize nine persons in our chapel, where he and any others might attend. Perhaps they may be excited to come. So then we have finished another year. In the course of it, some addition has been made to the kingdom of God in this place; and the Lord has in various ways given us encouragement in our labours. We are not worthy of the least of his mercies. In sickness and in health he has been our portion. As a father pitieth his children, so he has pitied us. He has remembered that we are dust, and has pardoned our transgressions. To him be glory for ever. Amen."

As the number of converts increased, the missionaries deemed it desirable that Christian settlements should be formed, and thus each village would be a congregation. The principal reason for such an arrangement was, that by collecting together at one or more places those who sought for Christian instruction, they would be separated from the evil example and opposition of their Heathen neighbours. This seemed the more desirable when, as in the majority of cases, the converts were people of the lower castes, and necessarily subject to the capricious tyranny of their landlords. We have already seen a few notices about land being obtained for the settlement of native converts; and in a succeeding part of the narrative shall have occasion more particularly to mention the way or means by which, in the course of years, these villages or congregations spread themselves over the Tinnevelly district. Difficulties had to be encountered at the outset; and at the commencement of the year 1824, when Mr Rhenius was on a tour, he makes the following remarks on the unwillingness of the landlords or headmen, at a certain place, to permit the settlement of separate Christian communities :—

"They do not like people to become Christians; for then they will not be able to exact so much money as they now do with impunity. The sufferings of the lower classes from their rapa-

cious headmen are very great, and it is lamentable that they are unobserved by the local authorities; for the rich usually find means, through bribes for instance, to keep all complaints of their inferiors from the Collector. These men openly declared they did not like Christianity to enter their village; alleging at first that they (the Christians) will not pay their dues, and when that subterfuge did not avail them, they found others.

"*Jan.* 26.—Masillámani has returned from the country, bringing two men along with him, who, with three or four others, wished to join our congregation at T——. The one has two wives. He reports also that a whole family, consisting of four or five couples of the *Koravar* caste, (*i. e.* ear-borers and bird-cage makers,) have applied to become Christians. But the father of them all has not less than four wives. He had six; but two of them he sold lately. He does not know what we shall do respecting his four wives. He appears serious in the wish to forsake idolatry, and has some money to support himself. We have answered that they may first learn the word of God, and the way of salvation: afterwards I shall tell them what they ought to do respecting their wives.

"*Feb.* 7.—One sad report arrives after another of the persecution which the people of K—— and of Sátankullam have to suffer from their enemies. One of them, and the Brahman who sold us the piece of ground, have had their houses plundered. The people have been hindered from reaping their crops; and as one of them was on his way to give notice of the injury, others forcibly bound and carried him to the village chiefs. One man, of an adjacent hamlet, was called upon to come to the headman and sign a declaration that he would not become a Christian; and, when he refused to come for that purpose, was struck to the ground. He was brought on a couch hither last Monday, in a very deplorable condition; he could hardly speak. I sent him to the Collector, begging he would restrain these persecutions. He has kindly sent Peons to bring the offenders here, and given the man to the charge of his native doctor. This morning the man was able to walk hither for Divine service. He declares he feels no enmity against the persecutors, and has no desire to leave Christ's religion. He shows, at least,

that he is quite serious in the matter. These things were scarcely over, when from Sátankullam a report arrived that the head people there had again taken three of the Shanars to the Catcherry,* and flogged them on some pretence. It grieves our hearts to see them suffer thus, and we heartily pray that all may turn out to the extension of Christ's kingdom. We find in these persecutions a pleasing evidence that Christianity is making real progress. Satan is angry; but I trust he will not gain the victory.

"*Feb.* 9.—To-day had farther conversation with the new people from the country; and we had the pleasure to see ten families subscribe themselves to be Christ's people—in all thirty-two souls, wives and children included. One of them has been for the present forsaken by his wife, because of his wishing to become a Christian. Another has, on the same account, been deprived of his livelihood by his brother, who keeps from him the use of palmeira trees, to which they have both a right.

"It is interesting to see them thus come forward, notwithstanding the persecution which they see the people at the other places have to suffer. One of the men has two wives; and the other (the ladies' ear-borer) has four wives; but these are not willing to become Christians, and are not included in the above number."

On the 11th Feb. Mr Rhenius, with part of his family, left Pallamcotta, on a visit to Madras. Having been often invited by the missionaries in the north of Ceylon to come over to them for a short season, he took this opportunity of going across the Straits to Jaffna, which is situated quite in the north of the island, and he was received cordially by the Rev. Mr Knight. He was very much delighted with all he saw among the missionary brethren, of whom several were from America. On one point in particular he writes:—

"I was happy to see that the missionaries, though scattered in seven stations, and though belonging to three different sects or Societies, labour as one man—as at one station—as of one party. Blessed be God! With humble submission to the

* The office or court of the magistrates.

Divine will, I must say, that with such a spirit among them, they cannot but be blessed. And they are blessed: they are themselves excited and admonished by each other to persevere, to be patient, to pray and praise. When shall the same spirit, and such a state of things exist, in every place where there are more missionaries than one?

"*March* 3.—This evening we returned from the stations of the American brethren. We have visited each, and have been delighted. The ties of Christian love and fellowship have been rendered closer, and I have been warmed by their love. At each station I have preached to their native congregations; and conversed with several individuals. May the Lord bless these dear people!"

Leaving Jaffna in a *Dhóni*, or large boat, on the 8th March, Mr Rhenius, on reaching Negapatam, proceeded by land to Madras. Here he writes on

"*June* 17.—I had calculated upon staying only four weeks at Madras; but business has detained me.

"It gave me much pleasure to become acquainted with the brethren Ridsdale and Sawyer, and their dear families, as also with all the other missionaries who had arrived from other Societies; and we frequently took sweet counsel together, strengthening one another in the great work to which we have been called. We shall not forget the kindness with which, in particular, our dear brethren Ridsdale and Sawyer received and entertained us. With much pleasure I assisted them in preaching to their English and Tamul congregations.

"As to the principal business for which I came to Madras, viz. the translation of the Scriptures into Tamul, I met for several weeks the Translation Committee two or three times a week, and discussed with them their observations on my translation of Matthew. We came to a full agreement on all; and they at last presented a report of proceedings to the general Committee, strongly recommending the work for their adoption. But the general Committee found some difficulties respecting a few differences which there are between this and the English version. I attended two meetings of the general Committee and was sorry to find that in fact they wish to adopt the Eng

lish as the standard according to which a translation should be made. Against this I, as well as the Translation Committee, protested, as the originals ought to be our standard; and the question ought to be, not whether a translation agrees with the English, but whether it agrees with the original; especially as in the rendering of various difficult texts from the Hebrew or Greek, we have in our age the advantage of many enlightened critics—an advantage which the translators of the English, German, and other versions did not enjoy; and they have rendered, therefore, many passages either obscurely or erroneously. This I thought a point universally admitted; but I am sorry to see the Madras Committee dispute it. The question is not whether or not the English version is the most correct. It is but a version; and as such, only a help, like any other translation. If it be more correct than others, it will be the more valuable; but it is by no means so correct as to entitle it to be the original of other translations. The praise bestowed upon the English version by many learned English authors is certainly but relative; and thus far I agree with them; but there are other equally learned authors, such as Bishop Lowth, Campbell, Macknight, and others, whose opinion of the English version is, that it yet requires many, nay, as Bishop Lowth says, 'numberless' improvements. I believe that the errors do not affect any of the principal doctrines of religion, neither are there any such in Matthew; nor, as I suppose, are there any in other books; but for this very reason there is less reason for delaying the publication of the Tamul translation. If with all the increased light we possess, we can make new translations better than the English, German, or any other, why should we not? Should our eye be evil on that account? I am entirely against adopting all kinds of whimsical notions which many ancients as well as moderns have advanced in their criticisms; but I am for receiving every solid and evident improvement that has been made by universally approved critics. What, then, was to be done with the present translation? It is three years since Matthew was presented to the Committee; and thousands are waiting for its publication. I therefore finally declared to the Committee, that, in union with the Translation

Committee, I was fully persuaded of the correctness of the alterations made agreeably to the original; that consequently I could not retract them; but that I would leave it to the Committee to do as they please. The responsibility lies with them; only let the publication of the work be no longer delayed. With this they appeared pleased, and an early meeting was appointed for farther consideration; but I left Madras before it was held."

On his journey to the southward, Mr Rhenius passed through Tranquebar, Tanjore, Trichinopoly, and Madura, and on the 16th July reached Pallamcotta.

"*July* 26.—Before my return, brother Schmid had arranged with the Collector to have a personal communication with him on the subject of our ground at K——, and about the unjust dealings of the persecutors. It was therefore resolved that I should proceed to Curtálam.

"*July* 27.—Arrived at Curtálam, and was kindly received by Mr Monro, with whom I stayed, and had the necessary conversation about those matters. I am glad that he is ready to do justice to the people, and to prevent the wicked designs of the Heathen.

"*Aug.* 14.—I have, during the last fortnight, been much hindered by illness from exerting myself, and have been obliged to ask the doctor's advice. I fear I shall become so far an invalid, that I shall be unable to preach and itinerate much. It is a comfort to me that the preparation of books for the Heathen and for our native Christians, especially for the teachers, will engage me to be sufficiently useful in the mission cause: and for this kind of employment I have a particular inclination, added to the probable necessity for engaging in it.

"*Aug.* 24.—Early this morning Mr Schmid left us for Madras. Our affectionate prayers attend him, and I hope the Lord will bring him safely back to us in due time. Besides the various troubles which the enemy occasions us in the villages, he stirs up false brethren against the little band of God's children here, by bringing against them groundless accusations. After all my investigations hitherto, I am persuaded that the reports are false. I imagine I see how much the apostle in-

cluded in 'his care for all the churches.' There doubtless came to his ears a variety of vile accusations against the Christians, which imperatively called for his exertions to find out the truth, and to comfort and admonish those who were falsely accused. In this way, I think, were occasioned many of the exhortations given in his epistles, to walk circumspectly, and honourably to the gospel.

"*Aug.* 30.—New reports of injuries which our people have to suffer from their enemies. The only thing I am anxious about is to ascertain that our people have not, by evil conduct, given occasion for such reports. This, therefore, is what I always endeavour to ascertain most particularly. Whilst these distressing events occur, and some backslide, people from other villages come forward with applications for Christian instruction. So there came from three hamlets, west of Pallamcotta, some men with the same request. I told them of the troubles other people have on that account; but they seem decided.—I must send some of our evangelists to reconnoitre."

It has been mentioned, that in consequence of a letter from Mr Rhenius, the King of Prussia was induced to take an interest in the propagation of the gospel in heathen lands. So zealously affected was the monarch in this good thing, that he proceeded to choose a person who might be educated at Berlin expressly as a missionary student, and afterwards be allowed to go forth in connexion with any church that he might prefer to join. This youth was Charles Gützlaff, who, in a letter addressed to Mr Rhenius in broken English, writes with the simplicity of pious devotion:—

"Sir,—Though you are not acquainted with the writer of this letter, he ventures to address you, and to converse with you in writing. I am, dear sir, a German, born in Pomerania, and educated near Stettin. After my confirmation, the reading of the Missionary Registers made me desirous of becoming a servant of the gospel amongst a heathen nation. For a long time I kept this thought and wish in my heart, and made many efforts to arrive at my design, but all in vain. When I was at the age of seventeen, the King of Prussia destined me to study. At the same time, while I was hoping every moment to repair to

Halle, you wrote to the king, and your letter was the cause of his Majesty's becoming a friend to the mission. He resolved to pay a certain sum every year to Mr Jænicke for the Institution at Berlin, and himself to send a student into the Institution who might be educated for this great work. I was the happy person whom he sent to Berlin. I spent there two years, experiencing the manifold blessings of the Lord. Some time ago I came to Holland, and live at Rotterdam, hoping shortly to be sent out by the Dutch Missionary Society, perhaps to the East Indies, or to one of the isles of the Archipelago.

"I deem myself happy, once to preach the gospel of the Lord, who has redeemed all men by his precious blood; and, when I consider that you have been the instrument in his hand of fulfilling my wishes, I cannot refrain from writing to you. Should it ever happen that I come to Madras, I shall certainly visit you, and together with you, my dear sir, praise the Lord for having granted my prayer by your means.

* * * * * * *

"CHARLES GÜTZLAFF."

Mr Gützlaff, as the reader probably knows, has since distinguished himself by his rapid and extensive acquaintance with the Chinese language, and by the publication of several works on China; in which almost inaccessible country he has been enabled, principally by his intimate knowledge, to obtain much information respecting the customs and peculiarities of that singular nation. Passing as he did for a native, he penetrated far into the country, and has been the means of diffusing many religious books and tracts, which set forth the precepts and doctrines of the Christian faith. For several years he maintained a correspondence with Mr Rhenius, and in the course of this narrative we shall again have occasion to refer to him.

The evening discussions at Tinnevelly were as interesting as ever to Mr Rhenius, although as yet he saw no *fruit*. On one occasion he exclaims, "Oh, that they were wise, to listen to the glad tidings of peace! I have some hope that those who have asked for instruction are not without earnestness in the matter. Time will develope their character. Yet I was pleased with this last meeting, and went further on my way, gratified

and rejoicing, praying the Lord of the harvest to prosper the spiritual seed in this place."

During a trip into the country, after a whole day spent in addressing the various crowds who came to hear, he writes:—"The people evinced a conviction of the truth in their minds; and one respectable man in particular almost lost himself in expressing his astonishment and wonder at my preaching to them so convincingly. His excitement was very great on the occasion. Oh, that they would as eagerly cast away their idols to the moles and to the bats, and turn with the whole heart to God their Saviour! Alas! I fear that all their feelings and convictions are but temporary, and are easily dissipated.

"*Sept.* 20.—A respectable man from the fort came and said that he was a physician, that he heard I was skilled in alchymy, and that he therefore desired a conversation with me on the subject. I stated to him that the philosopher's stone has never yet been found—that those who pretended to have it, had deceived themselves and others, and had died in poverty and misery—that the desire of making gold arose from sinful principles, and plunges its deluded votaries into the depths of hell. He was not much pleased with all this; but took a tract with him.

"Two of our young people begged yesterday to be baptized. On examining them, I was constrained to praise the free grace of Christ, who 'revealeth these things to babes and sucklings, and hides them from the wise and prudent.' One grain of true experience in Christianity, is worth more than many pounds of mere knowledge. The latter makes proud; the former humbles and reforms.

"*Sept.* 22.—I had much pleasure to-day at Tinnevelly, and fresh encouragement to think that the kingdom of God is nigh to that idolatrous place. Perhaps the attentive reader of the Scriptures has often thought how it was possible that a *coppersmith* should have been so powerful an opponent to St Paul, as appears from 2 Tim. iv. 14; but in India, whatever may be the reason, I find that many of the disputants at Tinnevelly are gold and silver smiths, who have a good deal of acumen, and can put perplexing questions.

"*Oct.* 14.—This day was the second anniversary of the Re-

ligious Tract Association here and at Nagercoil. A good number of heathen were present on the occasion. The facts that this Association has printed and published, during the past year, no fewer than 16,000 tracts, and that the income (partly arising from the sale of tracts) has been 610 rupees, are truly surprising to ourselves. Thus the Lord blesses our little strength!

"*Oct.* 24.—Sabbath. An encouraging number of heathen at Divine service. Oh, how pleasing it is to see numbers of these deluded men come and hear, and apparently understand the truths of God's word!

"*Nov.* 8.—Another visit from a native gentleman at Tinnevelly, wishing to speak about religion. He took three tracts with him. I sent off Mutteiyen to Ambásamutram, with an answer to a respectable native who had sent me his complaint against somebody, requesting me to introduce it to the Collector, saying at the same time that, if I help him in this, many will become Christians. In my answer I returned his papers, and advised him to present the complaint himself to the Collector; and I gave him an extract from St Luke, warning him against covetousness. Mutteiyen has also tracts with him, and is to visit a village on the road, from whence people lately came asking for Christian instruction.

"*Dec.* 24.—This afternoon there arrived about a hundred and forty persons, from five villages in the south, to celebrate with us the nativity of our Lord. Many of them were women, who had brought with them several of their children. It was a pleasing sight. If these souls have all come, as it seems they have, with the single desire to hear the word of God, the Lord, I think, cannot send them away empty, but will impart to them a rich blessing. Some have come a distance of twenty-five miles, others thirty. A pandal has been erected in front of our chapel for their accommodation during service. This evening we had the first service. There might have been about three hundred persons present.

"*Dec.* 25.—Early this morning came one of the people, asking me 'to preach *well* to them to-day about the Lord Jesus Christ.' The congregation was larger than that of last night;

d many heathen were present; also heathen children. After ading out of the 'Harmony respecting the birth of our Lord, preached from 1 Sam. chap. ii. I trust we were all blessed. the evening, David went over with them the service of the orning, whilst we had an hour of edification in English. The ople have brought victuals along with them for four days.

" *Dec.* 27.—Last night I left home, and arrived this morning Sátankullam, where, according to appointment, I met Mr onro. It rained nearly the whole day, and we had time only go into the village and look at the spot which our people had inted out as a situation for a little chapel. Mr Monro saw objection, and consequently was so kind as to permit it to be ed for the purpose requested by the people. So then a little ndlestick will at length be placed at that Sátankullam, (devil's nk.) *

" It appears that the village is a Circár village, (*i. e.* belonging to Government,) and therefore is not owned by natives, but affairs are managed by Government. The obstacles which e pretended Mirasdárs have hitherto raised, are therefore quite warrantable; and much more so the injuries which the people ve suffered. The men seemed to be aware of this, for none the pretended Mirasdárs were now to be seen."

CHAPTER X.

1825.—VENGU MUDELLIAR.—PROGRESS OF CHRISTIANITY IN TINNEVELLY.—RETENTIVE MEMORY.—GOVERNMENT SUPPORT OF IDOLATRY.—CURTÁLAM.—CAUSES OF THE PROGRESS OF CHRISTIANITY IN TINNEVELLY.—THOUGHTS ON THE CONDITION OF THE PRIMITIVE CHURCHES.

THE new year (1825) was commenced with the following sentiments:—

"*Jan.* 1.—While thousands have fallen on the right hand and on the left, victims to the cholera, during the past year, we have been permitted safely to enter on another. Oh! what a blessing is it to be enabled to say, that on the whole we have spent our time in his service; and to feel that life, unless thus spent, would be no desirable thing. Nevertheless, we deserve no thanks. It is of God's grace that we are able to do something for his glory, and for the real good of our fellow-creatures; while our sins and many failings cause us to exclaim, 'Enter not into judgment with thy servants, O Lord!' As usual, we again have to praise his mercy and forbearance towards us; and in the church to-day we endeavoured to express our thanks to him, and to humble ourselves, imploring new blessings for days to come. The review of the past year was very encouraging. May the Spirit be plentifully poured out on the people during the next! I have hope that we shall see greater things than we have yet seen."

Some years ago there lived at Pallamcotta a wealthy Hindu, whose fame was very great in the whole district of Tinnevelly. Though not a Brahman himself, Vengu Mudelliar was regarded as much a god as any of that caste. The temple of Peraum Iswaren, in the fort of Pallamcotta, was under his especial patronage, and hundreds of Brahmans were supported by his bounty. During a festival of ten days in the month of April, which was celebrated with a magnificence scarcely equalled in any other part of South India, he used to give a

grand entertainment to the European community, and the invitation was commonly accepted by the officers. His house abounded in every luxury; the saloon was filled with the most costly European furniture, pictures, and organs, and a good library of English books; and he appears to have been a liberal-minded and well-informed man. As will be seen from the subjoined letter, Vengu was not blind to the benefits flowing from Christian philanthropy; and he was more than once a contributor to the Mission. On his death-bed, while he was leaving endowments or donations to the Heathen temples, he exclaimed, "And why should I not give something to the temple of the Christians?" With an impression that this was his duty, he sent Mr Rhenius a sum of money, and made over to the Mission a few acres of ground as his legacy to the Christians. He died a Heathen:—it is feared, with the unfounded belief that his many charities would secure to him the right to a heavenly inheritance.

As he was a proprietor of lands and villages, he came in contact with cases in which his tenants wished to become Christians; and Mr Rhenius's letter given below, is calculated to show the nature of the accusations brought against the people, and the difficulties which opposed themselves to the establishment of Christian villages in the district.

"*To Vengu Mudelliar.*

"My dear Vengu Mudelliar.—I received your letter this morning with pleasure, and sincerely thank you for the liberal aid which you have afforded to our school establishment by the donation of one hundred rupees. I heartily wish many would follow your example; for it is a charity which bestows real good upon our fellow-creatures, and for which the succeeding generations will bless the benefactors.

"I hear that you have been annoyed by various petitions against the Shanars who wish to become Christians. I doubt not but that a great many lies are told you about them. Do not believe them; and be assured that it is my heart's desire to act justly, and to see that the native Christians also live righteously in this world. I deny not that many unjustly give

trouble about the taxes; but I am sure, on the other hand, that the poor people are much oppressed by the headmen, Mirasdârs, &c.; and that more is demanded from them than is lawful and right. This you will yourself acknowledge. Now, as far as the Christians are concerned, my wish is that they regularly pay what is due to Government, and that they be not oppressed by the native officers. This also is charity; and, as you are a charitable man, I think you should be glad to countenance me thus far. Shall the poor people have no friends to care for them?

"Again, I hear that you are not pleased with my promoting Christian knowledge among the people, and telling them to leave off their old customs. My dear Vengu Mudelliar, you yourself wish that men should not steal, nor cheat, nor rob, nor speak lies. But how are they to leave off their wicked ways, and become righteous and good people, unless they leave off their ancient wicked customs? How can they become good, unless they turn to the only true God, and to Jesus Christ, who alone can save us from sin and give us a good heart, so that we may always do good actions? Unless you sow good seed, you cannot expect good fruit. You who have lived so long in the world, and who are so intelligent a man, and have all kinds of pleasures at command, I say you yourself will acknowledge that idols are not the true God—that they are the work of men's hands, and that they can neither give life nor take life. Your own moralists, for instance, Agastiar, Sivavâkiar, and others, tell us that the worship of idols is vain and hurtful. Now, your own mind will tell you, that if the idols are not God, and yet are worshipped as God, men must be in great darkness, and commit a grievous sin against him who is the only true God. And ought not men to repent of this sin and return to him? They can never become righteous and good neighbours, parents, children, husbands, wives, masters, or servants, unless they repent of their sins, and ask pardon of God, forsaking also every evil habit.

"How can you be displeased with me, if I tell people of these things? Or, can you seriously think that it would be better for them to continue in their ignorance? If you s—

a blind person walk towards a precipice, would you not warn him of it, stop him, and endeavour to turn him into the right way? Not to do this would be very unkind and uncharitable; and equally so would it be, if I did not exhort men to forsake what is evil, and turn to the true and living God; for if they turn not they will certainly fall into the pit of hell. These things are certain, whether men believe or believe not. My promoting Christianity among them is an act of love and charity, and you ought to be glad and to assist me; for in no other way, I assure you, will they become better men.

"I beg you then, as a true friend, seriously to consider this matter. Like myself, and all others, you will once die; and at the hour of death what comfort will your idols give you? Or what will you say at the last great judgment-day, when Jesus Christ shall judge those who know not God, and obey not his gospel?—when he shall judge all our most secret thoughts, and words, and actions? From the word of the Almighty, I assure you that no images, no riches, no distinction of caste, no praise of men, will then avail us any thing. Oh, then, let me beseech you betimes to think of these important matters! We are placed in this world, in order to prepare for the next; and only then are we truly happy, and only then may we expect a happy death, when we have become the servants of the living God, and obey his gospel in Jesus Christ. This happiness may you earnestly seek, and you shall find.

"I hope you will not be displeased by my writing thus freely to you. I do it from sincere friendship and respect for you, because I wish to see you truly happy. Should you feel disposed to speak more freely with me on these important subjects, I shall be glad to call upon you; or, if you prefer it, you may favour me with a visit whenever you please. 'What does it profit a man, if he gain the whole world and lose his own soul?' —Believe me ever, yours faithfully,

"C. Rhenius."

Immediately after writing this letter Mr Rhenius set out on a tour in the district. A few extracts from his journal contain pleasing views of the progress of Christianity.

"*Jan.* 13, Sabbath.—After prayers at Arullúr, spoke with those of our people who seem fit for baptism, and who desire it. I found them in a state of mind which allows me to delay baptism no longer. The adults have experience of the pardoning grace of Christ, and the healing influence of the Spirit. So I have resolved on baptizing twenty; viz. seven men, four women, and their nine children. In the meanwhile, about fifteen persons had come from K——, who have lately, by intercourse with our people here and at Satankullam, become desirous of turning to Christianity. Our little chapel in this place was quite full at Divine service. The twenty individuals before mentioned were baptized—a solemn transaction. They appeared very glad. May the Lord establish them! Towards the evening rode to K——, where I found nearly the whole hamlet assembled before their hitherto idolatrous place of worship. Their god was Ráma Swámi; though they never put the image in. They are ready to give up their idolatry; they confess and feel their ignorance—that they have been as beasts; but that they now wish to be instructed. I addressed them, and encouraged them to hold fast their professions. They will to-morrow break down the wall in the middle of their temple, and thus make a tolerably large room of it. They will also make windows for it, and so it is hereafter to serve as a Christian place of worship. Oh, that all their idol temples might soon be changed into temples of the living God!

"*Feb.* 14.—Early this morning proceeded to Satankullam. Here was painful news. As in the Corinthian and Galatian churches, divisions and disputes have lately broken out among the headmen. One would make his party, and the other his. They had thus given occasion for scandal to the Heathen, who ridiculed them; and Satan was no doubt pleased. Hitherto he would hinder them from enjoying the benefits of the gospel by persecution from without; now, as he has not succeeded in that way, he tries another. It was, however, a consolation to hear that many of the congregation grieve for this state of things, and wished the catechist not to inform me, lest I should leave them at once. After breakfast I assembled the people together, and addressed them on the subject. The word was

blessed: their hearts yielded; they acknowledged their faults; the leaders in the division shook hands together; and we prayed to the Lord for pardon and for union. All, both men and women, seemed to be of one mind. One, who was not concerned in the disputes, shed tears during the address. So, I trust the design of the Evil One will this time also be defeated. Blessed be the Lord for his gospel, and for those epistles in which we find directions so suitable for such cases; and from which it appears that in the apostles' times it was not otherwise in the congregations! 'There must be heresies among you, that those who are approved may be made manifest.' 'Fulfil ye my joy in being of one mind.'

"*Feb.* 16.—At Pandârakullam. Here also I had the pleasure of finding a place of worship built by the people themselves; and nearly the whole village assembled for prayer and hearing the word of God. We sang the praises of the Most High; and I trust the word was blessed to them. They are about to build a larger place of worship; and the present small one will serve for a schoolroom.

"*Feb.* 19.—Reached home late last night, and found all pretty well. This also is a mercy. I found several letters which gave me encouragement. Another respectable heathen native has sent forty rupees for the schools. Several of the Tamul manuscripts, which I lately forwarded to the Committee, have been sent to press. The Lord be praised for all his mercies, for hearing our prayers for the people, and making a highway for his kingdom!"

In the course of another excursion into the country, Mr Rhenius mentions the following incident:—

"*March* 1.—In the afternoon proceeded to Kovindapetti. They set me down at a house which was formerly their temple of Perumál, but which is now converted into a place of worship for the living God. The stone idol of Perumál they had but yesterday dug out, and there it lay before the door. They showed it to me. 'Through ignorance,' said they, 'we have hitherto thought this stone our god, and worshipped it; but we now see the folly and vanity of such worship.' I asked, 'Were you not afraid when you tore it up?' 'No,' they said,

'why should we be afraid? If it were God, it might have spoken to us and reproved us; but it is just a stone taken from yonder mountains. No; we wish to learn the way of the living God, and serve him.' The temple in which I now sit, is of course after the rural fashion, small, and covered with *oleis;* but I am as happy in it as in a great palace, because God is here, and designs to dwell among this people.

"*March* 3.—Arrived at Víranallúr, where I was two years ago. The people remembered me; and I discoursed with them the greater part of the forenoon, distributing tracts to them. But their hearts are as stone, though the understanding appears convinced. Oh, may the Lord speedily fulfil his promises respecting the nations!"

The natives of India are remarkable for the facility with which they acquire the mathematics; and, indeed, excel in any thing in which figures or numbers are concerned. Their system of arithmetic is almost entirely committed to memory; and the power which the little schoolboys display in mental arithmetic, is quite astonishing to the European. Those skilled in the art of legerdemain, or who surprise the multitude by extraordinary exhibitions of what might be called mental jugglery, press into their service the zodiac and constellations, and announce the result obtained, after a long series of numerical calculations. In the following case of extraordinary memory, related by Mr Rhenius, it is not easy, perhaps, to say how much may have depended upon the numbers that were brought into use:—

"I lately witnessed a very remarkable instance of retentive memory in a young Brahman from Ramnad. Three days ago a gentleman had written a sentence in English (and the Brahman does not know English) containing about thirty syllables. Each syllable was numbered; those numbers the Brahman was told, together with its syllable, skipping from three to twenty, and from twenty to six, and so forth. When all the syllables had been given, he could repeat the whole English sentence, word after word. We now wrote him a large English sentence, containing sixty-nine syllables, which were told him, not by words, but by syllables. Whilst this was going on, I wrote

down a sentence in Hebrew, of fourteen syllables, intending to repeat it to him when he finished the former; but he proposed they should be given whilst the other was. I did so. The English and Hebrew syllables were told him alternately. Whilst this was doing, he said he would repeat the sentence which had been given him three days ago. This he was asked, and he had not yet forgotten it. When the Hebrew was finished, he repeated the sentence, as if he was reading it out of a book. When the English sentence was finished, he repeated that also. This certainly indicated extraordinary retentiveness of memory. He ascribed it to a dream he had when a boy of nine years, since which he has been able to do such, and more wonderful things, with his memory. It shows at least the amazing power of the intellect; and we may justly conclude how great will be its expansion when it shall be freed from its earthly fetters. This faculty also is to the Creator's praise; and I endeavoured to impress this upon the young man's mind, warning him not to rely on the gift so as to think himself a favourite of Heaven, or on account of it entitled to bliss."

From a circumstance about to be related, it may be seen how careful Europeans, especially magistrates, ought to be in their necessary dealings with the natives.

"At Satankullam," says Mr Rhenius, "a market is held every Thursday, and people come together from the surrounding villages. On these occasions, the Peons, who are placed there for the purpose of seeing that all things are conducted in an orderly manner, are, together with the Maravars, foremost in doing wrong, by distressing the people who bring articles for sale, and taking any thing they please. To-day, the Peons had to provide a fowl for me,* and, instead of one, they took about fourteen from different quarters, all under the pretence that each was for me, and paid nothing to some, and to others but a trifle. So there came about a dozen poor persons crying and complaining. Others were afraid to complain, for fear of

* It is the business of these police-officers to see that European or native gentlemen are provided with necessaries at the different villages through which they may travel.

the still greater rage of the Peons. This they do on many occasions; and when the Collector or any other gentleman travels about, I am told they take from the people a hundred times more than is really required for his table: they put all in the gentleman's name, give him of course only what is necessary, and enjoy the rest themselves. Should any of the people show an intention of complaining, woe to the poor creatures, for there are many ways and means of distressing them; and then they cannot, without much inconvenience, make a journey to Pallamcotta to obtain redress. The Tasildárs are usually not much better than the Peons; and so the administration of justice in the villages is extremely deplorable. I shall, of course, represent these things to the Collector."

It is well known how tardily the rights of Christianity have been conceded to India by those who bear rule in that country. It surely is but right, that wherever the name of our religion is known, or at least wherever a Christian nation bears rule, her influence should be felt, and be allowed to extend for the advancement of the real good and honour of rulers as well as ruled. It was but a righteous demand, when, through the voice of her disciples, however tardily sent forth, she lifted up her voice, and required that a Christian and Protestant nation should at length cease to profit by unlawful and polluting gain, and should now stand aloof from those idolatrous ceremonies which, by direct interference, it had long countenanced and supported. It was a concession to the demands of humanity only, when the abolition of Satti was decreed and proclaimed throughout British India. But Christianity requires more, and cannot rest till she is satisfied. She denounces idolatry and all "filthy lucre;" and, while any who bear her name countenance the one or partake in the other, she must raise her protesting voice, and must be heard, or, if she is silenced, be silenced only for a season. But as yet she has not altogether cried in vain, and the British nation have heard and acquiesced in her demand. They know at least what is right, and we may hope that they will also do righteously.

It must by this time have become well known to that portion of the public who take any interest in India, that exertions

have of late years been strenuously made in order to wipe away the disgrace of a European and Christian nation directly interfering in and supporting the pagan worship of India. These exertions were long destined to be fruitless, and even now they are scarcely crowned with complete success. The great danger that was apprehended from a compliance with the wishes of the Christian public, was the formidable one of bringing into jeopardy the very existence of the British power in that country. It was expected that a departure from customs which now appeared naturalized, would at once occasion an outburst of sedition and violence. This expectation has fortunately been disappointed in almost every instance. In Tinnevelly, at least, several years before the Government at home would give an ear to the proposed changes, Mr Monro, the collector of the district, took one step towards reconciling the people to any future innovations. He discontinued the practice of forcing men to draw the idol-car at the great festivals of the Tinnevelly pagoda. It is unnecessary for us to enquire whether Mr Monro was judicious in thus opposing the wishes of the priesthood, or whether, by issuing such orders, he did not go beyond the power intrusted to him as the magistrate of a district. Be this as it may, there were no disturbances in Tinnevelly; and all the excitement occasioned, was that among the officers of the pagodas, and among others similarly interested, who drew up a petition to Government, in which they spoke in no measured terms against the proceedings of Mr Monro as Collector, and of Mr Rhenius as one who sought to overthrow the religion of their forefathers.

On this new regulation as to the cars at the festivals, Mr Rhenius writes on—

"*June* 8.—The Collector has prohibited *forcing* the people to pull the idol-car at their feasts. So none will come to pull it; not even for money, which Mr Monro has offered. The rich natives, who principally support idolatry, have therefore themselves to see to getting the car drawn. This, of course, occasions a great stir in the district. It is, however, no more than just, that the people should be left at liberty in these things."

The effect of thus, in some degree, leaving the people to choose whether they would serve Baal or not, was not unfelt in another direction. They naturally availed themselves of the liberty which now seemed to be theirs, and they were rendered more willing to consider the claims of Christianity. The view which Mr Rhenius took of the above circumstance, and in what respect he considered it advantageous to the spread of Christianity, will be seen in a subsequent part of the narrative.

Several of the passages that follow refer to a season of relaxation, which he enjoyed at Curtálam, a beautiful spot among the Ghâts, forty miles distant from Pallamcotta.

"*June* 17.—Yesterday left, with my family, for Curtálam, where Mr and Mrs Monro have very kindly invited us to spend a few weeks with them, and enjoy the cool weather during the hot season. We arrived safely this morning. The thermometer here is about eight or ten degrees cooler than at Pallamcotta.

"*June* 24.—Last Sabbath, had English service in the morning and evening. During these days I have continued the translation of the New Testament; and generally, in the afternoon, converse with people in the neighbourhood. Two Saniásis (Hindu recluses, or monks) who live here at the large fall, and pretend to great holiness, confessed that the things they do are useless; but they do them for the sake of their 'belly,' or on account of custom immemorial.

"*June* 26.—Mr Monro had arranged to go up to the second fall. This second fall is not so high from the ground as the first one, but has more breakers in its course. The noise, as we were at dinner in the tent, reminded us of a ship rushing swiftly through the water. As we were about to go higher up, to the third fall, I was told that there were two Saniásis living here in a cave, whom the people consider very holy. I went in quest of them; but they, it seems, had been informed of my coming, and had gone higher up to another cave. Through various and difficult ascents and turns, I got to that cave, and found them. They were both almost entirely besmeared with ashes, and the one, who seemed the principal Saniási, had his hair grown and hanging down in knots upon his shoulders. He

pretended not to know Tamul, but Hindustâni and Telugu, having come from the north. As I have not had much use for the Telugu since my coming to Pallamcotta, I found it difficult to speak; however, I could make myself understood. He acknowledged that his way of living, and his pretensions to holiness, were false; and has promised to come down to-morrow. Poor miserable creatures they are; deceived and deceiving; all for the bread of this life! The people worship them as gods, and they distribute sacred ashes. We ascended higher up, and with some difficulty reached the third fall, which is more precipitate than any of the rest below. A magnificent sight, well repaying the trouble of ascending and descending. At this height, also, there are two Saniásis living in a hollow of the rock. I sent to see whether they were there, but they could not be found; probably they had hid themselves. We safely reached home in the evening, thankful for the protection and enjoyment of the day, and particularly for that little of Divine truth which has been sown on these mountains.

"*June* 27.—Sabbath. First English service, and afterwards Tamul; at the latter about eighteen persons were present. When it was over, I was informed that the two Saniásis had actually come down according to their promise—a thing which I hardly expected. The principal person had certainly a strange appearance, well calculated to frighten any European children out of their wits; and our children ran off as soon as they saw him. Besides having ashes smeared all over, and his knotty hair hanging down upon his shoulders, he had a cap made of tiger's skin, and a kind of jacket of the same. How different from those 'of whom the world was not worthy!' A good number of people collected whilst I was talking with him. He now knew Tamul very well. He said that he had come from Kási, (Benares,) and had lived in this mountain the last three years, in order to obtain *motcham*, (heaven.) I endeavoured to convince him of his folly; and, after some time, he admitted it very readily. I told him of the Lord Jesus, and of his having atoned for our sins. The whole conversation seemed to please him, and he confessed he lived in this manner principally in order to get something to eat; and at last asked what he

should do? I told him that, if he would come down from his cave and hear instruction from the word of God, I would give him his rice. He promised to consider the proposal, and went again to his cave. I am told he would gladly come, but for fear of the ridicule of men; and that the people who yesterday adored him as a Swámi, now despise him as an ignorant fellow. We spent a happy evening with Mr Monro's family, reading a sermon of Milner's.

"*July* 13.—By Divine help I have finished the translation of the smaller epistles, excepting St Peter's, St John's, and St Jude's; I am now in the 9th chapter of the Hebrews.

"Mr Monro told me lately that the Tasildár of Nangancherri had reported to him, that the Christians in his district are very bad men, refusing to pay their taxes, and beating those who are sent to collect them; that the Christians are becoming numerous, and very troublesome. The same was mentioned to me to-day by the third assistant of the Collector, as having been reported to him by the Tasildár of Alvar Tinnevelly. These things I believe to be idle stories, and a concerted plan. The enemies to Christianity are shifting their ground. They see they cannot succeed by persecuting, and now they invent stories to become the accusers of the Christians. I have requested the gentlemen to examine well into these accusations.

"The Saniási from the hill has been here twice again.

"*July* 15.—Yesterday and to-day being sacred days among the natives on account of the new moon, a great number of people came together at the fall, and I endeavoured to sow among them the good seed of the word of God. Many have heard the gospel and received tracts; some, particularly the Pandárams and Brahmans, are not pleased with it, and try to hinder the people from listening, and from receiving tracts. One or two tracts have been found torn to pieces. The Divan of the Ráni (queen) of Travancore is also here, and has obtained an Exposition of the Ten Commandments, and another book. The deceptions of the Brahmans are numerous, and show the cunning of the father of lies in holding men in ignorance and superstition. One Brahman, in particular, sits here

near the fall, and sells to the people rings made of a kind of grass, which he tells them is very sacred and potent. These rings he delivers, after payment made, accompanying them with a few formulæ of prayer. He makes the purchasers put them on, and, when they are under the fall, they are to take them off and rub them over their bodies. Thus will their sins be completely removed!

"*July* 20.—This morning we reached our home from Curtâlam, thankful for the Lord's goodness to us during our stay there. May he abundantly recompense the kindness which our dear friends showed to us! Our children have derived the greatest benefit from the cool air of Curtâlam. Mrs Rhenius also is looking better. I sometimes delighted in the prospect of returning to warmer temperature, and of enjoying sun and moonshine again; which were rare things at Curtâlam. Bathing under the fall did not seem to agree with me. However, on the whole, we are all, I believe, better. Many heathen in that vicinity have heard the gospel, and received tracts; and I have been able to complete, during my stay, the translation of the 2d Thessalonians, 2d Timothy, Titus, Philemon, Hebrews, and James. This is reason for gladness.

"*July* 30.—The heathen persecutors in the eastern district, talk of killing either our catechist Michael, or one of the two headmen of our congregation, thinking by this means to frighten people from embracing Christianity. Michael says also, that when the people pay their taxes to the native officer, he sends only a part to the Collector's treasury, and keeps the rest himself: then after some time he comes again and exacts more money from the people. If they refuse to give, their fingers are put to the torture, and they are otherwise ill-treated; and so they often prefer giving more money to enduring such pain.* And then those wicked men report to the magis-

* However unwilling we may be to believe these statements, they are, we feel assured, not more than the truth. The "Friend of India," of June 13, 1839, a year after Mr Rhenius's death, repeats the statements, and we extract the following particulars from it. "The Parawas of Tutocorin, (a town on the coast of Tinnevelly,) emigrated from Bengal about 300 years ago; they were converted to Romanism upwards of 200

trate that the Christians refuse to pay taxes, that they maltreat those who come to collect them, &c. We lift up our hearts to God in prayer; he will subdue his enemies and establish his church.

"*Aug.* 3.—As our evangelists are here, I have made up a list of all the villages and families now under Christian instruction. To my own surprise, there are now, in no less than ninety different villages, 838 families, or above 3000 souls. We must endeavour to provide better for their instruction, and rather, for the present, give up the schools among the Heathen, unless the Committee can afford more pecuniary aid. The instruction of these souls is a matter of paramount importance. Without it, how can we expect them to stand fast, particularly

years since, and they all now, without exception, profess that form of Christianity. The poll-tax was first imposed by a heathen Nabob, long ago, in consequence of his hostility to their religion, and has been continued, with the exception of the short interval during which the Dutch last held possession of Tutocorin; but on the East India Company taking possession, the poll-tax was revived, and has since continued. *None of the other inhabitants*, who are heathen, pay this impost; *the Parawas being alone subject to it.* The amount paid by each Parawa varies generally from one to six rupees per annum, professedly according to circumstances; but not unfrequently according to the private feelings of the heathen tax-gatherer. A receipt is granted on an olei, (a leaf,) *bearing the government stamp;* and the money is therefore ultimately paid to the Company's Collector.

"The torture of standing in the sun with a weight upon the shoulders, and of a screw upon the fingers, is resorted to, in order to extract the tax from those who are unwilling or perhaps unable to pay it. The tax also becomes equally due by an individual, whether he be residing at Tutocorin or elsewhere; so that, if one of them happen to be trading (in Ceylon, for instance) for one or two years, he is obliged to pay up all arrears on his return home. The Parawas have twice petitioned the Madras government, but received no reply. They have also frequently addressed the Collector, but never obtained a satisfactory answer; because (as they believe) he is surrounded with Gentus who are inimical to them, and they say that they cannot approach his person!"

If the Roman Catholic Christians were thus oppressed, we cannot be surprised that the Protestants should receive equally severe treatment from their Heathen neighbours.

in trial? It is also absolutely necessary; for, after their minds have been opened to receive the gospel, they must learn to know how to walk in it—to 'put off the old man, and put on the new man in Christ Jesus.'

"*Aug.* 6.—A Brahman, the owner of a village in which about eleven families have turned to Christianity, came to say that they had requested him to give or sell them a piece of ground upon which they may settle separately from the heathen, and build a chapel. He said he had no objection to it, and confessed it was right that they had left off worshipping devils. But he was a little surprised when I told him that the idol which he worships, though different from theirs, is also an object of devil-worship. How can that be, said he; for this has been our custom from time immemorial, and the Company give us money to perform our pujas?

"*Aug.* 7.—This afternoon dismissed our evangelists to their stations. The Lord go with them, and make a legion of each of them!"

Shortly after this Mr Rhenius set out on a tour in the south of the district.

"*Aug.* 17.—At Kovindabâdi. The congregation were three times together to-day, and gave me much pleasure by their marked attention. Their simple desire after what is good is remarkable. The wife of one of them has hitherto been a great devil's devotee, and has her hair grown like a Saniási's. The people consider her to be under the special influence of the Swámi, and such hair is esteemed as the particular residence of the demon. No body would dare to cut it off for fear of the spirit; but this woman has forsaken the old paths, and will have her hair cut off. Thus the Lord rescues these poor people from the delusions of Satan.

"*Aug.* 21.—At Téreikullam and Kalikullam, places quite near each other, is a congregation of twenty families. Here also I found a place of worship erected, and neatly fitted up by the people themselves. There is a Roman Catholic chapel, as also a mosque. David has been engaged the greater part of the afternoon with the Roman Catholics, reading to them portions

of Scripture, &c. The delusions in which these ignorant people are held by their priests is, indeed, beyond belief. Among other absurdities, they said that the Lord Jesus has atoned for the sins of Adam, but the Virgin Mary for the sins of Eve! Again, as money was paid to Judas Iscariot to betray Christ, as a necessary step towards making atonement for our sins, so also they must pay the priest when they make confession; otherwise no sins will be forgiven. They did not at all like the inference, that in this way the priest resembled Judas Iscariot, and, like him, would come to a miserable end. They *heard*, however, with a degree of pleasure, but would not take a single book. As for our new congregation, I think we have reason to be glad. They appear quite happy in having renounced idolatry for Christianity; and, in general, attend diligently every day to the catechist's instruction. Some of their women are still backward, and are against change. I fear I shall not be able to go on longer in this tour, as my throat begins already to be affected.

"*Aug.* 22.—At A—— I had the pleasure to see a respectably built idols' temple converted into a Christian church. The idols were destroyed and cast out, and the paintings on the walls were all covered over with *chunam*.* The two inner walls were removed, and thus a pretty spacious church prepared. Nearly the whole village is disposed to embrace Christianity. The congregation were together in the evening, and we sang praises to Jehovah in a place where formerly the devil was worshipped. How far the people are truly concerned for their soul's salvation, I am not prepared to say. They appeared sensible of sin; they were glad that idol-worship was at an end. May Jehovah Jesus show forth his glorious power in the true conversion of these sinners!

"*Aug.* 27.—Returned home in safety. May the seed sown be blessed!

"*Dec.* 8.—This morning we had a severe trial in the loss of our dear little Theodosia, aged one year two months and seven days. 'The Lord gave, and the Lord hath taken away.' We

* A kind of stucco, commonly used in India.

will bless the name of the Lord. He has graciously supported us. In the evening we committed her body to the earth.

"*Dec.* 17.—A man from Tinnevelly came to be received into the Christian church, with his family. He seems to be in earnest. May he be the first fruits from that idolatrous town! We must now place a catechist at Tinnevelly also.

"*Dec.* 18.—Sabbath. There were many heathen attending Divine service. Among others, there came about five or six Brahmans from a village in the west, who were not content with standing outside, but made their way through the crowd at the door, and came and sat down among our people. This is not a little remarkable; such a thing would not have happened three or four years ago. They listened very attentively, and, during the discourse, asked for books. They took a few with them."

In a preceding paragraph we have seen Mr Rhenius noticing, with surprise, the great number of those who were now "under Christian instruction." At the close of this year, Mr Schmid and he drew up a paper on the subject of the extension of Christianity, and forwarded it to the Church Missionary Society. With a few necessary alterations, it is here subjoined, in a form, however, somewhat abridged:—

"*Particular Statement of the Progress of Christianity in the Tinnevelly District.*

"It will naturally be enquired how it is that Christianity has so rapidly extended during the two last years in this district? The following particulars will explain:—

"Christianity, at least the name of it, has been long known in this district. Besides about 18,000 Roman Catholic Christians, the Tanjore Mission had here, some time ago, congregations consisting of more than 10,000 converts. These, however, have greatly diminished during the last fifteen years, so that there are now only about 4000; partly through want of pastoral care over them, partly through the many and various injuries which Christians had to suffer from their Heathen neighbours and superiors, whilst 'Gallio cared for none of these

things.' Thus the greater part relapsed into heathenism, and many of them have died. We found things in this state when we arrived here in 1820, to begin a new mission. Notwithstanding the considerable number of nominal Christians, it was astonishing to see how little the Heathen in general knew of Christianity, and how little inclined they were to hear any thing of it. Even in the schools, we found great difficulty in introducing Christian books. That difficulty was, however, surmounted, and Christianity, no doubt, became more known among the people by means of the schools. On our missionary tours we made it more public, and distributed tracts, which were in many places received eagerly by all classes of natives.

"In 1823, the late Collector died. Immediately after, knowing that a successor would shortly be appointed, I felt on one occasion particularly excited to pray that the Lord would graciously direct the appointment of a successor who would have the cause of Christianity at heart, and would be a blessing to the country. This was in May 1823. In August of the same year, eight persons were baptized at Tirupulankudi, people who had become impressed with the truths of the gospel, had been instructed in Christianity, and had suffered much from their Heathen neighbours. About this time, Mr Monro arrived at Curtálam as Collector. In October, some persons came from S——, begging to be instructed in Christianity, as they found no satisfaction in Heathenism, having been persuaded by some native Christians of the folly and sinfulness of idolatry. A few days after, I went to see them, and instructed them in the nature of Christianity; and the Brahman, one of the owners of the village, was kind enough to give the people a piece of land on which to build a chapel. That ground we afterwards purchased from him; and these candidates for Christian baptism settled upon it, and the Christian village thus formed we have since called Arullúr, (village of grace.) On this occasion I left David behind to visit the neighbouring villages, and to make known the gospel among them. On his return he reported the opposition which a Sudra, a partner of the Brahman's, unjustly made to our people, ill-treating them in various ways. In December, David was again sent to S——, and on

his return reported that he had also been at the fair at Satankullam, and preached to various people, and read tracts to them; when a number of Shanars of that town had followed him, and came hither with the resolution of embracing Christianity.

"In the mean time Mr Monro had removed to Pallamcotta; and in an interview with him, I laid the oppressed state of our people before him, requesting him to render justice to them, and, if possible, to put an end to the persecution. He was very kind, and promised to do every thing in his power to afford them relief.

"In January 1824, I sent some of our people to Satankullam, to instruct those who were inclined to embrace Christianity. They found twenty-one families who had decided to do so; but in that quarter also there was opposition on the part of the Heathen.

"At the end of the same month, Brother Schmid and myself visited the place; and we were rejoiced to find a large number waiting to see us, and to hear the word of God. During our stay there, we endeavoured to get the Miraskáren's consent to use a piece of ground for the erection of a school and prayer-house; but he and the other great men of the place were evidently opposed to the cause, and our endeavours were vain. Early in February, our people at Arullúr had to suffer much from the Sudra, by whose orders they were beaten, robbed, &c. One case was so daring an outrage, that I sent the wounded men to Mr Monro, who enquired into the matter, and having ascertained the truth of the outrage, punished the offenders. Our people remained steadfast, and for a time they had rest.

"I then proceeded on a journey to Jaffna and Madras, whence I returned in July 1824. In the mean time the persecution had continued at Satankullam and Arullúr, and Mr Schmid found himself under the necessity of requesting Mr Monro's aid, and appointing a man who should manage the concerns of the Christians at the Collector's office. Notwithstanding these troubles, several families in villages around Satankullam had renounced idolatry, and solicited Christian instruction. Among them Mr Schmid had made several journeys, and preached to them. In September I proceeded on a tour to visit the old

as well as new congregations, and found them equally desirous to hear the word of God, and to be Christians, whatever might befall them. About this time, however, several of the enemies of our people at Satankullam had been punished by the magistrate for outrages they had committed. During the same month, ten families in a village south of Satankullam destroyed their idol, and joined themselves to the Christians.

"It now became time to think seriously of a piece of ground for a chapel at Satankullam. It was discovered that that place was an *Amánia grámam*, *i. e.* a village under the special control of the Collector. I therefore applied to him; and, in December 1824, when he was on his tour in the district, he was so kind as to invite me to meet him at Satankullam. A suitable spot was soon found out, and Mr Monro permitted the people to build upon it. The enemies, now seeing that they could not do as they pleased in their wanton opposition to the Christians, became quiet; the erection of a chapel was commenced, and it is now finished.

"This success seems to have given courage to the people, and others came forward to join the Christians. About the same time, by the instrumentality of a member of the new congregation at N——, the headmen and people of K——, in the west, also renounced idolatry, together with several families of two other villages in the neighbourhood. In February 1825, I visited them, when I found the stone idol cast out of the temple, and the latter fitted up as a place of Christian worship. The next day they burned in my presence the other relics of idolatry, and destroyed a small temple which the headman had built on his ground. One of our assistants was placed here as their instructor.

"In the meanwhile, other people in the villages around Arullúr and Satankullam came forward. The Heathen, particularly some principal natives, continued to be hostile to them; and as the Christians were often refused a hearing from the Tasildár, we found it necessary to write to him, requesting him to give them a hearing, and do them justice. He frequently refused to do his duty, and the complainants were directed to go to Mr Monro. To him it became necessary also to send

letters by the people, as the Heathen, together with the Tasildárs, made their cases against the Christians so very complicated and plausible, that Mr Monro would probably never have found out the truth, had we not given such explanations of them as we were enabled to give. Thus the intrigues of the Heathen failed.

"The attention which was, in justice, paid by the magistrate to the grievances of the Christians, was necessarily known in this part of the district; and, it may be, that this was one of the causes which excited many to listen to Christianity, and renounce their idols. In May 1825, we numbered about thirty-five villages in which we had congregations, and we were obliged to select seven pious young men of our seminary to go and teach the word of God. It happened, in the mean time, that Mr Monro refused to sign the orders for compelling people to pull the idol's car at the festivals; rightly judging that this office ought to be performed voluntarily, and not by compulsion. Those who had a particular interest in the festivals, were of course much discontented; while the many who would have had to perform the task, were much pleased. This circumstance also may have influenced many in renouncing idolatry.

"Christian knowledge was thus spread throughout the country; and in about three months after, our young men were sent out as evangelists to the villages in which congregations had arisen, amounting to no fewer than ninety. This number has increased, and now (at the close of September) there are one hundred and twenty-five places, in which more than one thousand families are under Christian instruction.

"In bringing about such a change in men's minds, it would appear that the following causes have co-operated:—1st, The preaching of Christianity; 2d, the distribution of tracts; 3d, the intercourse of the Heathen with the native Christians of the Tanjore Mission; 4th, the attention which was given to the grievances of the Christians, both by ourselves and by the magistrate; 5th, the deliverance from various tasks which the people had to perform at the idolatrous festivals; 6th, the comparative order, cleanliness, and perhaps also prosperity, to which

our Arullúr congregation in particular was brought, in consequence of Christian instruction; 7th, the calamities of the times, such as cholera.

"The native Christians have hitherto received no *favour*, unless it be a favour to be regarded and protected as well as the Heathen community. This was not the case in former years; and the Heathen may possibly think it a peculiar favour now shown to the Christians by Mr Monro and the other gentlemen, when their grievances are duly attended to and relieved, and when they are restored to their rights and property, although all this is no more than justice.

"Thus have we come to a very interesting period. We would lean upon an Almighty arm for help, to give us understanding and wisdom, that we may advise, and guide, and instruct these congregations aright; so that their affections may be drawn closer to their Redeemer, and they may thus be enabled to overcome all the temptations and distresses of this life, and to mortify their evil passions."

It was the state of things described in the above paper, which has, since 1825, brought the Tinnevelly mission into prominent view, especially before the friends and members of the Church Missionary Society. It is interesting to observe how carefully the several causes for this increase of converts had been considered by the missionaries, and how in things temporal they saw the finger of God overruling all for good. They did not conceal either from themselves or their Christian friends, that outward circumstances had had some effect in bringing many to a profession of Christianity. In this matter they doubtless felt that, "even if the earth helped the woman," it was yet the ordinance of Jehovah; and the ways of his providence, both in evil and in good, it is not for us to fail to recognise.

We have now reached a period in Mr Rhenius's missionary life which ought to have enabled him, on a review of the past, to form opinions which were founded on experience. A space of ten years must, to any man of common observation, have afforded occasions for detecting error in his fondest schemes, and for correcting what was wrong; while he was also led to embrace perhaps decided opinions, which he nevertheless felt warranted

in maintaining, on the ground of his personal knowledge. These remarks are naturally suggested by the history of Mr Rhenius. Five years spent at Madras, and five years in Tinnevelly, enabled him to see not a little of the practical effect of a preached gospel among a people once given to idolatry and in gross darkness, and also to lead him to a consideration of the state of those who, in the apostles' times, had been turned from their dumb idols to the living God. Among his papers is one on the state of the primitive Christian churches, with reference to the present process of conversion from among the Heathen. This paper being of some length, we cannot transfer to these pages; nor can we give an interesting correspondence in reference to it, between Mr R. and an unknown writer, because one of the critiques of the latter is wanting. In the belief, however, that a few extracts from the original paper may be found to be interesting, they are presented to the reader. After stating that he had "looked narrowly" into the state of the primitive churches, as it may be gathered from the New Testament, in order to learn what it was which constituted those congregations Christian, and what ought now to be reasonably expected from Heathen converts, Mr Rhenius proceeds:—

"The result has been most satisfactory and gratifying to me; as I have been brought to expect from these congregations no more than the nature of their circumstances, and the example of the primitive Christians, warrant, and to exercise more forbearance and patience towards them. The error into which we are liable to fall, is that of expecting immediately from new believers from among the Heathen, somewhat like perfection in thought, word, and deed, and of supposing that all their heathenish notions and practices ought at once to be swept away, as it were, from their minds and lives; thus measuring their conversion with the conversion of nominal Christians in Europe, and not making due allowance for habits deeply rooted in the Heathen; but of which a nominal Christian has scarcely an idea, by reason of his Christian education. And even in a European Christian, who has been duly turned to God, much remains, which through faith he must unlearn and overcome hereafter; and it is thus also with a Hindu

Christian upon his conversion; but in each the case is different, according to the different states in which the individuals were before their conversion. Our error in this particular may, if not hinder our work, at least make our labours among new congregations doubly difficult; as it is calculated to take away much of that cheerfulness with which we should persevere in guiding them to such habits, and feelings, and modes of acting, as are worthy of the gospel.

"The account which we have in the Bible of the state of the primitive churches, will greatly assist us in rectifying that error. From several passages which declare, in general terms, their lively faith and their warm love, we are apt to conclude that they were also perfect, or at least very far advanced, in the practice of that faith and love. This, however, was by no means the case. Let us review the several churches."

Mr Rhenius here proceeds to state the errors and defects which, from the text of Scripture, may be presumed to have existed in the different churches planted among the Jews and the Heathen. In his manner of treating this subject there is much that is peculiar; but we have room for only one or two illustrations.

"The church in Jerusalem was 'of one heart and one soul,' continuing steadfastly in the apostle's doctrine and fellowship, Acts ii. 42; but there were among them Ananias and Sapphira, who had so much love of money that they could lie in order to keep it in their possession, Acts v. Again, the Grecian Christians murmured against the Hebrew Christians, because of bodily food. The complaint was either just or not; in either case their weakness appeared. Again, many of the Jewish Christians at Jerusalem were jealous of the law; so much so, that they took it greatly amiss in Paul teaching that they need not keep it; so that the elders feared an uproar, and advised Paul to conform to the prejudice of the people. Yet they were all said to believe, Acts xxi. 20—24; xv. 4.

"At Antioch, Barnabas and Paul contended with each other, so that they separated, Acts xv.

"Peter feared the censure of the Jewish Christians, and was

guilty of hypocrisy, for which Paul found it necessary to rebuke him, Gal. ii. 11, &c.

"At Samaria Simon Magus was baptized; but he proved a vain and ambitious man, Acts xviii. 19.

"From the epistles of St Paul to Timothy, we learn that there were some Christians 'who had made shipwreck of their faith,' 1 Tim. i. 19. And that among the bishops, deacons, widows, &c., there were various disorders, on account of which he gives them directions how to walk holily, and righteously, and soberly; 'for,' said he, 'some have already turned aside after Satan,' 1 Tim. v. 15. It appears also that the Christians had quarrels among themselves; for he directs Timothy 'not to receive an accusation against an elder, but before two or three witnesses,' v. 19; and he orders him farther 'to rebuke before all, them that sin, that others also may fear,' v. 20. Again, he mentions that some of the Christians coveted after money, and erred from the faith, ch. v. 10; also, that others of them, professing science, falsely so called, erred concerning the faith, v. 21. Moreover he says, 'that all who were in Asia had turned away from him,' 2 Tim. i. 15; and that 'some gave heed to profane and vain babblings, thereby erring concerning the truth,' yea, 'overthrowing the faith of some,' ii. 16—18. All which things called forth the injunction, 'to reprove, rebuke, and exhort with all longsuffering,' iv. ii. Demas, again, loved the world, and forsook Paul, iv. 10; and at Paul's first answer none of the Christians stood with him, but 'all forsook him,' iv. 16.

"From St John's epistles it appears that there were Christians who said, 'they had no sin,' 1 John i. 8—'that they said they knew Christ, but did not keep his commandments,' 1 John ii. 4, 9, 11—'that they loved the world,' v. 15—that some had left Christianity, v. 19—that there were some who loved 'only in word, but not in deed,' 1 John iii. 18—'that some confessed not that Jesus Christ had come in the flesh,' 2 John, 7—'that they abode not in the doctrine of Christ,' v. 9—that Diotrephes a Christian teacher, 'loved the pre-eminence,' 3 John, 9.

"All these testimonies from the apostolic writings prove

that the primitive churches were very defective in point of holiness, notwithstanding their faith in Christ, and the cheerfulness with which many of the members of these churches even died for the confession of it. This defect it probably was, which in a great measure occasioned St Paul so much care and anxiety—'that which cometh upon me daily, the care of all the churches,' 2 Cor. xi. 28.

"We need not therefore be surprised when in our time, in new congregations from among the heathen, we discover much that is of the Wicked One; evil practices that have become habits from very childhood: nor must we expect that these new congregations will, after believing in Christ Jesus, be immediately perfect; surpassing in holiness of life the primitive churches, or even any church in our day that is of long standing. The planting of new churches among the Heathen upon the soil of Christianity, is like taking up the lame, and the blind, and men otherwise diseased, and placing them in an hospital in which there is every means, and sure means, for a cure; but neither is this cure effected at once, nor can the diseased, who are not brought into this hospital, enjoy its benefits. Even so it is with those who are brought, and those who are not brought, to believe in Jesus Christ as their Saviour. By believing in him, men are not immediately restored to perfect health; but the disease of sin is arrested, and they are brought into a condition favourable for being fully restored to spiritual health.

"Here arises the question, what qualifies a person for reception into the Christian church by baptism? In the time of the apostles, it certainly was not holiness of conduct. They evidently did not defer baptism until believers should have actually relinquished all their vicious habits; for then they could not have baptized the three thousand Jews on the day of Pentecost, Cornelius and his household, the Samaritans, the jailer and his household, or the Ethiopian, *immediately* upon their profession of belief in Christ. In the days of the apostles, then, it was a sincere confession of faith in the Redeemer, which qualified any person for reception by baptism into the Christian church; *i. e.* a faith upon which was after-

wards to be built holiness of life, and by which holiness was to be practised.

"But, what are the marks of a sincere faith in Christ? If we look to the several instances of baptism recorded in the New Testament, we find that a manifest compunction on account of sin, the fear of punishment from Divine justice, the desire to be saved from sin and its punishment, joy for the light and truth revealed by the gospel, and the actual forsaking one's former religion as false, were the prominent marks of a true or sincere faith. All these marks, however, seem not to have been found united in every person; at least they were not all equally prominent. For instance, the persons baptized on the day of Pentecost, manifested more of compunction and fear than of joy at the light of the gospel; so also the jailer of Philippi; but in Cornelius and the Ethiopian, there was evidently more of joy than of fear. In the case of St Paul they seem to have been all combined.

"Again, the degree in which these marks were evident was not in all persons the same; it differed according to the different states of the individuals. The Jews, for instance, to whom the gospel was first preached on the day of Pentecost, had been accessory to the crime of killing the Prince of Life; they had cried out, 'Crucify him! crucify him!' When these persons, during Peter's sermon, saw who he was whom they had thus rejected, they could not but feel the most intense grief for their sin. An equal degree of grief, there must have been in the jailer and in Paul; so that all these felt, in the first place, more concern for their safety than for any thing else; hence, their anxious questions, 'What shall we do to be saved?' —'Lord! what wilt thou have me to do?' Those of the Jews, also, who had not been implicated in the crime of killing Christ, would yet, on account of their close relationship to the former as a nation, be stung to the quick with sorrow, and anxiously enquire what they should do to be saved. In their case, their knowledge of the law and of the promises respecting a Saviour, would not a little contribute to the change; though in others, as in the Bereans and Thessalonians, Acts xvii., the information in regard to the fulfilment of the ancient prophecies in

the person of Jesus would create a lively joy, which, among their motives for embracing the gospel, would be more prominent than compunction for sin. Thus also the heathen in general, who had been destitute of the knowledge of the true God and of his commandments, and were necessarily sitting in darkness and in the shadow of death, would view the gospel-message and its concomitant truths concerning God with peculiar pleasure, and would be inclined to embrace it rather from joy and gratitude for the discovery, than from grief for sin.

" Again, in those who embraced the gospel from compunction on account of sin, as was the case with the Jews on the day of Pentecost, and with the jailer, it was not properly from a conviction of their sinfulness in general, but of some particular sins, that they were brought to believe. A thorough conviction of our sinfulness and lost estate by nature, is in most cases produced gradually, and is one of the higher attainments in the knowledge of self and of the cross of Christ.

" Now, whether it was from compunction for sin and fear of punishment, or from joy for the discovery of the way of salvation, men were actually induced to forsake their former religion, and by submitting to Christian baptism they showed sincere faith in Christ Jesus as the Saviour.

" These marks, then, should be looked for also by us. It is evident they widely differ from an unmeaning confession of faith, made merely in order to obtain some worldly advantage; —from being able to say the Creed, the Ten Commandments, and other parts of a catechism, which may be learned by rote. These, therefore, should never be made the criterion for fitness for baptism. The apostles did not so. The gift of discerning spirits is, in this matter, extremely necessary in every minister of the gospel among the Heathen, Jews, or Muhammadans; so also is self-consciousness of conversion from darkness to the marvellous light of the gospel.

" Among the Hindus, whose notions of the Deity and of sin are so very opposite to what the Bible teaches, we can hardly expect to see, at first, such compunction for sin, and fear of punishment from God, as was felt by the Jews, and in the

case of the Philippian jailer. A feeling that they had been left in a state of ignorance by the providence of God, naturally excuses, in some measure, their sinful practices, and lessens their sorrow and compunction for guilt. But on hearing the truths of Christianity, their minds are led to see the depth of ignorance and misery in which they have continued from time immemorial; and they will more particularly be struck by the excellency of the new religion, and rejoice that this light has shone upon them, and thus be excited to embrace Christianity. Such was the case, I presume, with Cornelius and his company; and when Peter saw that the gifts of the Spirit were imparted to them, he ordered them to be baptized. Thus, when we see Heathen pleased with Christianity, studying the word of God, forsaking their idolatrous practices, and joining themselves to the Christian church, we should not hesitate to admit them to baptism, though they may not exhibit great sorrow on account of sin, nor anxiously exclaim, 'What shall we do to be saved!' If gratitude for the coming of the Saviour, and for the announcement of his gospel, prevail in the soul, sorrow for sin cannot be very prominent.

"In thus speaking on this subject, I would by no means be understood to say that it is, in the first place, sufficient just to make nominal Christians, in the hope that they will be truly converted at some future time. The apostles evidently acted on no such principle; and it is one which has already done much mischief in the world, to the blaspheming of the name of Christ. If hypocrites or unconverted people creep into the church by baptism, notwithstanding our best endeavours to discover whether they are truly converted or not, the guilt rests not upon us, any more than in the first churches it rested on the apostles. We ought, therefore, to look well to the marks of conversion as before stated, and particularly to the circumstance whether the people actually forsake their former religion of lies. If a man will still join in heathen festivals, or smear himself with ashes, or observe the distinction of caste, or use enchantments, all which are parts of idolatry, he certainly cannot be said to have really at heart the service of God; and he proves that he is yet unfit for baptism. A person who

has given up all such things, may indeed yet have many bad habits and infirmities about him; but by embracing Christianity he professes himself willing to give up all for Christ—a principle upon which alone he can afterwards act up to his profession, and be a true disciple of the Lord Jesus."

CHAPTER XI.

1826, 1827.—A NEW CHURCH.—DEATH OF BISHOP HEBER.—TOLERATION OF HEATHEN GOVERNMENTS.—CASE OF MURDER.—PRIESTCRAFT.—ESSAY ON THE PRINCIPLES OF TRANSLATION.—VISIT TO MADRAS.—LETTER TO THE REV. J. HALLEWELL.—JAMES MONRO, ESQ.—CORRESPONDENCE.—MISSIONARIES AND MISSIONARY SOCIETIES.—AN INUNDATION.—MISSION PROCEEDINGS.—LETTER TO CORRESPONDING COMMITTEE OF ROYAL ASIATIC SOCIETY.

EARLY in the year 1826, was laid the foundation of a church within the mission premises. Previously to this, the religious services had been held in a building enclosed with mud walls, thatched with palmeira leaves, and now become too small for the purpose for which it had been used. Subscriptions were obtained by the missionaries, both from the Europeans resident in Tinnevelly and from others of their acquaintance elsewhere. The Church Missionary Society also made a liberal grant for the purpose; and we must not omit to state that even Vengu Mudelliar, the wealthy heathen already mentioned, subscribed to the erection of the Christian temple. The situation chosen for the building was on the high-road between the town of Tinnevelly and the fort; so that the "wayfaring man" might, as he passed, hear the sound of the preacher's voice, and be induced to stop and listen. The foundation stone was laid on the 3d of January, and on the 26th of June the new church was dedicated to the service of God. These circumstances are thus noticed in the journal:—

"*Jan.* 3.—We had the pleasure of laying the foundation stone of the church. Most of the civilians were present; the congregation and the seminarists also, with a number of other natives. A verse being sung, Dr Hutchison (the chaplain) offered up a prayer in English. I then addressed the congregation in Tamul on the design of the ceremony, and prayed. Mr Monro then deposited a bottle with the inscriptions, writ-

ten both in English and Tamul, and performed the ceremony of laying the foundation stone. I then prayed in English, brother Schmid in Tamul, and we concluded with the benediction both in Tamul and English. All felt interested on the occasion. The Lord hear the prayers which were offered! He has already, indeed, favoured the undertaking. Subscriptions have come in from various quarters; so that, I think, the share of expense which will fall upon the Society will be but small.

"*June* 26.—To-day we had much joy in dedicating the new church to the service of Jehovah. At ten o'clock the English service began. Contrary to our expectation, nearly the whole people at the settlement were present. Dr Hutchison kindly gave the introductory address, in which he took a view of the Scriptural encouragements for promoting the cause of the gospel, not in one way only, but in many ways, and for co-operating heartily with all. After a hymn, I read the second chapter of St Peter's first epistle, and offered the dedicatory prayer. Another hymn having been sung, I addressed the Tamul congregation briefly, and Brother Schmid concluded with a prayer in English. In the evening, the Tamul service was held, in which the same order was followed. It was a memorable day to us. May the prayers offered be heard! The building itself has cost me much trouble from the work-people; but it has been amply compensated, not only by the prospect of usefulness, but also by the encouragement which many friends have given us by their pecuniary aid, and other presents for the use of the church. Dr and Mrs Hutchison in particular, have, besides their subscriptions, presented a silver cup and plate, and the necessary covers for the pulpit and desk."

The year 1826 was remarkable for the death of Bishop Heber, than who there has been scarcely one in India more admired during life, or more generally lamented in his death. Mr Rhenius's reflections on that event are subjoined; and a few other extracts from his journal will suffice for a review of the present year.

"*April* 8.—I returned home in safety this morning. Thanks to the Lord! Here the melancholy news of the death of Bishop

Heber was confirmed. I was informed of it on the road, but could scarcely believe it. It is true that he has gone to his eternal rest. On the 21st of this month we expected to see this servant of God here, and to have the pleasure of his personal acquaintance; but the Divine will was, that he should come no farther than Trichinopoly. What shall we say to this, but, 'It is the Lord's doing; he reigneth, and he has done all for the good of his church?' In reflecting on the death of this good man, I could not help thinking, in addition to the usual thoughts on similar occasions, that we put too much confidence in men, in those principally who are of high station in the world, as if by them, and not by meaner instruments, the Lord's cause could prosper. But the Scripture and this event both say, 'Cease ye from man, whose breath is in his nostrils!' Many have so expressed themselves as if the prosperity of the gospel cause centred in the Bishop. This ought not to be. I humbly think that we should not have been visited by such heavy strokes, did we but give up the spirit of party, and embrace every servant of Christ, of whatever denomination, as our fellow labourer, and mutually exchange our services, according to the spirit of the gospel, allowing others to differ, without putting them, either privately or publicly, at a distance from us. In this I think we, as churchmen, have hitherto failed. We have looked on dissenters as not belonging to us, as persons with whom we could not unite: we have thought that our church ought to be chief in the land, our form should be every where adopted; and with all our profession, by way of compliment, that we have no objection to the labours of our dissenting brethren, we still secretly wished they were not here at all, or at least that they should submit to us in our various opinions. Now, all this is not the spirit of Christ. Even supposing them to be really the weaker party, if we acknowledge them to be Christ's servants, why not embrace them as such, and labour together with them? Why stand on ceremony with them? Why hesitate to let them preach in our churches, and to preach in theirs? The Lord, I think, by passing events such as this, when he removes our most promising fellow-labourers, one after another, would teach us to get wiser, and

yield more freely to the liberal, loving, humble spirit of the gospel. May I improve it thus!

"*April* 16.—This morning Mr Doran arrived; and I was glad to welcome him, and hear some more very interesting particulars about the late bishop.

"*June* 22.—The converts at C—— used to pay an annual tax towards a heathen temple there. As Christians, they have now nothing to do with the temple, and therefore ought not to pay any tax towards idol worship. It was, however, demanded from them by the native officers. The Christians then applied to the Sub-collector, who could not relieve them, and told them to pay the tax. They then applied to the Collector, who also was unable to relieve them without an order from the Board of Revenue: he recommended them, therefore, to apply there, making a favourable endorsement upon their petition, which has thus been dispatched to the Board at Madras. I sincerely hope they will not be forced to support idolatry. I have just seen a letter from the Dewán of Travancore, to whom the question had been put, by a gentleman here, whether the native Christians in the Raja's territories were obliged to pay taxes to idol temples, &c. In his answer, he states that no Christian is obliged to pay any such tax, and he, a Heathen, says it is quite reasonable that they should be exempt. I hope our Christian government will not be behind the Dewán.

"*Oct.* 2.—Yesterday was a day of pain and sorrow. Paranniappen, a wealthy native, and his associates, have at last wreaked their vengeance on Pédru, the headman of our village Arullúr, and yesterday morning murdered him, and severely wounded several others of the Christians. Pédru was brought in dead last night. Dr Caswall examined the body this morning, and found that the wound on the head was sufficient to cause death. His mother has a large wound on her head; his brother has several wounds on his face. Paranniappen himself trampled on the deceased when he was knocked down."

In subsequent parts of the journal, Mr Rhenius makes frequent reference to the case of this murder. It does not quite appear that the cause of it was solely the wish to persecute the followers of a strange religion; although there is very little

doubt that, had the people of Arullúr not been Christians, the assault and murder in question had not taken place. As little doubt can be entertained, from all the particulars detailed in Mr Rhenius's journal, that the assault, if not made by that landed proprietor, Paranniappen himself, was made at least by his instigation; and that Pédru, the Christian, was murdered. The defendants, however, were acquitted by the court at Madura! The judge, after all due investigation, was convinced that Paranniappen or his people were not concerned in the affair—that Pédru came by his death by a fall from a palmeira tree; and therefore the case was dismissed, some of the complainants, we believe, being condemned to suffer some months' or years' imprisonment. Mr Rhenius was of opinion, for very strong reasons, that the defendant had evaded the justice of the law by bribing the native officers, and getting a number of men to perjure themselves on his behalf. Certain it is, that in the course of the following year, when matters had begun to be quiet, Paranniappen sought an interview with Mr Rhenius, and ever after behaved in a very different, and even friendly manner towards those who became Christians.

The cheats which are practised upon the credulity of the religious Hindu, are known to be numerous and of different descriptions. Some of the ascetics, after qualifying themselves by a course of education in austerities, and by acquiring skill in the use of the instruments they employ for deceiving the multitude, attain the honour of being considered as living deities upon earth, and are called "gods." Generally they take up their abode in solitary places, and for certain payments in cash bestow charms on their worshippers, predict to them the future history of their lives, and thus acquire no inconsiderable influence over the ignorant multitude. A man of this order, by the Tamulians called a *Swámi*, forsook his trade, and in a conversation with Mr Rhenius, stated by what means he was in the habit of performing some of his miracles.

"*Jan.* 17, 1827.—He then told us," says Mr R., "how he cheated the people. One way was this—when they came to him as their *Swámi* to purchase charms, he would write a form of words upon a leaf, which he fastened by a hair to one of his

toes, while he sat crosslegged. The hair was not observed, for matters of this kind are always transacted in the evening by lamp light, the people of course standing at a respectful distance, while on the ground are strewed flowers and leaves which conceal the cheat. All being thus ready, he began his incantations upon the leaf, and called upon the *Swámi* to descend and deify it. This done for a time, he gently pulled the hair with his toe; and the leaf was now seen to move, for all eyes were directed to it. He then cried out that the god was come, folded up the leaf, gave it to the people, and took his money. He said also, that in bringing the *Swámi* into an idol, the priests use a golden crab, which, by a variety of tricks similar to the above, is made to move round the idol, and at last to creep upon it, and through a hole to descend into its body. I asked him why they use a crab, and not any other creature. He said that the many legs of the crab are more convenient for the purpose. Oh, when will the people be delivered from these works of darkness!"

In preceding parts of the narrative, allusion has often been made to Mr Rhenius's revised translation of the Scriptures into Tamul. The opinions entertained in India among those acquainted with the language, as to the principles of translation, were diverse, and some of them sufficiently crude. In these circumstances, it was natural that discussions should ensue, and that the conflict with other opinions, together with the exposition of his own views, should have well employed Mr Rhenius's mind and pen. Early this year, he published a pamphlet of sixty pages, entitled, "An Essay on the Principles of Translating the Holy Scriptures, with critical remarks on various passages, particularly in reference to the Tamul Language." In the introductory paragraph he thus states the several views that have been held respecting the principles of translation:—

"Some are for a literal translation, others for a free one—some conceive that the style should be according to the manner of speaking among the illiterate, others according to the manner of the learned—some are for making a translation from another authorized version, others from the originals. It is

evident that the value and usefulness of a translation will be greatly enhanced or diminished, by its being made upon any of these opposite principles. How, then, is this important point to be determined? I conceive that only those who are practically acquainted with the work of translating, can give a suitable opinion upon the subject; and hence it is very desirable, that every such person should contribute his mite towards settling the various opinions of men respecting it."

The Essay is divided into four heads, under each of which Mr R. lays down the principles in detail, which, as he conceives, ought to guide all translators of the Bible in modern times. The first of these principles he states thus—

"I.—*That the translation ought to be made from the original languages, and not merely from another version.*

"A translation, however perfect, will never equal the originals in all respects. The differing idioms on the one hand, and the comparative richness or poverty of all languages on the other, will be the cause of many imperfections in a translation. The increasing knowledge also of the original tongues, throwing light as it does upon many passages, which were before but darkly understood, will show a version, made a century or even fifty years ago, to be defective in many parts. Now, to make a translation from an old version alone, must increase its incorrectness in two ways; viz. the errors contained in the first translation will be transferred into the second, and again, misconceptions of the sense of the former will occasion new errors in the latter; in short, errors will be thereby not only perpetuated, but also multiplied. To avoid this evil, the originals must be adopted as the groundwork from which we translate; then only will the force and exact meaning of a passage appear, and be transferred into the translation. Of course, other versions are not to be disregarded; they form excellent helps in the great work, and should be carefully consulted. If, however, from want of a knowledge of the original tongues, this principle cannot be attended to, it is certainly better to make a translation from another version, than to withhold the word of life altogether from the people; but then it should be made with the

express proviso, that it ought to be compared with, and corrected according to the originals, when an opportunity offers.

"It is sometimes said, that former translations were made by the union of a large number of learned and pious men, whose judgments may be more safely trusted to, than the judgment of a single translator in modern times. To which I would reply, that one or two hundred years ago, translators had not those literary and critical helps which a single translator now has; in consequence of which want, notwithstanding their number, they were evidently mistaken about many passages, the meaning of which a single translator cannot now doubt, as sufficient light has been thrown upon them by the labours of learned men since those translations were made. I do not hesitate therefore to say, that a pious, intelligent, and in some degree experienced translator in our times, with the assistance of former versions, and works on biblical criticism produced in different periods, is in a condition to make a much more correct translation, than those numerous translators of former times could possibly do, notwithstanding their diligence, judgment, and learning."

With the help of several subdivisions, Mr Rhenius explains the second principle, which is—

"II.—*The translation ought not to be literal; but the idiom both of the originals, and of the language into which they are translated, should be carefully attended to.*"

The examples and illustrations given under this head are very lucid and much to the purpose, while they exhibit the peculiarities of Tamul idiom and phraseology.

"I have thus given," Mr Rhenius proceeds, "a number of instances, which, though taken from a small portion only of the sacred Scriptures, may be sufficient to weary most of my readers. Those, however, who have had patience to follow me so far, will see with me the necessity of consulting both the idiom of the originals, and that of the language into which we translate; and of *not* giving a literal translation. It has, indeed, been said that a *literal* version will, after the lapse of a few centuries, not only become intelligible, but appear even sublime. This *may* be the case with unformed languages, as the German and English languages were six or seven centuries ago; but it can never

be the case with a fixed and fully formed language such as the Tamul; unless its idiom, style, and grammar be forcibly overthrown, and the national form of conception and thought be destroyed from the native mind. Unless, therefore, this can be done, to attempt which seems certainly hopeless, a literal translation will always exhibit a foreign disagreeable idiom; and what is in the original intelligible and sublime, will always appear obscure and trivial in the translation. But why shall we force the idiom of one language into another? Surely, to make the Bible profitable and acceptable to the native, this is by no means requisite;—on the contrary, all that is profitable and sublime will thus be destroyed in languages, the idioms of which are so widely at variance with the originals.

"It will be said that in this way the translator gives his own explanation of the originals, and a wide door is opened to pervert Scripture. The former statement is true; the latter is merely assumed, and is only possible. What is a translation but an explanation of the things of one language in another? and how can the translator give it, except according to what he conceives to be the sense? A mere exchange of words is useless, and even impossible. As for the assumption, that Scripture will be perverted in this way, it is to question the integrity of the translator. He does pervert Scripture, when he expresses another sense than that which he actually perceives to be in the original. He may also, from ignorance or misconception, unconsciously give a sense different from that of the original; but to this even the best and the most numerous combination of translators are liable. That, however, will not be obviated by a *literal* translation; for, as has been shown, such a version will often present a sense very different from the original —and this, more frequently than in a *free* translation; on which account, besides the general unintelligibility and uselessness of the former, much more mischief will be done by the one than by the other. A translation, then, of the sense appears every way preferable, because more generally useful."

In stating the third principle of translation, Mr Rhenius gives a brief account of the history of the Tamul language, which we shall not, perhaps, do amiss in extracting from his pamphlet.

" III.—*In countries where there is so great a difference between the language of the learned and of the unlearned, as among the Hindus, the translation of the Bible ought to be made neither according to the style of the one, nor to that of the other; but the middle path should be kept between the two.*

" On this point there can be no difficulty in countries where language has not been cultivated. In such, I apprehend, the language spoken will be nearly the same among all classes. A translator in one of those languages, will find his principal difficulties to arise from the want of terms and phrases to express the original. As the language improves, the translation will, of course, improve along with it;—to allow the former to improve and not the latter, would be highly inconsistent, and detrimental to the cause of the Bible. But such are the prejudices and force of habit among men, that some have been found to contend for a translation made in early times, under such circumstances, as a standard work!

" It is, then, in countries in which the language is already cultivated, and a proper standard of it fixed, that this point must be specially considered. Among these countries, India stands pre-eminent. Here, most of the languages have their idiom and style fixed by grammars, dictionaries, and various classical works, and are so well regulated, that, I venture to say, they have no equal in Europe. However, as the learned among the Hindus, as amongst the ancient Egyptians, were a particular caste, destined to be the depositaries and preservers of learning; they carried, in lapse of time, the simple and fundamental rules of their language to such a pitch of nicety, although themselves systematically consistent, that their application makes the language quite unintelligible to all other classes; which circumstance, together with the retention of a great many words which had become obsolete in common conversation, had the unhappy effect of keeping the ignorant even from the possibility of spelling and understanding a single sentence, unless they first learned it from the mouth of the learned. The great mass of the people therefore remained without the knowledge even of letters, and, as a necessary consequence, spoke in a way very different from the former, and very defective both as to gram-

mar and pronunciation. The result is, that now their talk is hardly intelligible to any but themselves, and those with whom they daily converse. Hence there are two extremes among the Tamulians; viz. the high and the low Tamul. Both are justly called Kodun-Tamul, *i. e.* difficult Tamul, for both are hard to be understood.

"But the ordinary business of the day could not be carried on in either way. The artificial style of the learned was so tedious and troublesome as to tire out both writer and reader, and required much more time than could possibly be spared; and again, the manner of talking among the unlearned could not, without altogether changing the language, be reduced to writing. Hence arose a middle kind of Tamul, which rejected that which was difficult in both the former, and became the language of business and polite conversation. This kind of Tamul is, as a learned native assured me, the true Shen-Tamul, *i. e.* correct or proper Tamul. Still, because it declares the sense of what is written to any one who can read, and makes people wise without the assistance of a learned interpreter, the literati endeavour to exalt their Kodun-Tamul, (high Tamul;) and because Shen-Tamul (correct Tamul) can neither retain all the artificial modes of connecting words and sentences, nor use all the ancient and now obsolete words, they look upon this middle Tamul with a kind of contempt, pronouncing it to be but Vásaham, *i. e.* language of conversation, though in their daily engagements they cannot themselves do without it.

"After this short statement, it will not be difficult to determine in which dialect the Holy Scriptures ought to be translated, especially as it is a book which is 'to give understanding to the people, and teach the senators wisdom.'"

The use of terms of honour is, as in other Eastern languages, idiomatic also in the Tamul. When a great man speaks, he uses not the singular of the personal pronoun, but the plural: he says *we*, not *I*. When an inferior addresses a superior, he uses the plural, and not the singular: he says *you*, and not *thou*. And there are many similar turns of phrase in the language. Some of them, indeed, are extravagant expressions of Oriental good breeding, or rather Oriental obsequiousness;

but others are so interwoven with common and polite usage, that the omission of them in conversation or in writing is both "offensive and barbarous." Several pages of the Essay contain examples of the terms expressive of honour, and the reasons for which Mr Rhenius would retain some of them in a translation of the Bible. Others of them are either too extravagant, or are not so imperatively required by common usage, and these he would discard from his version.

The fourth division of the Essay is the following—

"IV.—The last principle I would mention is, that *passages which have been obscurely or incorrectly rendered in former translations, should not be so rendered in new versions, if their sense can be more clearly made out upon just evidence.*

"That the established versions, made two or three centuries ago, have many passages obscurely or erroneously rendered, no person who has any accurate knowledge of the matter, or who is not blinded by custom and prejudice, will deny. To this fact every commentator is a witness; for a great part of his labour is to clear up and rectify such passages. Commentaries, indeed, would not be half so voluminous, were the translations clear and correct.

"Now it would be ridiculous to maintain, that because the German, English, Dutch, French, or Danish version is so and so rendered, a translation which is now made by a native of any of those countries, should be so rendered as to agree in all parts with the established version of his country. In each case, what great necessity would there be for consulting the originals? Or of what profit to the present or future age would be the progress of biblical knowledge? On such a supposition, the labours that pious and learned critics have bestowed upon the sacred word would be in vain, or would always remain buried in voluminous commentaries, which the wealthy only can procure; and of them those alone can be profited who have leisure for study. It would be shutting out from the eyes of the people the light which has for ages been increasing."

Mr Rhenius then states, that, in reference to doubtful passages of this nature, the translator should of course consult critics and commentators of acknowledged and established

worth, and be guided to his choice of the rendering, by their "united testimony, and the plain suggestions of the context of the original." After pointing out a number of passages which, in a new translation in the present age, should be rendered according to the light which has been thrown upon them since the time in which most European translations were made, he proceeds—

"I shall adduce no more instances, as it is not the design of this essay to discuss all the passages that come under this head. Sufficient has been said to show that it is highly desirable and useful to avail ourselves, in new translations, of all the light which sound biblical criticism has thrown upon the letter of the word of God. Not to do so, would be doing injustice to the word itself, and to the cause of Christ in the world. I would even maintain, that in case we should not be able, even now, satisfactorily to clear up every obscure passage, (I always except those which are prophetical,) it will be best to give in a translation a certain clear sense, such as the context most plainly admits, rather than an unintelligible one; for in such passages we may presume that the original was not obscure to the Hebrews or Greeks; and it is our ignorance of the original, or of some peculiar circumstance, that makes it so to us. Besides, it will often be impossible to give the passage exactly in the same obscure manner as in the original; and then by giving another obscure sense, we shall err doubly. Again, what benefit will the people derive from such obscure renderings? If it be said that the supposed better sense should be put in the margin or in notes, I would reply, that just the converse should be done: the supposed better sense should be put into the text, and the obscure rendering in the margin, and the doubts respecting it mentioned in notes by the commentator; for, of those who read the text, but few comparatively read the comments. By the latter plan, therefore, the benefit would indeed be confined to few; but the obscurity resulting from the former would be to the disadvantage of many. The speculations and discussions about the niceties of a passage belong to the learned; the common people trouble themselves little about them. In this opinion, I am supported by the au-

thority of the excellent Bishop Lowth, who, in his preliminary Dissertation, prefixed to his translation of Isaiah, page 97, says, ' I desire the reader to consider the exigency of the case, and to judge whether it is not better, in an obscure and doubtful passage, to give something probable, by way of supplement to the author's sense, apparently defective, than either to leave a blank in the translation, or to give merely a verbal rendering, which would be altogether unintelligible.' "

The Essay closes with the following passage:—

"It remains for me only to express my fervent wish, not only that all new translations be made upon such principles as these, but also that the existing established versions of Europe be speedily revised upon the same plan. The benefit which would follow the measure would be very great; for the sacred volume would then be more intelligible in all its parts; and when the opposition of prejudice, and the predilection for what is antique has subsided, it will also be more pleasing to the people at large. As an instance I need only mention the new translation of Leander van Ess in the German language;—a translation which is indeed, in not a few places, unnecessarily modernized, but which is, in general, made upon the same principles as are here advocated. The rapid circulation which it has had, both among Roman Catholics and Protestants, and the good it has already effected, may be ascribed, next to the blessing of God, to its being a better and more idiomatic translation;—effects like these, I believe, would never have been produced in modern times by Luther's version. The same may also be said of M. de Sacy's French translation, which has been stereotyped by subscription by the Roman Catholic community in France, and widely circulated. It would probably be not so much approved nor so useful, if it were a less idiomatic version.

"May every effort to disseminate the sacred truths of the Bible be crowned by the great Head of the Church with abundant success, till the whole earth shall be fully emancipated from ignorance, superstition, and vice. To him be glory for ever and ever! Amen."

From the above statement of Mr Rhenius's views, it will not

be difficult to judge of the character and style of his version of the Tamul Scriptures. The general principle on which it proceeds could not but commend itself to all who were in any degree acquainted with the subject; although on some minor points of detail there always continued to be considerable difference of opinion between himself and those who co-operated with him. To them we do not deny the competency of their offering an opinion, nor the liberty of maintaining it in opposition to the views of Mr. Rhenius. But it is only right to state that his translation is generally considered to be far superior to that of Fabricius, which, in fact, it has superseded; and the only matter of regret is, that at his death it was left incomplete. The New Testament, as the more useful part of Scripture, had been translated and published first; but several of the books of the Old Testament he had not, at the time of his death, even commenced to translate.

Early this year Mr Rhenius made a journey to Madras, in order to place one of his children at a school there. Parting from the rest of his family, and from his Christian friends among the English community, he left Pallamcotta in the end of January, with two or three of the seminarists as his companions. At Virálimalei, on the road to Madras, he made the following entry in his journal:—

"*Feb.* 4, Sabbath.—Arrived early at V——, which belongs to the Raja of Pudukótei. Here is a temple on a rock, with many steps leading up to it. We have spent the Sabbath comfortably, having the God of all mercies and comforts to look up to and commune with. Bishop Heber's missionary hymn was never so sweet to me as to-day. In the forenoon, I preached in Tamul to twelve people, several of whom were Roman Catholics. In the afternoon we were seeking for the Heathen in this place. Lazarus took some books and conversed with many; but none would take any books. Towards the evening, as I was preparing to take a walk, a respectable man came with a number of the inhabitants. I enquired into the history of the temple. They told me that long since the Raja of Pudukótei came hither on a hunting excursion, when the voice of a child was heard from behind the hill. They went

to see, but found nothing. The Raja then had a dream, in which Supramannia Swámi appeared to him, and told him, among other things, to build a temple to him, in which he would condescend to dwell. The Raja did accordingly. When the temple was built, and the Brahmans were dedicating it, Supramannia Swámi came down in the form of a peacock and entered the shrine. And hence, when the people have any sickness or other trouble, they go up, make their offerings, and the Swámi heals them. I then endeavoured to convince them of the falsehood of these things, and they acknowledged the vanity of them. I entreated them to come to Christ and be saved. They listened attentively, and afterwards took books. I also sent a number to the Raja Badúr of Pudukótei, with two little English books, as he knows English.

"*Feb.* 12.—Arrived at Tindivánam. I got some people of the village together, who had never yet heard of the news of salvation, and who paid much attention to the word, taking tracts with pleasure. These people, by their behaviour, seemed to say, 'Oh, that we always had such instruction!' It is strange that to these places, about eighty miles only from Madras, no missionary seems to have ever found his way. Among those who first came to me to-day, there was a young Brahman, to whom I spoke very plainly about the cheats they play off upon the people. He partly admitted the truth of what I said; and took a tract, the 'New Birth.' I told him to go and bring other Brahmans with him in the afternoon. Accordingly he came with two or three others. We agreed to read the tract together; but he would not put it into my hand, but threw it down at a little distance. I told him that I would not take it in this manner; but he would by no means put it into my hand, although the other Brahmans wished to persuade him to do so. He then walked away, and I read with the others:—it was an interesting hour. In the evening the Brahman returned, apologized for his rudeness, and put the book into my hand, using some flattering words; and then, pointing to his cloth, begged me to give him a new one!

"*Feb.* 14.—Arrived at Chinglepat, where I formerly visited on my missionary excursions from Madras. We staid with

Mr Boileau, whom I met seven years ago at Trichinopoly. Here I also made the acquaintance of Mr and Mrs P., who seem to love the Lord, and with whom I spent a happy hour. What a change has been wrought among Europeans during the last ten years only! At every station we meet with pilgrims who are travelling Zionwards."

On the 16th of February he reached Madras, where he remained twenty-four days. Filled with joy and love for the brethren, he inserted notices like the following in his journal, when on his return to the South.

"*March* 13.—It gave me much pleasure again to have personal intercourse with the dear brethren, Ridsdale and Sawyer, with the several members of the Committees, and other dear friends at Madras—to take sweet counsel together about the work of the ministry among the heathen; to relate what the Lord has done for us at Pallamcotta; and to hear what he is doing at Madras. I have preached several times to the Tamul and English congregations, and sown the seed as I was able. May the Lord bless it abundantly, and cause it to be helpful to the labours of the brethren here! It is truly pleasing to see brother Ridsdale's English congregation, particularly on the Sabbath evening, when the Church is quite full. He evidently labours with acceptance.

"I was glad to receive the Committee's sanction for printing three Tamul tracts; and I have also delivered to them four other manuscripts for the press. As to the translation of the Tamul Bible, I was happy to find that the obstacles in the way have been removed, and that the work is now in fair progress. St Mark's gospel has left the press, and St. Luke's has been put into it. I had a meeting with the Translation Committee, in which we disposed of some questions and doubts respecting the work.

"As to the assistance required at Pallamcotta, I am happy to say that the Committee have at length resolved to send the Rev. Mr Winkler to our station. A vessel also, which arrived in these days, has brought fine cheering letters from Prussia and Germany. In every way I have reason to rejoice and give thanks. Last night I left Madras."

A few days before starting on his journey, he sent to Mr Hallewell, who was acting as Secretary to the Church Missionary Committee, the following note, which is here inserted as a sample of the cheerful and affectionate style which pervaded Mr Rhenius's correspondence.

"*To the Rev J. Hallewell.*

"My dear Mr Hallewell,

"I shall probably not be able to see you again before I leave Madras, which I hope to do next Monday evening. In the meanwhile I am sorry to hear of your increasing indisposition; and that you are obliged to leave this for some other place. As our Heavenly Father allots you these trials, you will find it a kind of real pleasure to submit to his will; for it is *good.* He has done all things well, and will do so farther. 'If we suffer with him, we shall also reign with him.' Oh, how consoling and cheering is the assurance that we are in his *school;* that he educates us for his heavenly kingdom; that he takes notice of every, even the smallest, of your concerns, (much more of your illness;) that he makes all these things work out your good! Habakkuk could say, 'Though the fig-tree should not blossom,' &c.; and you may add, 'Though I should not be well all the days of my life on earth, though I should not be able to raise a finger any more in his service, *yet will I rejoice in the God of my salvation!*' Oh, may the Lord Jesus give you much of his Spirit! Then you will be happy in the severest trials. I would thus remember you affectionately before the throne of grace; and beg you to do the same for myself and our mission.

"With kind Christian regards to Mrs Hallewell, I remain, until we shall meet together in the presence of Him who has loved us and washed us with his blood, yours affectionately in the Lord,

"C. Rhenius."

"*March* 24.—Arrived at Trichinopoly, at Mr and Mrs Wright's. In the evening, Mr W. had the Christian people

of the place together; and I addressed them on Eph. i.—the privileges of Christians, which should make us go through this world joyfully, and yet as pilgrims and strangers.

"*March* 27.—Came to Virálimalei. The people here who formerly received tracts from me were rather shy.

"*April* 3.—This morning was glad to reach dear home, and to find my family and the mission circle in pretty good health and spirits. We offered up our hearty thanks to our gracious God."

Shortly after this, Mr Rhenius made a tour among the villages, where he met with both encouragement and sorrow. One of the principal objects of his tour was to make arrangements respecting a new Christian village, called Dohnavúr, after Count Dohna of Schlodin, in Prussia. The site of the village was purchased with part of a sum of money which that nobleman had sent to Mr Rhenius for the purposes of the mission. On his return to Pallamcotta, on the 24th May, we find him writing the following passage in his journal.

"Reached home early, when I heard the melancholy news that good Mr Monro, the Collector, had yesterday been called to his eternal rest. Brother Schmid saw him, and found him relying on the grace of our Lord Jesus Christ. He died happy. This morning he was buried, when, with the rest, I had the mournful satisfaction of paying him the last honours. But his memory will live in our hearts. He was a steady, humble, and well-informed Christian; and, in his official calling, was desirous of doing justice to all. His afflicted widow wished to see me this afternoon; which I was of course happy to do. How much lighter would such afflictions be, were we early to exercise supreme love to our God and Saviour, and not fix our affections so much on earthly objects! We must once part from them, or they part from us. Oh, that we were wise unto salvation!

"*June* 4.—Besides my usual work, employed with the Catechists, who gave in their reports of last month. Among other things, they mentioned that several heathen rejoice much at Mr Monro's death. Others say, that the Swámi of Tinnevelly has killed him, because while the Cutcherry (Collector's office) was

lately building, he used to hold his court in the porch of the pagoda: and they predict that Mr Kindersley, who is now doing the same, will also die in eight days.

"*June* 7.—This evening we had the Lord's Supper in Tamul, with about forty of our native Christians. Several came during the day, stating their doubts and difficulties. I am rather at a loss how to deal with them. Oh, the care of souls is an arduous work for man! If each minister had but a hundred souls to care for, he would have more to do than he well could.

"*June* 19.—Paranniappen, the murderer of Pédru, last week requested an interview with me. I hesitated, because it might on various accounts be improper; yet, as a serious conversation with him might be made useful to him, I consented. To-day he came. When I asked him what he wished, he replied, 'Your favour!' I said I wondered how he could seek *my* favour; seeing that he had heaped such crimes on his head, he ought rather to seek God's favour. He was going to exculpate himself, when I declared to him shortly and plainly, that from all I learned of the case, both here and at Madura, I was assured that he and his people were the murderers of Pédru, and the guilt, together with that of all the perjuries and bribery he had perpetrated, was upon his head. I also added, that although he had escaped from the justice of men, he should not imagine this was the final judgment—that there was yet a judgment to come, in which he would be unable to escape by his money and his lies. I entreated him to consider this, and repent of his wickedness. He did not, it seemed, expect such a reception. When I told him solemnly that, before the Omniscient Judge, he could not declare that he was not the cause of the murder, he was silent. May the Lord have mercy upon him! He afterwards spoke with Prakásen, and said, that in future there should be no more trouble."

The following is a letter addressed by Mr Rhenius to the then Secretary of the Church Missionary Society, London, and signed also by his colleagues in the mission:—

To the Rev. E. Bickersteth.

"Rev. and dear Sir, Pallamcotta, July 7, 1827.

"We have had much pleasure in receiving your two letters, of Dec. 19, 1825, and Nov. 18, 1826, and beg to express to you our cordial thanks for the kind manner in which you have noticed our labours, and especially for joining your praises to ours to the Lord of the harvest for the gracious blessing which he has been pleased to bestow upon us. All real success, we are constrained, not only in theory but also from experience, to acknowledge, is obtained by his favour. As to our new congregations, our circumstances are often such as to lead us to exclaim, that unless the Lord work among them by his Spirit, nothing will be done satisfactorily, and that unless he support the cause, it would be altogether a miserable work if left to us —to our own strength or wisdom. You will perceive from our journal that there is much chaff among the wheat; a thing which happily we were from the beginning prepared to expect. But you will, at the same time, be convinced that the Lord has his work indeed among the people, and that there really are more souls than one, whom, as far as evidence goes, we may call true members of his church, and who believe, indeed, in Christ. If there were one such soul, we should already have cause to rejoice; for even that one is worth more than a whole world, and is an occasion of great joy among the inhabitants of heaven. Now, we have more, many more; and thus their joy and ours is so much the more enhanced.

"We have just received information from Calcutta, that our reported prosperity has been attacked by Mr Adam, the apostate missionary there, and has become a subject of discussion in the newspapers. We have been called upon to give a further particular statement of the circumstances of our congregations, and we shall accordingly do so. The cause of Christ will doubtless gain by these invidious attacks, whilst we, too, become more careful as to the information we publish. On reviewing our past journals and reports, we find no cause to retract any of our statements. These, for the most part, are statements of facts which cannot be undone; and we are glad

that any expression of our joy has usually been backed by the needful caution. If, too, we should subsequently have been disappointed as to the motives which brought about any encouraging circumstance, yet the statement of such fact remains true. We have, moreover, faithfully stated any reverse which may have occurred; and this is no small satisfaction to our minds.

"C. RHENIUS."

To his Son.

"MY DEAR J——, Pallamcotta, July 11, 1827.

"We had much pleasure in receiving your last letter, and reading how your school hours are occupied. But you don't tell us any thing as to the Divine services in Mr Ridsdale's church, and in the Pursewaukam chapel. In your next tell us something of this. We wish particularly to know whether you are attentive, and receive benefit from hearing and reading the word of God. By the Lord's favour we are all pretty well. From Catharine you have here a small note, which you will be glad to see. Charles also would write to you; but he did not get on with his. All give their love to you. You must try to overcome your difficulty in writing letters. I have often told you that there is no great difficulty in the matter, if you would only write just as you would speak to us. When you speak to a person you can say many things; just so write them down. Yesterday we had a public examination of our boys, who gave us satisfaction on the whole. Jacob and Savarimuttu held a dialogue on the unlawfulness of idolatry, and acquitted themselves pretty well. Sarkunnen also made a speech in Tamul on the advantages they have had from the seminary.

"Now, dear J——, go on to learn diligently, and to pray earnestly for the graces of the Spirit. The Lord bless you abundantly!—I am ever your loving father,

"C. RHENIUS."

Allusion was made, in one of the preceding letters, to a statement which Mr Rhenius intended to draw up in reply to the

aspersions which had been cast upon the Tinnevelly mission by certain editors of periodicals in Bengal. In this paper, which was addressed to the Rev. Deocar Schmid, Calcutta, he relates at great length the circumstances which attended the progress of Christianity in the Tinnevelly district, and which have for the most part been already detailed in this Memoir. There are, however, a few passages in the paper which it may not be useless to transcribe :—

"And here we cannot but say a few words on the facility with which schemes against the Christians can, under the present system of administering justice, be effected. The law is, that whatever is proved by witnesses must direct the judge or magistrate in his judgments. Now these unprincipled Heathen can, for a few *fanams*, get together any number of witnesses to swear to any thing; and it is thus that most crying injuries are committed even by the European magistrate, who has every wish to do justice. The worst is, that the magistrate can receive no private information respecting any case, which, if he could receive it, might give him much light. This is certainly just were it practised with respect to *both* parties. But the fact is, that the Heathen always have secret intercourse with the Tasildár and court servants, who, notwithstanding all injunctions to the contrary, are easily bribed to make such representations to their European master as they think best. This the Christians cannot do; and the court officers, who are Heathen, willingly lend themselves to the oppression of the Christians. It is thus that justice is administered in these parts. It is notorious, and I could multiply instances of the shocking and most distressful results which naturally follow. Too often do the innocent suffer, not among the Christians only, but also among the Heathen.

"The trial by witnesses is certainly right, provided all had the same principles of justice, or there were the same check against perjury and bribery. The Christians, through the instructions they receive, have this check. The Heathen have it not, and therefore proceed with impunity. There are shrewd and wicked enough Heathen in this district who make a trade of getting up false accusations, and get together a number of

witnesses to swear to any thing. The accused party is often as distant from the crime alleged against him, as heaven is from earth; but when he is apprehended, rather than risk being carried a hundred miles to the court at Madura, there to wait in prison, perhaps, six or eight months, while his family at home are starving, he secretly compounds with his accuser, pays him some money, and then is set free. And in this traffic, Peons and Catcherry writers * are all implicated, and share in the spoil. Surely this state of things requires the attention of Government. Extraordinary circumstances require extraordinary measures."

As might be expected, the majority of the Tinnevelly Christians were not of the high castes. Mr Rhenius states, that the bulk of the congregations were of a caste intermediate between *the* castes and the lowest classes of the population; and in accounting for the smallness of the number who embraced Christianity from the high castes, he writes thus:—

"That the Brahmans and Sudras do not so readily come forward to profess Christianity, may, besides the barrier of caste before-mentioned, be also accounted for in another way. In our conversations with them, they frequently ask, 'Why, then, does the Company maintain our idolatry by annually giving us so much money for our feasts, and the maintenance of our idols and their temples?' On this point the lower castes are not so much interested as the higher. Well may the Heathen be surprised that a Christian government, who have it among their Divine commands 'to flee from idolatry,' should thus maintain and uphold that abomination. And does this not prove a barrier to the acceptance of Christianity? We ardently wish that the time may come when our otherwise excellent Government will leave idolatry entirely to itself.

"But further, in the fact that the lower castes more readily embrace the gospel, may we not also see the truth of Scripture verified, which says, 'God has chosen the foolish things of the world to confound the wise; and God has chosen the weak

* Policemen, and writers or clerks in the offices of magistrates or judges.

things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, that no flesh should glory in his presence?' This passage is literally fulfilling among us, who see Brahmans and the other high castes instructed by despised Shanars and Parias. Men of the world may rail and sneer at the poor and low Christians; but God goes on in his own way, and he will perform his will as he pleases, and not as man may imagine. We do not exclusively seek either the poor or the rich, the low or the high; whosoever comes within our reach, him we make acquainted with the will of God. When we see the rich and high despise or neglect the gracious message, and the poor and low receive and esteem it, shall we reject these, because poor or of low caste? God forbid that such a feeling should ever enter our breasts, or those of any other ministers of the gospel. We should thus despise the Saviour, who was meek and lowly in heart, and who had not even where to lay his head: and, in very truth, hath not God chosen the poor of this world to be rich in faith, and heirs of the kingdom which he hath promised to them that love him?"

Again,

"When it is remembered from what an abyss of ignorance and superstition these Hindus have emerged—when it is remembered that natural habit is strong—that Europe herself, which has so long enjoyed the light of truth, is yet, in many respects, far from what she ought to be in point of Christian morality;—we shall not expect these Hindus at once to become in every respect patterns of morality, or to exceed Europeans therein. The act of renouncing an abominable idolatry and all confidence in idols, and of trusting in the living God, and hoping for his favour through the merits of Jesus Christ, is the foundation of holiness and righteousness. The progress of holiness itself is a work of time, and will certainly follow where the foundation is laid. No marvel that, even whilst this work of sanctification is in progress, some inveterate habits should occasionally show themselves. It was thus with the members of the primitive churches. They were not perfect immediately on becoming Christians, and many lamentable

things appeared among them: yet they were put into the surest way of becoming holy and happy; and to this they could never attain while they were Heathen. We may say this, merely in order to prevent Europeans from measuring by their own standard the attainments of native Christians. European churches are as trees full grown; these native churches as plants just beginning to grow; and yet we would venture to say that there are many among the latter, who, as to knowledge of the Scriptures and propriety of moral conduct, may vie with many in Europe. Europeans often mistake their knowledge of the classics, and of the sciences, and their outwardly decent behaviour, and superior style of living, for Christian knowledge and morality; and then, on comparing themselves with the native Christians, who are without these accomplishments, (and to attain to which another generation at least must have passed away,) they are apt, on that account, to look down upon their native brethren. But experience has taught us otherwise."

The paper from which the above extracts have been made, was forwarded to the Rev. Deocar Schmid, to be published in one or other of the religious periodicals of Calcutta; and shortly after, in a letter addressed to the Secretary of the Church Missionary Committee at Madras, Mr Rhenius writes thus, under date September 1, 1827:—

"You are already informed that our labours here have been canvassed by the Calcutta newspapers, and that we have been requested to send to Calcutta a short but particular account of the rise, progress, and present state of our congregations. This account has been prepared and sent off. We shall shortly send our manuscript for the perusal of the Committee, together with the notices of the 'India Gazette' and the 'Calcutta Chronicle.'"

What must have been the surprise of the missionaries when they were called to account for their deeds, by a letter from the Corresponding Committee at Madras, which was couched in the following terms?—

"The Committee learned, with great regret, that you should have taken so serious a step as that of transmitting the account

of the Tinnevelly mission to Bengal for publication, without any previous communication with them; and especially so, after the many injunctions to the contrary which the Committee have, from time to time, forwarded to you. It appears to the Committee that you must be under some misapprehension respecting their instructions, or you would hardly have so needlessly violated them; and, in order to bring this subject to something like an issue, I am directed to call upon you for explicit answers to the two following questions: 1*st*, Whether you were under the impression that this Committee had prohibited the publication of all documents of this kind until their approbation had been previously obtained; and 2*dly*, If you were under that impression, what induced you to violate their instructions in the present instance.

"The Committee are as unwilling as you can be to prevent the publication of whatever may tend to the benefit of the sacred cause in which we are all engaged: and they think that your observations, in the instance in question, might have been much benefited by their remarks, and by the omission of certain parts which appear to them objectionable.

"In conclusion, I am directed to request that the publication of this document may be stopped, if it be practicable to do so after so long a delay. * * *

"W. B——,
Acting Secretary C. M. S."

The reply of the missionaries was this:—

To W. B——, Esq., Secretary, Madras Corresponding Committee, Church Missionary Society.

"Dear Sir,

"In reply to one part of your letter of October 3d, respecting our having, without the previous sanction of the Committee, sent an account of the Tinnevelly mission, in answer to certain remarks made by some Calcutta newspapers, we beg first to state, that what you have urged divides itself into two parts; 1*st*, the general principle; and 2*d*, the particular case in question.

"As to the general principle, we know of no other regulation of the Committee's than that made eight or nine years ago; viz. that the missionary shall not circulate or publish any tract or pamphlet without the previous sanction of the Committee; and the Committee will recollect, that against this general principle we have from the very beginning protested, for reasons which we then fully stated. The Committee, too, have at least tacitly admitted our protest; and we have always adhered to our principle, that a missionary has a right, upon his own responsibility, to circulate such tracts, &c., as he thinks proper. We have not, however, withheld from the Committee what, in this respect, we may have been doing. Our whole proceedings, during the last eight years, have been fairly and faithfully made known to them; and since they were silent with respect to their before-mentioned regulation, we took it for granted that they ceased to object to our principle.

"As to the particular case in question, the Committee are not perhaps aware that for three or four years past, parts of our letters and journals, which we communicated at the particular request of the Calcutta Committee, through Mr Deocar Schmid, have appeared in the 'Missionary Intelligencer,' which is published by that Committee; that the present account of our mission is under their direction, at least under that of the Venerable the Archdeacon Corrie, who was himself one of those who desired such an account from us, to be published in the 'Missionary Intelligencer;' and that, in transmitting it to Mr D. Schmid, we particularly desired that any thing objectionable should be omitted. Yesterday we received a letter from him, in which he writes thus respecting it—'We are much obliged to you for the same. Mr Corrie was much pleased with it. It will be inserted in three numbers, in the 'Missionary Intelligencer' for August, (which is now in the press,) September, and November. There is but one alteration which both Mr Corrie and myself think it advisable to make, viz. your direct references to the editors,' &c. The Committee will, therefore, see that the publication of this account is in very good hands; and that it was with an assurance of this kind that we transmitted it to Calcutta. You will also see that

it is now too late to stop its publication; nor, under existing circumstances, do we think this necessary.

"We regret not having sooner communicated to you this information, as in that case your remarks might probably have been prevented. We think, however, that you might have been persuaded that we would not have acted without some discretion in this matter.

"These explanations will lead to the explicit answers to your two queries. To the first we reply, that we were not under the impression that the Committee had prohibited, or rather that they continued to prohibit, the publication of all documents of this kind until their approbation had previously been obtained. We were, indeed, fully persuaded that they had given up their old rule. To the second we answer, that we have therefore not violated their instructions in the present instance, since the Committee are fully aware of our protest against the general principle before stated; and this protest, you will observe, has no modification whatever.—We remain, &c.

"C. Rhenius.

"B. Schmid.

"Pallamcotta, Oct. 10, 1827."

We hope our motive for the insertion of this correspondence will not be misinterpreted by the reader. As regards the particular case to which it refers, we would make but the single remark, that, if there is an air of haughtiness assumed by the Corresponding Committee in their letter of rebuke, it was properly met by the "plainness of speech" which was used by the missionaries in reply.

It is no doubt an arduous and a delicate task for the various Committees of missionary bodies to conduct the affairs of their Societies. We are entitled to suppose that all who are so engaged, are willing not only that those who go abroad shall have every means afforded to them of carrying forward the great object; but also that they shall not be interfered with and clogged by regulations and injunctions which are of doubtful use, and which naturally have the effect of depressing their energies. We are further entitled to assume that the Com-

mittees of these Societies desire not to lord it over the missionary, but to regard him as in very truth their brother; while they consider themselves as fellow-labourers together with him in the Lord. That such is their wish, we would infer at least from the professions which they uniformly make. And yet we are credibly informed that very different indeed is the state of feeling between some of those Societies and the missionaries employed by them. That there has been a time when there was more of reciprocal affection between the parties, may be allowed; but it is undeniable that now there is too little of such feeling. The missionary looks not to his Committee for advice as a brother to brethren, but as to his patrons and masters. He considers himself their "inferior," and they consider themselves his "superiors." Is this, we might ask, the spirit which has been allowed, it matters not from what causes, to creep into that agency, both at home and abroad, which is entrusted with the contributions of a Christian people? Has it then come to this, that the hearty love and warm fellowship which originated the missionary exertions of a few, have, when diffused into the hearts and labours of many, degenerated into a cold, stiff, and formal badge of union! Has a well-devised scheme of liberality towards perishing Heathen been bereft of that which gave it all its power and all its energy, and at length ended in the establishment of a missionary patronage!

It may easily be believed that this state of things is regarded by the missionaries themselves as a hardship; and that it is so considered by them, is known to all who are sufficiently acquainted with the circumstances. Some of them, indeed, cannot be expected to raise their voices against the system; while others have learned to submit patiently to their fate, or to make a virtue of necessity. And here we may well enquire, Whence is this jealous superintendence, this pretension to superiority in the one party, who profess merely to aid in the work of evangelization?—whence the heartburnings and disappointments of the other party, who profess so joyfully to have gone forth on their labour of love? We may well ask the question; for we shall not ask in vain.

The hints thus thrown out we leave to the reader's con-

sideration; and although much more might be said on the subject, we must return to the course of the memoir.

Mr Rhenius's journal proceeds:—

"*Oct.* 20.—I have been informed that the application of the native Christians, (*vide* June 22, 1826,) to be relieved from a certain tax for the support of the worship of an idol at C——, is likely to be unsuccessful.

"*Dec.* 1.—The monsoons have been heavier than I have yet seen them in Tinnevelly. The quantity of rain, which fell all last week with scarcely any intermission, was quite ruinous. And then came the overflowing of some large tanks near the Ghâts, so that in one night the river rose so high as to reach our compound, (a mile from the river.) All the neighbouring villages were of course inundated, and for the most part destroyed. The houses of the natives fell in every direction. The poor people had no resort but the tops of trees and high mandapams.* Some perished; many were saved from their perilous situation by the personal exertions of Mr Kindersley, who, under torrents of rain, saved numbers by means of a boat. In the houses of the gentlemen living near the river, the water was at their thresholds, and has injured much furniture. Our houses, too, have admitted the rain very copiously. Half the town of Tinnevelly is in ruins, and our chapel there is down; so are the school-rooms in the villages near the river. I trust this calamity will tend to the advancement of the Lord's cause!

"*Dec.* 8.—Further information from the country of the great damage done by the flood. Most of the houses are down in our villages, and many also of the chapels. In the Alvar-Tinnevelly Tâluk, about one hundred persons are reported to have lost their lives. The distress among the people is great. In order to assist our people in rebuilding their houses, I have got the catechists to write down the names of the poorest among them, to whom we gave three-quarters of a rupee (about eighteen-pence) each, from a charity fund which I have in hand.

* Erections of stone, generally raised some feet above the level of the ground. They are not enclosed with walls, the roof being supported on pillars.

Many idol temples have been overthrown, together with the idols. The people's opinions on the event are various. In order to improve the occasion, I have just written a tract, which has been adopted by our native Tract Association, and is now sent to the press.

"*Dec.* 30, Sabbath.—Catechist Thomas's wife and children, and his father, were baptized to-day. The confession and declaration which the aged father in particular made, and whom I could not refrain from naming Simeon, were very pleasing and affecting. Like him of old, he now waits to join the blessed in heaven. 'Formerly,' said he, 'before I believed in Christ, I feared death; but now, the sooner I am called away, the more joyful I shall be.' The statement which he made respecting idolatry, must have been very striking to the Heathen who were present. Thomas's wife also shows true faith in Christ Jesus. I had much pleasure in baptizing them and the little ones."

As was usual at the close of the year, the missionaries forwarded to their Committee a report for the past year, from which we extract the list of their smaller publications during that year.

"1. A treatise on idolatry, in which the arguments in support of it are refuted. Many of these are taken from the writings of Rám Mohan Rái, and another native of Bengal.

"2. Answers to the three questions, How can God have a Son? Why has God permitted sin to enter the world? And why is Christianity but recently propagated?

"3. A short history of mankind, with particular reference to the plans of God regarding man, as developed in the several dispensations.

"4. A treatise referring to miscellaneous subjects, such as the solar system, some of the phenomena of nature, astrology, the Hindu chronology, the various religions of the world, &c.

"5. An extract from Baxter's Saints' Rest, advising Christians how to labour for the good of the souls of others, and bring them to the enjoyment of the Gospel.

"6. An address to the natives of the Tinnevelly district, on the late inundation.

"7. An account of the conversion of the Esquimaux, translated from the German."

The local mission fund, that is, a fund arising from the contributions of the European residents in the district, had received an income during the year of four hundred and fifty-eight rupees.

"We have also to mention," add the missionaries, "that our charity fund, to which various individuals, both Europeans and natives of the congregation here, have contributed, has received this year, inclusive of the balance in hand of last year, the sum of one hundred and fifty-four rupees.

"From this fund between sixty and ninety beggars, of all castes, have every week received some paddy; previously to the distribution of which, they usually receive some instruction from the word of God. Would that they were as desirous after this spiritual food, as they are after that which perisheth!

"Lastly, our native Tract Association has, during the year, contributed three hundred and sixteen rupees. This sum, in conjunction with that of the association at Nagercoil, has been expended in printing 12,000 Tamul tracts, which have been circulated, for the most part, in this region.

"May all redound to the glory of God in Christ Jesus!"

In a letter, addressed in November of this year, to the Committee for Foreign Correspondence of the Royal Asiatic Society, Mr Rhenius deprecated in terms which must have been novel to many of that learned body, the dissevering of science from true religion. Having been invited to be one of its corresponding members, he sent, for the Committee's acceptance, a copy of his Essay on the Translation of the Scriptures into Tamul; but, since he professed not to be one of "the learned," he informed them that his missionary calling also would most probably prevent his making any special attempt in furtherance of the Society's objects. One or two extracts from his letter will suffice to show what were his opinions and experience, connected with the religious system of the Hindus:—

"It is most pleasing to observe that all research in the East, whatever were the false notions formerly entertained, has hitherto led only to the establishment of the truth of God's

word as received by us Christians. India, like Greece and Rome, has little of early history which is not evidently fabulous; and Scripture history stands alone, approving itself as the true history of mankind. Whatever of true history is found among the Hindus, only establishes that which the Scripture affords. Their theology, and various rites and ceremonies, bear evident traces of being derived from revelation, or from tradition corresponding with it. During my residence in India, I have frequently been struck with the similarity between the Jewish rites and those of the Hindus, who, indeed, have superadded idolatry; yet, notwithstanding this, much of the Jewish ceremonial law is to be found in Hinduism, in many particulars corresponding exactly. The buildings and divisions of their temples, their offerings, their ablutions and other ceremonies, their priests, their Nazarenes, &c., are respectively the images of what obtained among the Jews, with such differences only as local circumstances suggested, or as were naturally produced by superstition and idolatry. We find also not a few allusions to the New Testament dispensation—the incarnation, for example.

"The works of their philosophical schools on theology, on the soul, &c., evidently show how miserably the human understanding, unassisted by revelation, wandered about in search of something better than what the gross notions of idolatry could afford. It lost itself in a labyrinth of its own making, and adopted the most unreasonable and absurd tenets. In a conversation which I lately had with a Vedanta scholar, he boasted that his Vedanta doctrines recommended strongly a *desireless* state of mind as the highest perfection; and he feelingly expressed his wish to attain to it. In arguing the point with him, and the impossibility of the thing, I told him that on this principle even his very desire after such a state was criminal;—this was a circumstance which he seemed not to have considered before."

CHAPTER XII.

1828, 1829.—OPPOSITION TO CHRISTIANITY.—NEW STATION OF DOHNAVÛR.—TOUR IN THE DISTRICT.—DEATH OF STEPHEN.—ADHERENCE TO OLD CUSTOMS.—PETITION TO GOVERNMENT AGAINST THE MISSIONARIES.—CHRISTIAN ZEAL.—ENCOURAGING CIRCUMSTANCES.—CORRESPONDENCE ABOUT BAPTISM.—REV. L. P. HAUBROE.—DAILY INCIDENTS.—MISSION REPORT.

THE progress of Christianity has always excited opposition and clamour from those who are impatient of its just restraints; and in Tinnevelly, as elsewhere, its spread was regarded with a jealous eye. If open violence do not succeed in suppressing it, the enemy will watch for failings and shortcomings in professors—thus making it incumbent on the Christian, and most assuredly also on the Christian missionary, to see to it, that those who call themselves by the name of Christ "depart from all iniquity." It was thus that Mr Rhenius improved the opposition excited by the Heathen.

"*April* 29, 1828.—I was in Tinnevelly, and visited the people in their street. There was a large crowd together—friends and foes. One man enquired whether it was right to worship God, and Sivaand Vishnu too. I did not know at first what he meant; but his angry speech soon betrayed him. He charged our people with coming to our church, and there worshipping God, but at home besmearing themselves with ashes as followers of Vishnu. I asked him to point out such a person. He directed me to a young man whose forehead was besmeared, but who was found not to be of the congregation. There may, however, be some instances of such worldly prudence among our people: I think some of them are inclined to accommodate themselves a little to heathen manners.—Now it is well that the Heathen are jealous of this. It will lead our people to abstain from every practice connected with idolatry. I pointed this out to them afterwards, when we had returned

to the chapel. In this way, even enemies are instrumental in purifying the church.

"*May* 5.—This noon Vengu Mudelliar, the rich man of this district, died. He was ill several days, and I endeavoured to pay him a visit; but he put it off from day to day. He is now gone to his reward. What that may be, the Lord knows; and to him I would leave it. He used to do a great many charitable actions, particularly in supporting Brahmans. He was however liberal, in so far as he did not confine his benevolence to the Brahmans or to his own caste, but all manner of people partook of his bounty. He squandered much money on ceremonies and processions, and he was the grand upholder of idolatry in these parts. Many poor people groaned under his oppressions. He is said to have comforted himself on his deathbed with the recollection, that he had endeavoured to save souls by being charitable—by which he doubtless meant the supporting of human life, for he gave bread to many. His funeral took place this evening with great pomp.

"*July* 14.—Savarimuttu of Tinnevelly told me to-day, that in a conversation he had with some Brahmans yesterday about Christianity, they said, 'If we also become Christians, we shall not come to your Padre, but we shall write to Government to appoint a Brahman as our Christian priest.'"

The following are extracts from the journal kept during a tour in the district:—

"*July* 22.—At the new Christian village Dohnavûr. In the afternoon, had an encouraging conversation with a number of Sudras from Chettivillei, who accepted of a tract. One of them said, 'Only let the Company take away their support from idolatry!' In the evening a large congregation was together from this and other villages, to whom I preached on, 'We rejoice in the hope of the glory of God.' The congregation is, on the whole, in a very pleasing state.

"*July* 23.—In the afternoon we laid the foundation-stone of the chapel and the bungalow. Most of the congregation were together, and we offered up our hearty prayers for the blessing of Jehovah upon the undertaking. Many Heathen, I understand, are glad of our settlement here; but the head

people are rather displeased, as they fear that the whole country will become Christian.

"*July* 24.—This morning arrived at Aneikullam. A few months ago, when the people of this place were in affliction, the congregation increased much, both here and at T—— close by, and they attended religious instruction pretty diligently and regularly. But when their burdens became lightened, pride, envy, &c., crept in amongst them, particularly among the headmen, who wished each of them to be the greatest; and this raised enmity, and consequently inattention to the Divine word. I had written them last month a letter of exhortation, but it seems not to have had the desired effect. We had, therefore, a sharp scrutiny this forenoon, after the morning prayer, when I exhorted them on the words 'The Lord is far from the wicked.' The principal man is not here; but the four other headmen present at last acknowledged their errors: and they forgave one another, and shook hands together before the congregation in token of peace. I could not help telling them they still needed the rod, and that the Lord had many at hand to lift it up over them for their frowardness.

"*July* 26.—In the forenoon the congregation was together, when I baptized one of their children. I hope the word of exhortation, the day before yesterday and to-day, has not been useless. I was glad to hear that the headmen are now almost unanimous, and that of the whole village only three families remain, though they also declare that they will join. I lastly addressed the headmen, 'If now you are all united to serve the Lord, why should your idol temple and the idols in it remain in the village any longer?' They said that the wood of the temple will be used for the church. 'And the idols?' I rejoined. 'Them we will break to pieces,' was their answer. Immediately we proceeded to the temple, where were two images of the female Ammen, united in the middle by an image of the cobra capella, made wholly of clay. I then addressed them again, 'Now, if you will no longer serve these images, but the living God, then fall to work.' Upon which they said that they would serve God only; and each took a spade and struck the images. In a few minutes the whole was demo-

lished; so that this village is now freed from outward idols. What remains in the hearts of the people may the Lord pull down by his Spirit! These are glorious things! Praised be God!

"*July* 27, Sabbath.—At morning prayers I exhorted on the passage, 'And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.' In the forenoon we had regular Divine service, when the people from the neighbouring villages also came. A cheering sight to see so many together desirous to be instructed in the way of life. There might have been from 110 to 130 adults, besides children. I read and expounded John x., and then had the pleasure to baptize four persons, three men and one woman, who appear to be truly devoted to the Lord. It was a blessed morning. In the afternoon I assembled all the children of our people in the village.—'Feed my lambs,' said the Saviour. I endeavoured to converse with them in as simple a manner as possible, to awaken them to a sense of the goodness and love of God. I asked them at last whether I should now pray with them. 'Yes,' said they. 'And for what shall I pray?' 'That the Lord may give us good understanding, and a good nature;' and so we prayed. The Lord hear!

"*July* 28.—This morning reached home safely, and had a thousand causes to give thanks. Found pleasing letters from Malacca; from Caswall and Gützlaff.

"*July* 30.—David has much work in Tinnevelly, having almost continually to do with passengers; reading and speaking to them. During my absence, an aged woman of the congregation died. Now the weakness of the people appeared; first, in the case of the dying person—how anxious was she that her body should be burned, and not buried; although at last she yielded to David's instructions, and died calling upon the Lord! second, in the case of the congregation, who were anxious to have at least the native drum at the burial, because the Heathen would laugh at them if that even were wanting. David winked at it. Their women are still exceedingly backward, principally from shame.

"*Aug.* 9.—A catechist, Lazarus, was preparing to proceed to Kadeiyam, a place at which nearly fifteen or sixteen families have requested for a Christian teacher, when to-day two persons came from thence, saying, that some great natives there have begun to trouble them, and to proceed to violence about taxes, &c.; that their women refuse to cook for them any longer if they become Christians; that in consequence there was great confusion in the place, and they therefore requested that the catechist should wait some days. However, considering all things, I do not think of acceding to their suggestion, but have ordered the catechist to make the greater haste. Satan will try to hinder the work, and we must tread upon his heels.

"*Aug.* 24.—This week received information of the death of Stephen, who has for eight or nine years walked consistently as a Christian, labouring in his humble sphere to do all the good in his power. Though an adult he was unable to read, but learned by degrees, and recommended Christianity to others, both by his conduct and good conversation, enduring many afflictions from the Heathen for Christ's sake. He was appointed, *pro tempore*, to go to a distant village in the north, to teach a number of heathens who had asked for instruction. There he caught the fever, which never left him. Many means were tried, but in vain. A few weeks ago he went to T——, and on the morning of the 22d he was called to join the blessed above. His brother Titus writes thus concerning the event:—'This day my elder brother, Stephen, died joyfully, believing in the Lord. When, before his death, his wife and friends were very sorrowful and weeping, he said, "You need not sorrow and weep for me. Neither my place nor rest is in this world. God has not made us for this world. Will you send me away, not with joy but with grief? Will you be the occasion of hindering and grieving me; and will you not leave me to pray to my Saviour, in whom I trust in this hour of death? Oh, let me alone!" and then he lifted up his eyes and prayed. He spoke often in similar language. On the day of his death, I asked him whether he would not take the medicine. He replied, "I shall shortly depart hence, therefore I need no medicine." When the last hour drew near he

called the people who were occupied about the house, saying, "Are you still busy? Come, I am going. Be you in readiness. Oh, my brother, my brother, my brother!" Then folding his hands, he lifted up his eyes to heaven, and thus fell asleep.'

"*Aug.* 24, Sabbath.—To-day we had a feast in Tinnevelly, in the baptism of five persons of the congregation—the first that has taken place there. All testified distinctly to the vanity of their idol worship, which they confessed had had no good influence upon their hearts.

"*Sept.* 5.—Went to Tinnevelly to have some particular conversation with our people about various customs; for instance, marrying their *children*, keeping their wives from attending Divine service, because, according to their caste, they cannot leave their street, &c. Custom is still a great thing with them; but I hope by degrees they will get rid of all those habits which do not accord with the gospel.

"*Sept.* 15.—Six Sudras, from a place fifteen miles south of Pallamcotta, came, resolved on renouncing idolatry and becoming Christians. They repeatedly declared that they had no other object in view than the salvation of their souls; and asked for a catechist and school. They desired to subscribe their names immediately to a paper setting forth their views and request; but I wished them to wait still, and inform themselves more as to the nature of Christianity. They said they had done that already, and they wished to be fixed without delay; so that when they return home, and their neighbours try to divert them from their purpose, they may be able to say that they had already given their handwriting, and that they could not recede now. They have gone fifty miles round to get catechist Lazarus, their friend, to accompany them to Pallamcotta. In the evening they attended prayers, and afterwards subscribed themselves to serve Jehovah, being commended to his grace by prayer.

"*Oct.* 8.—Received the sad news of the deficiency in our Society's funds, and the consequent resolution of the Committee to reduce our establishment.

"*Oct.* 29.—A respectable Pandáram visited me to-day to converse about religion. A few days ago he got some of our newly arrived tracts, about which he came to speak. He is an intelligent and interesting man. He was formerly a merchant, but becoming dissatisfied with the business of this world, he gave it up to his son and turned *Saniási*. As such he performed many 'works;' but of this life also he has become weary, and has lately begun to go a step higher in the Saniásiship, learning the Vedanta books. Our young man, Philip, was of the same caste, and through him he has been made acquainted with Christianity. He now wishes to know more of it. The world is still in his heart. After a long conversation I gave him the 'Abridgment of Scripture History,' and St Luke's Gospel. I have lately got hold of a book containing the secret (ἐσωτηρικὰ) doctrines of these Pandárams. An old 'wise man,' who has often been with me, brought it, and said that it speaks exactly as our books do. It cost me no little pains to go through it, and I think it is worth while translating it into English. In this book how much light and darkness are mixed together! Among other things, it contains a prophecy about the destruction of the world.

"*Dec.* 2.—The Catechists have come together.

"In speaking with them about stating unreservedly to new applicants, who wish to join a congregation, what they may expect as Christians, bad treatment from the Heathen, Lazarus related that the new people at M—— had, during their late troubles from the Heathen, been addressed by some of the latter thus: 'Well, what good have you received from the Védam, and by going to the Padré? You have nothing but trouble and loss!' To which they replied, 'When we first went to the Padré, he forewarned us that such troubles would come upon us. Now it is as he said, and therefore he is true, and we will not leave the Védam.'

"*Dec.* 6.—Lately got a sight of the petition which a number of natives of the Tinnevelly district presented to the Governor, two years ago, against Mr Monro (the Collector) and myself; and to which they have not yet received an answer."

Of this petition, we find among Mr Rhenius's papers, a copy of a few paragraphs only, which run thus :—

" Extract from the petition to the Right Honourable Governor, Madras, from the undersigned principal inhabitants, officers of Pagodas, heads of Madams, merchants, and others in the district of Tinnevelly.

* * * * * * *

" Thirdly :—From the earliest times there have been many different religions and various systems of castes. To give religious instruction is, indeed, the usage of the leaders of each religious system respectively, as the Brahman Saniásis, the Pandárams, the Cázis, the Padrés, and others; but these several teachers are to instruct persons of their respective persuasions. Now, instead of this, in order that persons of one religion may be converted to another, Mr Rhenius, the Christian teacher of Pallamcotta, disregarding justice, places men in the public roads to stop persons who pass along, and, speaking ill of their several gods, he exhorts them to go over to the Christian religion, saying that if they will, he will lessen their Government rents, and will, moreover, procure for them the countenance of those in authority. By this means, some senseless toddymen and others, in the hope that their tribute to Government would be diminished, have embraced the Christian faith, and have ceased to pay the Government taxes which they used to pay. Besides, as these toddymen and others, who have embraced the Christian religion, are in the habit of violently asserting their right to the produce arising from the cultivation of trees, lands, or other property which they may rent from any man, and of erecting new Christian churches in their landlords' grounds, many disputes arise between them and the other people; in consequence of which the Government revenue is not collected, and troubles are occasioned. That this is the case will appear to the Honourable the Governor, on inspecting the *arzis* (official documents) sent by the Tasildárs of the Táluks of Panjammál, Alvár-Tinnevelly, Calcaud, Shérmadevi, in this district, to the Collector's and Judge's offices, with the answers returned to them.

"The Pallars and Parias, who, being the slaves of the landholder, perform agricultural services, and the toddymen and others who work for him, have, by the assistance which is afforded them by the Padré on account of their embracing the Christian faith, left unperformed, in several places, their accustomed tasks, and thereby many obstacles have occurred to our agricultural affairs.

"All these things are in direct opposition to the regulations of the Honourable Company's government, which preserves to its subjects the possession of peace, by administering the affairs of government without swerving from justice, agreeably to the usages prescribed in the code of Menu, and to the established system of castes. They occasion much disturbance in the minds of the people, and lay the foundation of future disorders.

"Therefore beseeching the Governor to take compassion upon us poor people, and in accordance with the prayer of this petition, to give orders for the due observance of justice and established custom, we submit our respects.

(Signed) &c. &c.

"21st October 1825."

In the above petition much truth was mixed with much misrepresentation, and it is certain that a Government, which has been so jealous of any interference with the liberty of Hinduism, would not on slight grounds have suffered the prayer to lie dormant among their records. Considerable tact is obvious in the wording of the petition; for it affects to show that the Védam was accepted only by the lowest classes and by slaves; but the very circumstance of the magnates of the pagodas thus bestirring themselves in opposition to the spread of Christianity in the district, must convince us they were aware that their craft was now in some danger. They even implicated Mr Monro, the then Collector of Tinnevelly; but it was no less Mr Monro's ruling principle in all his official acts, than it was Mr Rhenius's anxious desire, that *justice*, and nothing else than justice, should be shown towards the native converts.—We proceed with the journal:—

"*Dec.* 21, Sabbath.—This day began English Divine service in the forenoon, according to the request of the Archdeacon.

"*Dec.* 24.—Celebrated Christmas-eve in Tinnevelly. The church was filled, and a very large number of Heathen were in the veranda. May the Divine word find entrance into their hearts! For the first time, most of the wives of our people came to church, and heard with much attention.

"*Dec.* 31.—Conclusion of another year. Hitherto the Lord has helped us! The catechists and a number of people from the villages were together this evening—a goodly assembly. The address to the church at Ephesus in Rev. ii., furnished us with matter for consideration and self-examination. Many who were last year at this time in heathen darkness, have been led to come out of it and to learn the word of life. Several places, in which there was no church to the living God, now have little temples, and there are catechists to teach the word of truth. Several of our good people have, in the course of this year, finished their fight of faith, and are now rejoicing in the presence of the Lord. Great is he, and greatly to be praised for his mercies towards the children of men! May he forgive all our sins and negligences and infirmities, and make us still more faithful stewards in his vineyard! Amen."

No missionary has been for any length of time in India, without enlarging his acquaintance with the diversified evils of the caste system. In conversation with some of the Tinnevelly congregation, Mr Rhenius "learned something more of the evil of caste and caste-rules. Any widow of theirs, if left with daughters only, is, along with them, deprived of all share in the property of the husband and father. They are cast out, and the husband's brother, or cousin, or partner, succeeds to the whole. Oh, how many things has Christianity to correct!"

It is seldom that any, besides those who go to India for the express purpose, engage in what might be called missionary labour. There is, however, no want of opportunity, but rather an urgent call, for every exertion which the Europeans might make to lead the poor Heathen around them to a knowledge of Christianity. We have already seen that Mr Smalley, of the

Madras civil service, evinced the substantial interest he took in the conversion of the Hindus, by publishing a translation of Mrs Sherwood's Indian Pilgrim into Tamul. We have now to mention the laudable example set by an English lady, who not only through the press, but also by her private exertions within her family and within her neighbourhood, did "what she could." For the 10th Feb. 1829, there is the following memorandum in Mr Rhenius's journal,—"Received a letter from Mrs B——, who seems to have made great proficiency in Tamul, and employs her spare time in publishing small tracts for children. Besides, she prepares every week two Tamul sermons; one for her servants; and the second she gives to a person to go and read on the Sabbath-day, to people in the neighbourhood." *

In the early part of this year, several of the congregations were severely tried by persecution from the Heathen. In all their distresses Mr Rhenius shared, and he felt for them as a father or elder brother. Although he was convinced that in most cases they suffered unjustly, and primarily or specially because they had renounced heathenism, he felt that all he could do for them was, for the most part, to wait upon his God. And thus did he go on from day to day; while every pleasing instance of the power of the gospel was felt by him to be "as balm" upon former wounds; and he thanked God, and went on his way rejoicing. In illustration of this we make the following extracts from the journal:—

"*March* 7.—Two men of our small congregation at M——, came to report that they had been repulsed by the Tasildár, when complaining against the Heathen at their place, for the injuries they continually suffer; and they state that even their small place of worship has been pulled down. My final advice to them was, to be still and commit their cause to God. To this they at length agreed, and said they would attend the chapel at K——, and leave the matter to the Lord who is their

* Mr Rhenius carried on a lengthened correspondence with Mrs B——, a great part of which would have interested the reader; but the letters have unfortunately been destroyed.

Saviour. They were in a pleasing state of mind; so that we immediately knelt down and prayed together, for themselves and for their enemies.

"*March* 13.—This evening we had again the pleasure of gathering in a portion of the harvest. I received eleven persons by baptism into the Christian church, besides three Roman Catholics. They gave an account of the manner in which the grace of God led them to know the truth; and their narratives were on the whole interesting, showing that the Lord's hand is not shortened to reach the hearts of old and young. They are from different villages.

"*March* 16.—The Tinnevelly congregation has quiet from without; but there are some belonging to the church who trouble it. There is always something wrong. There is, however, a true seed among them. To-day, a number of them were here, with their headmen, and I instructed them with reference to a believer's life, particularly about the Lord's permitting even his people to suffer. This seems a hard thing to them. However, they are teachable. At last they made the following statement:—Hitherto they had, in conjunction with the heathen, continued to defraud the Government, by reporting a less number of looms than they really have. They did not do this recently, but it was what they had formerly done while heathens, under the sanction of the native officers, who received bribes from them. 'Now,' said they, 'we cannot do so any more—we wish no longer to live in falsehood. Let it therefore be known to the magistrates; but in such a way as we shall not appear to be informers against the heathen.' Here is a triumph to the gospel!

"*March* 20.—During this month, two Brahmans, in the neighbourhood of Dohnavúr, have come forward to embrace Christianity. I can hardly believe that their motive is good, and think they may have some other design. However, the fact is true; and it is remarkable that these men, who were obliged to take care not to pollute themselves by a near approach to low caste people, now come freely into the village, sit down with the catechist, and are even willing to be instructed by him."

At the close of the preceding year, Messrs Rhenius and

Schmid were requested by the Archdeacon of Madras to officiate as chaplains to the Company's civil and military servants at the Pallamcotta station. Mr Rhenius had previously held a service on the Sabbath evening for their benefit; but, when officially appointed to act as chaplain, the rubric of the Prayer-Book was followed, and the time of service altered to the forenoon. No long time after, circumstances led to his resignation of the office; and it is only necessary here to give, in Mr Rhenius's words, the narrative of the difficult position in which he was placed, and a part of the correspondence which ensued.

"*May* 18.—I have got into difficulties with one of the officers of the corps. In a roundabout way I was asked to baptize his illegitimate child, born of a Roman Catholic woman. I refused to baptize it unless the offenders showed a proper state of mind. This morning the father called upon me; but, far from evincing any contrition for his sin, he seemed to demand nothing but baptism, as if he were a consistent Christian. I saw it, therefore, to be my duty still to refuse until he show repentance, and marry the wretched woman, or cease to live in his present way. I was the more impelled to this step, because such scandalous conduct is common among the officers; and they seem to make no secret of it, but really glory in their shame. For the sake of the evil influence which it may have among the native Christians, and for the sake of saving the public reputation of the Christian church, I could not but resist the inference which might be drawn, that European Christians had a license to break the commands of God. The father stated that it was common in England to baptize illegitimate children without asking any questions, and thought me singular in my demands. He went so far as to say that he would refer the case to higher authorities, to which I fully agreed, and I have consequently written to the Archdeacon. I hope he will stand by me to put a final stop to, or at least to check, such scandalous conduct. These gentlemen live like Heathen, never attend Divine service, and then, as if they were sincere Christians, apply for the spiritual ordinances of the Christian church, with the express

design of continuing in their scandalous conduct. Their audacity is indeed great.

"*June* 6.—Received an answer from the Archdeacon about the baptism of the illegitimate child. He passes by all the other circumstances of the case, and only suggests that I ought to baptize the child. This I cannot do, and have therefore offered to resign the acting chaplaincy."

In the correspondence which was carried on with Lieut. Y——, the father, Mr Rhenius, as above stated, objected to the baptism on the ground of Lieut. Y——'s present mode of life; and further, on the ground of the inability of the sponsors to perform the duties which, according to the Rubric of the English church, they must have promised to undertake. When the case was referred to the Archdeacon, the tenor of the correspondence between him and Mr Rhenius, led Mr R., as we have seen, to send in his resignation. The subsequent correspondence was as follows:—

From the Archdeacon of Madras to the Rev. C. Rhenius.

"Rev. and dear Sir,

"I have read your letter of the 1st instant with great attention, and reconsidered, as well as I am able, our former correspondence. I have also received a letter of complaint from Mr Y——, the father of the child.

"I feel most truly for the painful difficulty of your situation; but placed as I am, in a public office and publicly appealed to, I see no reason to alter my decision. There is nothing, as far as I know, in the canons of the Church of England to warrant refusal in the present circumstances of the parents, and on the ground you have taken. Except the father be excommunicated *majori excommunicatione*, the church does not consider him as a heathen man; and even then his *child* does not forfeit the privileges of his descent, but himself alone. 'The church doth bring children to the holy font, whose natural parents are either unknown, or known to be such as the church accurseth, (*i.e.* excommunicateth,) but yet forgetteth not in that severity to take compassion upon their offspring; for it is *the*

church which doth offer them to baptism by the ministry of presenters.'— Hooker, Eccles. Pol. v., 64. And this is the reason of what I explained to you in my first letter, that throughout the service she looks not to the parents, but to the sponsors.

"The only guide for the conduct of every officiating minister of our church in the case of baptism, is the Rubric of the Office, and the following Canon:—

"'68. No minister shall refuse or delay to christen any child according to the form of the Book of Common Prayer, that is brought to the church to him upon Sundays or holydays to be christened, or to bury any corpse that is brought to the church or churchyard, convenient warning being given him thereof before, in such manner and form as is prescribed in the said Book of Common Prayer. And if he shall refuse to christen the one or bury the other, (except the party deceased were denounced, excommunicated *majori excommunicatione*, for some grievous and notorious crime, and no man able to testify of his repentance,) he shall be suspended by the bishop of the diocese from his ministry by the space of three months.'

"You must excuse my entering into any defence of our church in answer to your objections, when my sole business at present is to administer its laws. I lament as much as any man the relaxation of the primitive discipline in our own, as well as every national church with which I am acquainted; but it is a subject with which the present question has no connection. We have nothing to do with the sins of the parents, but with the sufficiency of the sponsors.

"I beg you to understand that, as a Lutheran clergyman, I claim no spiritual jurisdiction over you; but, in accepting the office of acting chaplain, you are of course expected to conform to the ritual of the Church of England.

"I have written to Lieut. Y——, and entreated him to listen to your admonitions. Should he insist on your compliance, it is not in my power to defend your refusal with the Government, except on the ground of *the unfitness of the sponsors offered*. In that case, however much I should regret the necessity of removing you from the office of acting chaplain, yet you must

be aware how indispensably necessary it is for the officers of the church to comply with the Canons; and I entreat you to consider well, before you deprive the people of your public ministry, whether your conformity in this instance with the church whose ordinances you are administering, be not a safer and a wiser course, and more charitable to the souls of the people.—Believe me, rev. and dear Sir, your faithful brother,

" A. B.

" Madras, June 11, 1829."

To the Venerable the Archdeacon of Madras.

" VENERABLE AND DEAR SIR,

" I have the pleasure to acknowledge the receipt of your letter of June 11th, respecting the baptism of Mr Y——'s child, and to thank you for the various advices contained therein.

" Enclosed you will find a copy of the further correspondence I have had with Lieut. Y—— on the subject. I expected that he would have taken notice of the kind hint you gave him; but I am sorry to say that he has not done so, and that he continues to pursue his former ways, hardening his heart. On this account, as well as because the sponsors, though otherwise unexceptionable, cannot, upon their own declaration, fulfil the duties they have to take upon themselves for the child, so long as it is not delivered to their care, I have felt myself bound to urge upon Mr Y—— the necessity of complying with my former request before I can conscientiously baptize the child. He has treated this with disdain, as you will see from his last letter.

" I would only remark that, from the nature of the circumstances in which Europeans are placed in this country, sponsors are unable to give security to the church that the child shall be brought up in the fear and love of God; and that, therefore, in this country particularly, the parents ought to be at least joined with them in giving that security; otherwise we make the sponsors solemnly promise, in the presence of God, what they and we know they cannot perform.

" I acquaint you with these particulars, in addition to what I before ventured to write to you, that you may know my mind,

and the grounds upon which I act. It is a fearfully responsible thing to be a minister in Divine things to a congregation, and also most difficult; because, on the one hand, we are in danger of falling into uncharitable conduct, (at least in appearance,) and on the other hand, by a false charity, of misleading and causing to perish the souls entrusted to our care. Who is sufficient for these things!

"From your last letter, we are prepared to resign the duties of chaplain at this station; and shall, as soon as we hear of your acceptance of the same, make it known to the English congregation. Sorry are we that such a case as Mr Y——'s should be the occasion.—We remain, &c. &c.,

"C. Rhenius.
"B. Schmid.

"Pallamcotta, June 22, 1829.

"P. S.—In order that the English congregation may not be left altogether unprovided for, I propose, until a chaplain be sent, to perform the Divine services, provided we are at liberty to act in certain particulars, such as the present, according to our conscience. "C. R."

From the Archdeacon of Madras to the Rev. C. Rhenius.

"Rev. and dear Sir,

"1. I have to acknowledge the receipt of your letter of the 22d ultimo, and am sincerely sorry to learn your final decision not to baptize Lieut. Y——'s child, except on the performance of a condition which the Church of England gives no authority to its ministers to demand.

"2. It grieves me much to address you in any thing like the language of reprehension. I admire very highly the faithfulness and zeal which prompted you to admonish the father on the sin of his own conduct; but it is my duty to point out to you, as the whole question is now before me, two particulars in your correspondence, in which I am sorry to observe a want of candour. 1st. When I communicated to you the appointment of Government to perform the duties of chaplain, you will remember that I informed you that the services, occasional as well as

regular, must be according to the Rubric of the Church of England. When, therefore, you accepted the appointment, you tacitly bound yourself to conform for the time to our discipline. If you had any scruples on any of our usages, you ought then to have stated them explicitly. 2d. In your correspondence with Mr Y—— on the 20th of June, you refer him to my letter, resting the whole weight of the subject on the sponsors, and you add, 'Please, therefore, to inform me who they are;' and in your second note you say, 'I can give you no final answer until you be so good as to inform me who those sponsors are, viz. their names.' This certainly was a tacit pledge to the father, that if you approved the sponsors you would baptize the child; and yet, when two of the sponsors are named and *approved* by you, you revert immediately to your first demand, and you finally refuse to proceed to baptism except he gives you an assurance in writing of his repentance and amendment. With regard to this last instance, you will excuse my saying that it is doubly necessary for clergymen to be scrupulous, in their intercourse with the world, to avoid every appearance of evasion, and that the reasons we allege as the grounds of our conduct should be distinctly marked and steadily adhered to.

"3. I have a duty to perform to the people as well as to the clergy, and they have a claim on *me* for the due performance of every ordinance of our church by every one acting under my authority. The claim, in this instance, has been publicly made; and it is my painful duty in consequence to recommend to the Government that some other minister may be appointed to act as chaplain at Pallamcotta, in order that the ordinances of our church may not be withheld from those, who on their part fulfil the conditions required by the Rubric.

"4. I am very sorry to perceive in the conclusion of your letter to Mr Y—— of the 22d June, that you assure him that 'he will have to answer for the consequence of your refusal at the final day of judgment.' I must say that I think this denunciation quite unwarrantable; since I have proved that he, as a member of our church, had a right to claim the office from you as the acting chaplain of his station, and that you had no power to refuse it. And though I cannot excuse the language of his note

in answer, (for which I rejoice to hear he has apologized,) yet I do not wonder at the irritation that produced it. It is a fearful thing to lay our hands on the thunderbolt, and to threaten our fellow sinners with the judgment of God, without the clearest warrant from himself to do so.

" 5. Believe me, my dear sir, I deeply regret the necessary result of your scruples, in proportion as I appreciate your Christian fidelity, and value your services. I have performed a very painful duty to myself; and my principal regret arises from the circumstance, that you determine rather to resign the means of more extended usefulness than to conform to the usages of a church, of which you became, on that understood condition, an officiating minister. When you cease to bear the office of chaplain, I can of course have no cognizance, as Archdeacon, of any services you may think it right to perform in your own chapel to the English congregation who may please to attend. —I have the honour to remain, &c.

" A. B."

" Madras, 8th July 1829."

To the Venerable the Archdeacon of Madras.

" Venerable and dear Sir,

" I have the honour to acknowledge the receipt of your last letter of July 8, 1829, and to inform you that I have this day signified to the European residents of this station, that I have ceased to bear the office of chaplain.

" Allow me to make a few remarks on the two particulars in which you have thought you observed a want of candour in me. As to the first, I request you to recollect that your first letter to the Rev. B. Schmid and myself, dated Dec. 6, 1828, contained only these words: ' It would give me great satisfaction to know that you could, without hinderance to your missionary duties, perform Divine service on the Lord's day for the European congregation.' To this we replied that we would perform the same, and accordingly commenced the regular English service. In this I trust you will not find any want of candour. As for the clause, ' That the services, occasional as well as regular,

must be according to the Rubric of the Church of England,'— in your letter communicating to us the appointment of Government, I request you to recollect that that letter I received three months after Divine service had commenced to be performed. After that, there was no occasion to state any scruples on my part, nor could I foresee that such a case as Mr Y——'s would occur; and in fact it occurred soon after the receipt of your second letter. Here also, then, I trust you cannot find any want of candour.

" With respect to the second particular, I beg to say that you have omitted to notice in my correspondence, that I expressly stated, that the sponsors declared to me that they could not fulfil the promises they were going to make for Mr Y——'s child. I could not, therefore, accept them even according to the Rubric. In this particular also, then, I trust you will acquit me of the charge of want of candour.

" Your fourth paragraph completely surprised, and I must add pained, me. Every sentence of it appears to me to go against the good estate of the church. Who, my dear Sir, shall bear the guilt of all the bad consequences of this affair but he who occasioned them? Shall we not be alarmed at seeing the numbers of the English congregation who lead immoral lives? Do not the Holy Scriptures plainly and unequivocally exclude all such from the Christian church? Does not the Communion Service in the Prayer-Book call these 'cursed?' With what truth then can you call Mr Y—— 'a member of the church?' What will become of the English church if such persons are acknowledged as members? And have we not the clearest warrant from God himself, to declare that such persons, not repenting, shall not inherit the kingdom of God, and of course are guilty of all the evil consequences which they thus occasion? These queries crowd upon my mind whilst reading your paragraph, and you will in candour admit them to be just, and excuse the liberty I take in stating them to you thus plainly. I hesitate not to say that, if Mr Y——'s child be baptized without his repentance—if you deal not with him according to the Rubric of the English Church, and do not formally exclude him from her—you become, in my opinion, accessary to the

increase of immoral characters in the English congregation. I shall be glad if I be mistaken.

"In conclusion, I beg to say that, notwithstanding my many engagements in the mission, I undertook to serve the English congregation from a sincere desire to do them spiritual good. Had any reasonable number of them attended, I should have rejoiced in my labour: but as they did not, very few only excepted, I really think it no more than my duty to resign the office even on that single account, as I can spend the time much more profitably among the natives.

"In all this matter, I trust I have fulfilled my duty as a minister of Christ and of his church. That it has not proved acceptable I sincerely regret, on account of those to whom it has not proved so. My hearty prayer is, that Divine grace may yet pursue them, and lead them to true repentance.—I have the honour to remain, &c. &c.,

"C. RHENIUS.

"Pallamcotta, July 17, 1829."

In reference to the above subject, we find in Mr Rhenius's journal the following passage for

"*July* 13.—Received answer from the Archdeacon, accepting my resignation of the office of chaplain. I shall accordingly make it known to the residents. Although I am sorry for the occasion of it; yet is the step I have taken satisfactory to my mind, as my many missionary engagements do not allow me to spend time and labour merely in a round of forms. Had even a decent number of the residents attended regularly, I should have endeavoured to go through this additional labour with pleasure; but as the attendance was so small, and as every idea of discipline is scorned, I think it no more than my duty to resign. The forms can be administered by any one."

Among the native baptisms which took place during the year, one is mentioned which was held at Tinnevelly on the 26th July, when Mr Rhenius notices some strange ideas which the natives around had formed respecting the sacred rite. He says, "To-day was again a great day for Tinnevelly. I had the pleasure to baptize, among others, the Subadár, (the rank of a

native officer,) who, after a service of forty years in the Company's army, has retired on his pension. It seems that his long connexion with Europeans, his travels in various countries, and his general acquaintance with things, had early made him indifferent to idolatry. About two years ago he became acquainted with me, and with our tracts, which made him seriously think on the subject, and gradually produced in him a change of mind, which has brought him at length to devote himself to God through Christ. He has many connexions, who have hitherto tried every means to dissuade him from being a Christian. The other people were from among the weavers, most of them young; three were old men. Many Heathen were present; among others, also the Brahman from Mánúr, who has frequently been with me. He attended the whole service. I encouraged them all to do likewise, and told them of some false statements which the enemies make in order to keep them from seeking to be baptized. One of the stories very commonly spread is, that at baptism we take a human scull, put dirty water into it, and make the candidates drink the water. 'Yes,' said the Brahman, 'I too have heard this; but I have now seen it to be a lie.' That we give them dirty water to drink is very commonly reported; and this morning, when a Heathen saw clean water put into the basin, he actually expressed to David his surprise about it."

For a few years past Messrs Rhenius and Schmid superintended, besides their own people, those congregations in the district which belonged to the Society for the Propagation of the Gospel. As that Society were unable to send a missionary into the south, their Committee at Madras requested the assistance which Messrs Schmid and Rhenius were most happy to afford. Latterly, the catechists of those congregations were present at the monthly meetings at Pallamcotta, and their affairs superintended equally with those of the catechists of the Church Missionary Society. At the close of this year a missionary being sent to Tinnevelly by the former Society, Mr Rhenius's superintendence over its people was no longer required. Among his papers is his whole correspondence with the Madras District Committee, and also with the missionaries

of Tanjore, into whose care their congregations in Tinnevelly properly fell. Of the latter, Mr Haubroe was his principal correspondent—a missionary who with talent and zeal united the spirit of love towards the brethren. He and Mr Rhenius might be said to be of one mind, and Mr H.'s private correspondence is marked with the utmost affection and esteem for Mr Rhenius. Now that their intercourse was to be lessened, in consequence of the Gospel Society's Mission being transferred into other hands, he wrote Mr Rhenius the following letter, which we copy the more readily as it was the last addressed by him to his friend. Death shortly after removed him from his labours on earth to his reward in heaven:—

From the Rev. L. P. Haubroe to the Rev. C. Rhenius.

"My dear Brother Rhenius,

"Brother Rosen and family are at Tranquebar. He intends to go down by sea; but I have advised him rather to go by land, and through Tanjore. * * * * * * * The Archdeacon's arrangement will of course have no influence to interrupt the cordial co-operation between you and us in the Lord's work, wherein I trust we are of one mind; and I am sure you will feel happy to assist brother Rosen, by giving him the information he may stand in need of to become acquainted with the duties and affairs of his station.

"What you have done for our poor Tinnevelly Christians will be remembered by brother Kohlhoff and me; and though we, as other mortals, should forget, you know there is one who rewardeth in secret. May his blessing be ever with you and your labours! Greet the dear brethren and sisters from us all; and believe me, my dear brother Rhenius, ever yours faithfully,

"L. P. Haubroe.

"Tanjore, 15th October 1829."

The following extract from the journal will show that all missionaries have not been in a hurry to make proselytes to Christianity:—

"*Sept.* 15.—Again a day full of business of all kinds; so

that I could do nothing in the translation—as little as yesterday. The Maravars of Mélapáliam came to speak farther about embracing Christianity. The headman related that the owners of the village had yesterday threatened to deprive them of their inheritance, (a kind of tithes,) if they became Christians. This seemed to give them some uneasiness. I informed them without reserve that they must expect such troubles, and that in so great a matter as that of their souls' salvation, they should not mind their inheritance, nor even their temporal life. I gave them still more time to consider the cost before they ventured on building a prayer-house. Two Sudras from another village about ten miles distant, arrived just at the time, for the same purpose of becoming Christians. I advised them also to wait longer, so that they may be firmly convinced. They said that they and two more of their number had been examining into these things for the last six months, and that they are fully persuaded in their minds.

"*Oct.* 12.—Two young heathen men from Tinnevelly came to-day asking for books. The younger asked especially for the gospel of St John, which, he said, he had seen in the hands of some other boys. I showed him St Mark, and made him read. He surprised me by his desire for knowledge, and by his intelligent answers, so that I gave him a Gospel and a Catechism. On giving them to him, I asked his name, and his father's name. The latter, he told me, was dead. 'And what is your mother's name?'—'I do not know.' This was an untruth, and I reproved him for it. But I could make some excuse for him; because a heathen considers it dishonourable to mention his parents' *names*. So entangled is this nation in the manifold wiles of Satan!"

Before giving, in Mr Rhenius's words, a statement of the mission for the year 1829, we make one or two more extracts from the journal:—

"*Dec.* 20.—The agent of the Guru of the Siva convent, near the river, came to-day to see me and to get books. He spoke the usual language of his sect; viz. that they had the truth, but could not communicate it to all, and even if I entered

their convent, they could not tell me their secrets. As a member he is bound to speak thus; but he felt the absurdity of it. I gave him books, and he asked, not without an appearance of seriousness, 'Sir, pray that God may give us understanding!' Whether he spoke it in earnest or not, we at least may pray for them.

"*Dec.* 26.—Towards the evening I talked with a few men and women from Shével, who had come to spend Christmas here, but I found them apparently very ignorant of Divine things—so that it grieved me. In the evening, at the missionary prayer-meeting, I had another conversation with them, when, at first, they showed the same ignorance; but as I went on speaking with them, my sorrow was changed into joy, as they were not so ignorant as they appeared, and I have reason to believe that they have some faith. Thus I have often found it with these people; it is fear, or shame, or surprise, which at first makes them appear very different from what they really are. I was much gratified.—Glorious news! The abolition of Satti! We gave thanks to God publicly." *

In the hope that a regular account of the mission with which Mr Rhenius was connected, will not be misplaced in this part of the narrative, the following passages are transcribed from a Report drawn up at the end of the year by the missionaries, and forwarded to the Committee of their Society. It is divided into several heads; and after stating the present number of baptized converts to be 984, and that of all those "under Christian instruction" to be above 6000, the missionaries proceed to say, under the head of

"*Congregations.*

"The increase is the more pleasing and encouraging, because we have this year laboured amidst many untoward circumstances, calculated rather to hinder than to promote the work; such as persecutions from the Heathen, evil outbreakings among

* It is a curious circumstance, that the Government of Travancore, under a *heathen* princess, interfered to prevent Satti so early as 1817, twelve years before the abolition of it was conceded by the East India *Company*.

the congregations themselves, want of attention to their rights on the part of the authorities, feebleness of the labourers among them, &c. These have caused us much anxiety, and greatly exercised our faith; but our blessed Lord, who comforts those that are cast down, has always lifted us up again, and quickened our zeal and our hope. Great is the contest in this district between light and darkness, truth and falsehood, Christ and Belial, and at times the clouds gathering around us have been very dark. But the Sun of Righteousness has again and again risen with healing in his beams. Some parts of the district north of Pallamcotta are severely tried. The word of truth has there entered some villages of the Zemindáry of Ettiápuram, and a number of families in each have embraced Christianity. The Zemindár will not allow the people to serve the God they choose, and treats them most cruelly. When it is known that any of his subjects have become Christians, they are instantly forbidden to sow and to plant, or to reap their crops; the carpenter, smith, and other mechanics of the village, are prohibited from working for them; the bazarman is ordered, under pain of punishment, to sell them no rice nor any other articles; the washerman cannot wash for them; their heaps of straw are taken from them, so that their cattle must starve; the wells are denied them, and the catechist is insulted and beaten. At one place a number of those who at first came forward have been overawed by these afflictions, and have gone back, we trust, but for a season; others stand fast, saying that they will rather die than return to their idols.

"Notwithstanding our various trials, the congregations increase in every direction, and every where an improvement of character is visible. The heads of one congregation came of their own accord, and acknowledged their having, as Heathens, connived at certain frauds upon the Government revenue, but as Christians they could not do so any more; and they have, therefore, acknowledged the fraud, so that the Government have already gained several hundred rupees by their confession. In the other relations of life, they are progressive in faith and holiness; the instructions from the blessed word of God are

not in vain, and prove among them a sure antidote to vice and ungodliness. We have often before declared, and do again declare it, that not all who belong to the congregations are already what they ought to be; nor do all use the privileges they have received through the gospel as conscientiously as they ought; nor is *every* one of them truly desirous after the pure milk of the word of God. This, alas! is not the case. They are an hospital filled with many and various diseases, which frequently break out with greater virulence after the application of healing medicine. Pride, envy, love of money, hatred, and such like, do frequently manifest themselves, and cause us no little distress. But timely exhortations and admonitions are blessed; and the people gain fresh experience and knowledge of their own depraved hearts, and their need of a Saviour; and Christianity appears to them more and more as the best religion. Our little Catechism, containing the principles of Christianity, is learned by all, has already been the means of doing much good, and is often sought after by Christians and Heathen.

"In general, the heathen hear and read with pleasure both tracts and the Scriptures, and many have turned from their dumb idols to serve the living God. Among those also who still remain in heathenism, a good opinion of Christianity is spreading: the worthlessness of their idols is more openly acknowledged; and the worship of them neglected. Some have even presented the mission with pieces of land for the benefit of the Christians, for the establishment of schools, &c. True, they may not, in these gifts, have the best of motives, such as Christians would have, but they are evidently convinced that with us there is righteousness. One of the donors, when he gave us the title-deed, brought one of his slaves with him, requesting us to instruct him in Christianity, and also to build a school at the village for the purpose. For form's sake, the title-deeds are made out as if the lands had been purchased, and we actually put the money into their hands, but they return it immediately, as a gift to the mission. A third village has just been sold to us by a native Christian of S——, for the

settlement of a scattered congregation, for one hundred rupees, thirty-eight of which he paid back as a donation.

" Probably there would appear more of this benevolent spirit, and of inclination towards Christianity, and the opposition would be less but for some influential natives, who for several reasons are interested in upholding idolatry, and excite the people to opposition, by propagating various falsehoods respecting Christianity and ourselves. Thus they say that at baptism we give the people dirty water to drink; that we put such water into human sculls, and give it them to drink; or, that we give them cow's flesh to eat; or, that we dissuade slaves from serving their masters; or, that we allure people to become Christians by holding out to them remission of taxes—in short, we are sometimes said to be the worst people in existence. Or they say that only low Parias and senseless toddy people embrace this religion, and so endeavour to lower it in the estimation of the people; and when they cannot deny that Sudras also are converted, of which caste there are whole congregations, and that even Brahmans are in favour of Christianity, desiring Christian schools in order that their boys may learn this good religion, they readily invent some other reason for despising them. Yet the bulk of the people are becoming otherwise convinced. In some places, where they formerly used to point at a 'Christian fellow' with contempt, they now call him kindly, and ask him to read the books he has in his hand, and often do not let him go without getting a book from him. While one rich native does all he can to thwart us and the cause, another favours us, and helps in forwarding it. Brahman proprietors have given pieces of land in which Christians might settle. Two Brahmans even joined one of the congregations; but, as we ourselves had expected, they have withdrawn. Instances have occurred, in which Brahmans, quarrelling among themselves, have threatened each other with becoming Christians unless the other party would yield, or desist from doing injury.

" In the course of the year the mission house at Dohnavúr has been so far completed that Mr Winkler could remove to it in June last. The small church has been roofed in the mean time with palmeira leaves, from want of funds to cover it with tiles.

"*Schools in the District.*

"Some of these are under separate masters, and some attended by catechists as far as their other employments permit; and in our forty-three schools there are 1081 pupils.

"It will be remembered from the last Report that the number of girls attending our schools was thirty-seven; in March 1829, it had increased to eighty-four; but we are sorry to add that it has gradually decreased to forty-three. The causes of this diminution are the ignorance of the parents, and the aversion of the girls to attend boys' schools, which can easily be accounted for by the knowledge of the manners and morals of the Hindus. It is therefore necessary, if we would benefit the females generally, to establish separate schools in suitable places.

"*The Preparandi Class.*

"As has been stated in our former Reports, the necessity for supplying with Christian teachers a number of families who renounce idolatry, has created this class of students. They are adult natives of all ages and castes, who have joined the Christian church, who appear able to teach, and who desire to serve the mission cause. The class consists at present of fifteen persons, whom Providence has brought into our hands just when we feared we should be unable to supply new congregations. They live here on the premises, and they receive a small allowance of money. They are instructed in the principles of Christianity, and exercised in the other duties devolving on teachers. They are almost all Sudras; and we mention this, chiefly because people often say that the low classes only become Christians. They are not *learned* men, nor is there time to give them a very liberal education: our principal aim, during the time they are here, is to promote their own piety, to fill their understandings with religious truth, and to fit them for teaching those who know less than themselves. An unexceptionable conduct is scrupulously required as a proof of their faith, and, if any of them fail therein, he is dismissed. They learn the catechisms and whole epistles by heart, which are expounded to them daily. We have often been surprised at

the pains they take, and at their success, in exercises to which they were never accustomed. Their self-denial, too, is often conspicuous; for they receive but just enough to live on. They are an important part of our machinery, and we pray earnestly that the Holy Spirit may teach their hearts.

"*The Seminary.*

"Since the last return, seven new boys have been received, so that there are now forty scholars. In reference to their different studies, we refer to that return.

"We have only to add some special remarks, to prevent any one from thinking more highly of the seminary, or expecting more from it than he ought. These remarks refer to the disadvantages under which it labours. Besides acquiring Scriptural knowledge, the higher classes have been studying Tamul, English, Hebrew, Latin, geography, history, European arithmetic, and the elements of logic and rhetoric. But their progress, though steady, is slow, because of the want of elementary books in Tamul. All instruction is communicated in the Tamul language, and a few elementary books are prepared whilst the boys are instructed. The Hebrew has latterly been discontinued, from the want of Hebrew dictionaries. The teacher had always to prepare a vocabulary for each lesson, which, in his daily accumulating engagements, he found too much for him. And then, as the missionary is sometimes absent from home, or otherwise much engaged with the catechists, particularly for eight days every month, he cannot attend regularly to the seminary. So long, therefore, as the elementary books must be prepared whilst the class is instructed, and so long as there is no fit person constantly to attend to the instruction of the youth, they must be considered to be under great disadvantages. Elementary books, however, are gradually coming forward. A Tamul geography and history are now in the Madras press. An introduction to the Scriptures, on the plan of Bickersteth's Scripture Help and Horne's Introduction to the Scriptures; and a volume on the evidences of Christianity, also taken from Horne; a Tamul grammar, and

Tamul Hebrew grammar, are finished, and preparing for the press. A Tamul logic, according to Watts' excellent work, and an abridgement of rhetoric according to Blair, principally to direct the student in composition, are now in progress. When these shall be finished and printed, the study of them will be more easy and rapid, and some of the elder pupils may take the place of teachers. Each boy will then have a copy in his hand, whereas now he must make himself one with pen and ink on paper, or with an iron pen on palmeira leaves; and, although this may be of some use to him, it certainly retards his progress. They are all fully employed; but they must now do that in two days, which otherwise they might do in one day.

"Making these allowances, we are fully satisfied with the state and progress of the seminary; and if others make the same allowances, they also will be satisfied.

"Moreover, in the present state of the country, our aim with the seminarists is not to make them great astronomers, or expert mathematicians, or profound philologists, (to this neither our talents nor our abilities are adequate;) but to make them generally well-informed men, sound reasoners, able theologians, of whom this country at present stands much in need. Should Providence favour us in accomplishing this object, we shall be glad and thankful, and leave the rest to the next generation.

"*Tracts and the Scriptures.*

"In addition to the tracts mentioned in the last printed returns, we have to notice the publication of the first part of the 28th Homily, and of a tract addressed to Muhammadans. It is called 'An Affectionate Letter,' and shows to them the difference between Christ and Muhammad, and the impossibility of obtaining forgiveness of sin in their way. It has been lately circulated, and some Moormen have been made attentive to the subject, while others are displeased.

"In the translation of the Bible, Mr Rhenius has advanced as far as the 20th chapter of Numbers. The Book of Proverbs also is ready for the press.

" *Conclusion.*

" On reviewing all the transactions in this mission during the last year, we must acknowledge that some further advances have been made in the great work of destroying Satan's dominion, and extending the kingdom of our Lord and Saviour Jesus Christ. Considering those strong intrenchments which the Wicked One has thrown around his dominion, and within which thousands of our fellow-men are held secure, in ignorance of themselves and their God, in lies and all other ungodliness; and considering the feebleness of the instruments which are engaged in overthrowing the power of darkness, appearing as little David before great Goliath; we do not hesitate to express our firm conviction that every degree of success in this great work is to be ascribed solely to the powerful influence of Him who 'has ascended on high, and led captivity captive.' He has risen in his holy temple to shake once more the heaven and the earth. He has caused the ancient defence of the enemy to depart from him. He has by the word of truth stricken the hearts of sinners. He has shined into the darkness, and made men behold the glory of the Sun of Righteousness, and loosed them from the chains of misery with which they had been so long bound, and under which they groaned, ignorant of a deliverer. Has he not declared, 'The Gentiles shall come to thy light, and kings to the brightness of thy rising?' Has he not promised, 'Behold, I will lift up my hand to the Gentiles, and set up my standard to the people?' Is Christ not given for a light to the Gentiles, to say 'to the prisoners, go forth; and to them that are in darkness, show yourselves?' To him, then, do we most heartily ascribe all the glory of success in the cause, and we would rejoice in that goodness which blesses our labours. May we but be strong in faith, confiding in his presence and care, and in that wisdom and almighty power by which he is able to overthrow all opposition; 'to frustrate the tokens of the liars, and make diviners mad; to turn wise men backward, and make their knowledge foolish—and to confirm the word of his servants, and perform the counsel of his messengers,' Much remains to be done; and who is sufficient for these things? We tremble when we look upon ourselves in this contest. But He

is with us. 'Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it!' 'They shall not be ashamed that wait for Him.'"

It was with such sentiments as are above expressed in the missionaries' Report, that Mr Rhenius patiently and diligently prosecuted his pleasing duties. In the most emphatic sense of the word, he *lived* a missionary to the Heathen. He had entered on his course *for life*, and by a gracious Providence he was enabled to persevere in it to the end.

CHAPTER XIII.

1830.—NEW-YEAR'S DAY.—DISAPPOINTMENTS.—INFLUENCE OF CHRISTIANITY.—VISIT OF ARCHDEACON ROBINSON.—THE SEMINARY.—THE CONGREGATIONS.—AN APPEAL.—THE RETTI CASTE.—THE NATIVE PHILANTHROPIC SOCIETY.—VISIT TO MADRAS.—LETTER TO CAPTAIN MOLESWORTH.—SIR HUDSON LOWE.—LETTER ON ORDINATION OF CATECHISTS.—DEJECTION OF SPIRIT.—VISIT TO TRAVANCORE.—THE SYRIAN CHRISTIANS.—MODE OF MAKING PRESENTS.—A PROPHECY.—DEPARTURE OF MR SCHMID.—REVIEW OF THE PAST.

In the Tinnevelly mission it was customary for the people to assemble together on New-Year's Day, in order to acknowledge the mercies of the past, and pray for the continuance of them in future; while they were at the same time directed to learn from preceding events the lessons of patience and wisdom. On these occasions, many from the villages, who might have been unable to assemble at Pallamcotta on the Christmas Day, would now arrive at head-quarters, both to congratulate their pastors and receive the word of exhortation. Accordingly,

"*Jan.* 1, 1830.—This forenoon we commenced the new year by a meditation on Philip. iv. 3, 'Be careful for nothing,' &c. The church was filled—many people had come from the villages: many heathen also attended; and some tracts were distributed. Last new-year's day we hoped for increase, and our hope has not been vain. Notwithstanding storms and cloudy weather, the vessel of the Lord's cause is in full sail. We sometimes doubt, and sometimes fear. But the Lord has not failed. Blessed be the name of the Lord! May we be more diligent, and do what we ought to do; and yet be 'careful for nothing!' This is the glorious privilege of the Lord's people.

"*Jan.* 22.—Sixteen or seventeen members of the Tinnevelly congregation were here this afternoon, to speak about the condition of their congregation. Some of them are greatly annoyed by the various injuries they have to suffer, and indulge in murmuring against me, and perhaps also against the Lord.

The greater part of them were here, and we spoke freely on all points. The epistle to the Laodiceans was read and applied. They were encouraged again to take the cross upon them daily, and follow Christ.

"*Feb.* 1.—Engaged with the catechists. Many strangers from the country, so that the attendance at this evening's prayer meeting was large. Catechist N. A. of Nannikullam has been acting very badly in the affair between the inhabitants and their headman; and the worst is that he denies all. We have been under the necessity of dismissing him. The catechists in the country no doubt are in a difficult position, and we make ample allowance for imprudence, for ignorance, and for unskilfulness in managing matters. But we must be sharp.

"*Feb.* 4.—A variety of business with the remaining catechists and people; but again I have to exclaim—Oh, what a chaos of confusion! Those are the most affecting circumstances which regard the honour of the gospel. N. A., the late catechist of Nannikullam, sent word this evening that he is ready to acknowledge his sin, and that he persisted in the lie from fear of the Brahman Táker. Folly upon folly! How glad should I have been, had he acknowledged his error immediately in that man's presence, instead of covering it with a lie! What a reproach to the gospel will this appear in the sight of the Heathen! How humbling to us too! What shall we say, when we find men who have long professed the gospel, and shown a corresponding behaviour, falling at once into such sins as that of obstinate lying? Surely the Hindus even in their best estate are liars!

"*Feb.* 5.—Went to Tinnevelly this evening. The usual assembly of hearers. The Lord is again chastising this country with want of rain. The rice crops are already failing here and there. The Brahmans at Tinnevelly are making *púja*s extraordinary to Varunnen. Forty Brahmans are set apart for the purpose, daily to call aloud for Varunnen, the god of rain, to come down! This day one set of offerings is finished: no rain has yet descended. They are now engaged in offering another set. They each receive for their trouble so many fanams a day from Government, and are watched by peons, to see that *their task is* duly performed!

"*Feb.* 8.—The Zemindár of ——, eighty miles to the north of this, was here to day with a number of his people, requesting that we would take him and his Zemindáry (consisting of about thirty villages) under our care, so as to protect him from the unjust aggressions of others, thus promoting the Christian cause among his people, by building schools, &c. The substance of my plain reply was, that the true God alone could protect him and his people; that to receive, even in outward respects, the favour of heaven, it was necessary that their hearts should turn from their vain idols to the living God; that the cause of their many troubles and disputes was their wicked passions; that these could be suppressed only by faith in Jesus Christ, the Saviour of sinners; that the promotion of this work of conversion is our principal business; and therefore, that unless this work could have free course in his Zemindáry, I could have nothing to do with his proposal. To this he seemed to assent. But as it was getting late, and he did not distinctly state what it was he required, I requested him to put his wishes on paper, and let me have it for consideration. This he promised to do. The unjust and oppressive dealings of these great men, one against another, are no doubt of use in making them discontented with themselves, and tend, perhaps, to the enlargement of the Christian church. Though their schemes, in proposals like the above, may not spring from the best of motives, and probably are of a worldly character; yet the fact that they come to us Christian missionaries, with confidence in our upright and just conduct, is certainly pleasing; especially when they have others of their own nation, in wealthy circumstances, to whom they might apply."

During a journey which Mr Rhenius made, in February, through a portion of the district, we find him entering the following notices in his journal:—

"*Feb.* 10.—In the afternoon I proceeded on my way, and halted at P——, at the request of three of our people there, to whom and others I gave a word of exhortation, and distributed some books. On coming opposite to the village of T——, I found Catechist Paradési and others waiting, with the request that I would step in and have prayers with them: this I did, addressing them on Rom. viii. 1. Then going on, passed

V——, where also a number of people waited on the road, requesting me to come in and exhort them; but I was obliged to refuse. A number of them came running along as far as N——, where I arrived after nine o'clock. On the road I was also met by the people of E——, who wished me to come to their village; but I must defer my visit till my return, as they are out of the way. All along this road there are congregations. At Nannikullam were many people waiting, with whom I had a short prayer-meeting, saying a few words to them on the rich man and his barns. Took tea at eleven o'clock; having preached to-day five times, besides holding conversations with the people.

"*Feb.* 11.—I fear my chest, or rather my throat, will not permit me to go through all the work I had proposed to occupy me till Monday next. I have found here much more to do than I expected. Late in the evening the people came together, when I endeavoured to bring them to union and peace. I have partly succeeded; two men, however, were not as they ought to have been. We were together till nearly one o'clock.

"*Feb.* 12.—Towards the evening paid a visit to T——, a Shánar village, consisting of twenty houses, all professing Christianity for the last eight months. I went through their lanes, and saw their houses, or rather huts. They have built themselves a sufficiently large prayer-house; but they are still much behind many other Shánars in cleanliness, and also in mind I found them lamentably deficient. I had really to put thoughts into their heads drop by drop. Their Tamul is very barbarous, and I had to use my best efforts to approach their level in speaking. They had learned something of the catechism, but very imperfectly. They seem, however, sincerely attached to Christianity, and have converted their two Ammen temples into a place of worship.

"*Feb.* 15.—Reached home at an early hour. All well, my children excepted, who are troubled with colds, and consequent fevers."

On arriving at Pallamcotta, he met the Rev. Mr Robinson, then Archdeacon of Madras, who was on a tour through a part of the Presidency. The few days that that gentleman remained at the place, he saw what he could of the mission, and seems to

have been much interested. He accompanied Mr Rhenius on one of those evenings which we have so often read of in the journal as spent in the town of Tinnevelly, and he described what he witnessed in the following words:—"While the people were assembling in the chapel, I had an opportunity of witnessing Mr Rhenius's method of addressing the Heathen; we were walking round the splendid cloisters of the great pagoda of Varunnen, and were followed by many hundreds. His lively and perfectly *native* mode of address, as well as the fluency of his language, attracts them wonderfully. The Brahmans crowded around him with eagerness, and, as we stopped occasionally at an angle of the building, a question led to a remonstrance upon the folly of this stupendous idolatry, thus convicted and exposed by their own replies; till his remarks assumed gradually the form of a more general discourse, addressed to the multitudes around, while the pillars, the sides of the tank, and the pavement of the cloister, were covered with eager listeners, who were hushed into the most breathless silence. He is bold, impressive, vivid, cheerful in his whole appearance, happy in his illustrations, and a master not only of their language, but of their feelings and views."

"*March 5.*—Yesterday morning Brother Poor arrived, on his return to Jaffna from Aleppie, where he has seen his son embark for America. It was a very agreeable surprise to see this dear brother again, and we have spent these two days in conversing about the kingdom of God here and in Ceylon, about the seminaries, the translation of the Scriptures, &c. This forenoon, while speaking of our seminaries, and the mutual benefit which might be derived from them, the idea occurred to us of sending two of our seminarists with Brother Poor to Jaffna, with the special view of getting them well instructed for a few years in astronomy and natural philosophy; there being at that place the needful apparatus, of which we are destitute. Brother Poor and Brother Schmid gladly fell in with the proposal; and as no time was to be lost, we proceeded immediately to the seminary, stated to the boys our intention, and asked who among them were willing to go. Instantly, Sarkunnen the elder, Luke, Savarimuttu, Adeikalam, Joseph,

and Sarkunnen the younger, came forward, evidently with great delight at the thought. After some consultation, we left it to Brother Poor to choose two of them. His choice fell on Joseph and Sarkunnen the younger. Accordingly, having commended them to God in prayer, we dismissed them; and delivered them to the care of two of the Preparandi, who are first to take them to their parents' homes, where they will arrive to-morrow morning, and in the evening set out thence for Tuticorin, where they will meet Brother Poor, who will there take the two lads on board his vessel for Jaffna. May the Lord's blessing rest on the measure, and may he permit the two lads to return in due time with practical knowledge, to benefit our seminary! In the evening we commended Brother Poor to the grace of our Lord, and he then started for Tuticorin. A few hours after, I also set off to see some of the congregations.

"*March* 7, Sabbath.—Arrived early at P——. It is a mission village in its infancy. There are twelve houses on the ground; and the church is building—all of stone and chunám. The people are here distressed by the tax-collector. No sooner does a family become Christian, and remove hither, than he increases the amount of their taxes. This is to frighten them away. The people at S—— are particularly in his power; and in the evening I went there. The people are expecting the tax-collector to come to-morrow, with his servants, to pull down their houses, in consequence of false representations made to the Collector and Tasildár. I endeavoured to comfort them. I then proceeded to N——, our mission village, where I found a neat church finished. It is built of stone and chunám, has a tiled roof, and within it there are ten pillars. As it was late, I had only a short service with them.—'There remaineth a rest for the people of God.'"

"*March* 8.—At M——, during the forenoon, I had to investigate some differences between the two headmen. The one has been deposed from being elder, on account of his quarrelsome and intriguing disposition. There still was always something unpleasant between them, and the congregation suffered. In conversing with them I found a great cloud was hanging

over them; and so I added a third person to them, and bade them go under a tree, settle their affairs, confess to each other, ask each other's forgiveness, and then come back. They went, though unwillingly. In the mean time, I had the congregation together, and examined them. They were found wanting in knowledge—they might know more, considering the time they have been learning. However, although I was sharp with them, I still had some cause for rejoicing. We could pray earnestly together, especially for the two persons at variance, and the people appeared to be roused anew. The meeting lasted till two o'clock. I then heard that the two men had come to an agreement. After dinner I heard them again, and was glad to find that the one acknowledges having acted from envy and enmity, and the other admits not having done justice to the former. To this effect they gave each other a written declaration, with good promises, and the resolution to pursue after peace. They saw more of the plague of their own hearts, and the need they have of Christ the Saviour. It seemed to strike them that their church should be so nice, and yet their hearts so bad. I rode about in the village. All idol worship has ceased. I afterwards went on to E——, where eight or nine families put themselves under instruction some months ago. For five years there had been but one family. This is a large village, and we had a fine assembly before their place of worship, formerly an idol temple, the moon shining sweetly upon us. I addressed them on 1 Pet. i. 14, 15. 'As obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation.' Many Heathen were present. I then rode on rejoicing, meditating on the great work of reconciliation committed into our hands. Went through the palmeira forest, and met with a great number of people, resting on their journey home from the feast at Tritchendúr. I spoke with them, and gave them tracts. They had received no benefit from the Tritchendúr Swámi. 'To go there,' said they, 'was our folly. God has not yet given us wisdom.' They were from places beyond Satankullam, and are not unacquainted with Christianity. Whilst I spoke with

them, and asked whether they could read, and they were showing a desire for tracts, the women behind them said, 'Say that you are not able to read; why will you take them?' They did however take a few.

"I then went on to V——. Here I soon found there was much trouble among the people themselves. After taking some refreshment, I went to them. I found them in two parties, one on the side of the catechist, the other on the side of the headman. They were quite in confusion, so that I was much grieved, and could not pray with them, but sent them away with these two passages: 'That servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes;' and, 'How shall we escape, if we neglect so great salvation?' The rest of us then went in, and prayed for them. The headman and his party seem yet unable to forgive the catechist his former proper conduct, in judging it right that they pay to the owner of the village the usual taxes!—Now, I trust my God will enable me to do something towards driving out this devil also. He is really a great disturber. The headman seems to have long designed getting the catechist away: yet, although an exchange would be desirable, I must under these circumstances endeavour to prevent it as long as possible, unless he is clearly at fault.

"*March* 9.—It being the Palmeira season, we had but few people at morning prayer. Before that, I had been about the place, and conversed with the people. Towards noon, they came together. I first read to them a portion of the 40th chapter of Jeremiah, and the beginning of the 10th chapter of 1st Corrinthians; and then, after an address, proceeded to sift their differences. The Lord heard my prayer! I found no great difficulty in the matter. The accuser's mind was softened. The whole appears to have arisen from vexation that the catechist should insist upon their paying what was right to the owner of the village. He acknowledged that he had invented the various accusations, simply in order to get the catechist away. He now begged the catechist's pardon, and submitted to pay a small fine to the poor box. The whole congregation now got into a right state of feeling; and, I trust, that this trial will

operate for the best. Thus I was rejoiced. Towards the evening proceeded to K——. This is a congregation of Parias and Shánars. I had them together in the street, and there was a large number of heathen present. I was with them about an hour and a half, in the course of which I examined and instructed the people, and had cause to rejoice. Whilst speaking with them, I had occasion to refer to the starry sky. On looking up, I found the moon eclipsed. All cried out—'An eclipse!' I explained the phenomenon to them, to their great surprise and astonishment. They thought it must be all nonsense which the Brahmans say about the serpent hiding the moon from us. Having commended them all to the grace of God, I left.

"*March* 10.—Arrived at home. All well. Thanks to the Lord our God!

"*March* 13.—The distresses at S—— and J—— are serious. The Lord deliver the people from the hand of the wicked! He only is our hope. The enemy have actually succeeded in getting permission from the Collector, through the Tasildár, to break down the whole village—twenty-seven houses; and this was done yesterday. When one of the headmen asked, 'Where are your orders for doing this?' he got a blow on the head in reply.

"*March* 20.—To-day I had the pleasure of finishing the translation of Deuteronomy.

"*March* 25.—Went to Tinnevelly. Of all those who belong to our congregation, many are still very worldly-minded. There is, however, a seed among them; but they have to combat with many notions which they formerly had, and with which the heathen endeavour to perplex them. One is, 'the prosperity of the wicked.' Two of those who have been baptized have considerably fallen off, giving ear to their heathen relatives."

About this time Mr Rhenius was requested, by members of the Church Missionary Committee, to draw up an appeal to the Christian public, with special reference to the Tinnevelly mission. The funds of the Society had become inadequate to the calls for expenditure, and it was desirable that the public should be made acquainted with the claims which the Hindu

community have upon them, and with the measure of success which some missions had, under God's blessing, enjoyed. From this appeal of the missionaries, which is of considerable length, we can extract only one or two passages.

"But, it may be farther asked, are not these Christians converts from the lowest castes only—the dregs of the people? Well, suppose it were so; should we, therefore, refrain from promoting their conversion, or rejoicing in it? What is called the low castes, or dregs of the people, forms a very large portion of the native community; and, in consequence of the neglect and contempt which for ages they have had to endure, they are, for the most part, extremely ignorant, and hence are easily wielded by the higher castes as instruments in the performance of their wicked deeds. Yet they are the labouring class; without them the rest could not live. What a blessing, then, would it be to the country, if only these lowest castes, these dregs of the people, were truly converted! And shall we not labour for that end? Shall we not instruct them if they desire it? Shall we not rouse them if they have no such desire? We should, therefore, be perfectly contented if these churches consisted of the lowest people alone: the value of the soul depends not on the native divisions of caste, nor on any outward advantages. But the fact is, that of the lowest castes there are only a few congregations. The Shánar caste are the most numerous; some are Sudras, and of the Mudelliar, and Retti, or Gentu caste. A few of the Sudras were formerly Roman Catholics; the majority have been reclaimed from heathenism, and have cast their idols to the moles and to the bats to serve the living God.

"Again, do they not become Christians in order to be freed from taxes, or to defraud their masters and the heritors of their lands, &c.?—No; these are false accusations, which the enemies of Christianity bring against all these people indiscriminately because such cases may have occurred, though, we are confident, without success. Such persons soon found out their mistake, and either left us, or yielded to better feelings and views. This idle accusation probably originates with those who have been prevented from extorting from the Christians

more than what is lawful and right, and have been made to restore to them what they had unjustly taken away. On this subject we could write long histories. Suffice it, however, to say, that so far from being freed from taxes, the Christians, in not a few instances, are obliged to pay even more than they used to do, and more than many Heathen around them now pay; that the native Christians refuse to pay no taxes, except such as are not ordered by Government; and that they most properly desire to be exempted from all exactions which the native officers make for enriching themselves, as well as from all demands for the support of idolatry. As of old, so now, there are many Demetriuses whose craft is in danger, and who therefore vent their ill-will in such idle accusations, and indulge in styling the Christians slaves, senseless toddy-men, &c. But God does and will confound these calumniators.

"The fact that Christianity does really rise, and idolatry sink, in the estimation of all classes, is evidenced by their desire for the establishment of Christian schools in their villages, even Brahmans raising no objection to them; by the native Heathen occasionally presenting pieces of land to the mission; and by the steady increase of congregations and schools."

We know that of late years there have been some, and they not "enemies to Christianity," who would fain persuade themselves that the reported persecution of the native Christians in Tinnevelly was greatly exaggerated, and that, in truth, the converts were benefited by the change, far more than they were persecuted by their Heathen neighbours. We confess, however, that to us it appears not in the slightest degree improbable that the converts should have endured much injury, simply because they had left their idols, and embraced a strange religion. We cannot but think that the Brahmans, and others similarly interested, have some little foresight. They see their neighbours leaving the worship of their temples; they fear the consequences; and shall they not be up and doing?

We again resume the journal:—

"*April* 2.—During the day transacted much business with some catechists and people. To write down all that occurs on only one such day would fill several sheets, and be interesting

and instructive, both from the good and the bad. In what a wretched state is the native mind! What need have they of the Saviour! Oh that the Divine Spirit may still be every where victorious! Sometimes it seems as though he cannot. But we must be ashamed of our unbelief.

"*April* 3.—Yesterday I sent off a catechist to S——, a place of Rettis, to instruct the people there who desire Christian instruction. To-day he returned with them, reporting, that when they came there they found a watchman placed at the gate of the fort, with orders from a great man within not to give them admittance. That person afterwards came down himself, with a large number of people, to resist, saying, That the Védam shall not enter, and that he would rather be cut to pieces than allow it to enter. He alleged that the catechist was no Retti, and therefore had no right to go into the fort. This is a mere pretence. I intend sending him one of the Preparandi, who is a Retti. The head Retti has since paid me a visit, and behaved rather fiercely.

"*April* 7.—I yesterday despatched Animuttu, a Retti, one of the Preparandi, to S——, as they can have no objection to *his* going into their fort. In the afternoon, the son of the Retti who was so angry the other day, came and requested that the catechist might not enter the fort, but they would give a piece of ground outside for the erection of a prayer-house. I accepted the proposal with pleasure; but informed him that a Retti had been sent thither as catechist. He gave me to understand that that man also could not enter. This was evident malice, and I warned him against it. I also told him, that although the prayer-house may do very well outside, yet the catechist must not be prevented from access to the fort. He at last consented; and I have sent Asirvádam along with him to arrange matters. They are evidently afraid of their women becoming infected with this heresy, and wish to prevent this, by having, at least, the prayer-house outside; for the women never dare stir out of the fort. All this excitement seems to have been occasioned by the unjust dealings of the elder brother towards his younger. Well, the wrath of man must praise the Lord!

"*April* 8.—Asirvádam returned from S—— with, on the whole, good news. A piece of ground has been fixed on for a prayer-house.

"*April* 22.—Early this morning started on a tour southward. Arrived at S——, a large heathen town of a thousand houses, about ten miles south-east of Pallamcotta. It lies on the declivity of a long hill; and when I looked on it from the height, I remembered the words, 'How beautiful are thy tents, O Israel!' But here they are not yet beautiful. Idolatry still reigns; but there is just now a shaking, with promises of a rich harvest. The population consists of Rettis, Sudras, Maravars, Shánars, &c. The Rettis are the proprietors. I rode through the town, and saw the little fort in which the principal Rettis reside—a privilege exclusively theirs. The women are not allowed to come outside; yet the gospel has found an entrance. A small place has been built outside the town, to serve as a chapel. In the town, I addressed a crowd of the inhabitants; and afterwards went to the place of worship, and had prayers with the people in the morning and afternoon. There are seven Rettis and five Maravars who have renounced idolatry, and wish to learn the ways of God. The former are suffering severe injury from their elder brother, the head Retti. This circumstance, together with the persuasions of one of our Rettis of M——, has brought them to their resolution. Of the Maravars, two old men were baptized twenty-five or thirty years ago by the father of Mr Kohlhoff of Tanjore; but, owing to the persecution they suffered, they backslid two years after. They now seem glad to be able again to confess their faith in Christ. Mr Kohlhoff had baptized some others, who are now dead. If the present work be of the Lord, it will stand, notwithstanding all the opposition of the heathen. Many are in fear of the tax-collector only, or a large number would immediately join the band.

"*April* 24.—In the evening reached A——. This place is the farthest off from Pallamcotta southward, excepting K——, which is near the sea. The congregation has not been visited by any of us for a length of time, although Mr Coombes (the catechist) was there a few months ago. The

people are in the same state as I found them in when last here —neither cold nor hot. Eleven families are steadfast; but their worldly concerns make them stationary in knowledge and piety. They are not poor; the country is fertile; they have many palmeiras, the cultivation of which just now engrosses all their time from break of day to night, both men and women. I do not wonder that the man, having climbed thirty or forty times a-day, and the woman, having stood nearly the whole day before a fire, boiling the sap which the husband brings down from the tree, are quite knocked up in the evening: when we remember also that their trees are three or four miles, perhaps, distant from their homes, and the work must be done every day immediately, otherwise all is spoiled. Late in the evening they came together; and I could not help reproving them, notwithstanding their great exertions. They took it in good part, as usual.

"*April* 25.—In the evening went to K——. About nine o'clock at night the people assembled, and it was an interesting meeting; but they have still various bad habits to lay aside, and therefore have need of greater faith; which may the Lord grant to them! The man who first ventured to come forward, is in a great dilemma. He was a kind of Guru among the Shánars, performing the ceremonies at their marriages, shaving their heads, &c. The Shánars dare not employ another. There are contracts between them and his family, which have existed for generations past; and the length of time has strengthened their connexion, by involving them in various money concerns. The people have to pay him a great deal of money. Now he cannot perform their idolatrous ceremonies, having joined the Christian church. His simply renouncing the money due to him, will make him a beggar; his selling his right to another, will inculpate him. The question therefore is, What is to be done? I have delayed the discussion of the matter to the meeting of catechists next month. The people thought it strange that they must also renounce all cheating in their bargains. But there is no alternative. May the Holy Spirit enlighten them on the subject!

"*April* 26.—Early arrived at N——, our mission village,

in which there are more than sixty houses built. I rode about. Much of the soil is only useful for palmeira trees. In some spots, plantain trees grow luxuriantly, and yield much fruit. The castor oil shrub also grows well.

"After one o'clock the people came together from the forest, and I had a pleasant meeting with them. Twenty-eight families form the congregation: the rest do not worship idols, at least not in the village, nor have they yet any mind for instruction in Christianity; but there is hope that by degrees they will drop in. These twenty-eight families have improved remarkably; the wholesome influence of the gospel is evident in them. There are among them four Sudras of the shepherd caste, who have lately settled on our ground. The village being large, we have appointed three elders, whom the congregation chose. One of the three suggested that, as they are but Shánars, the Sudras might feel reluctant to submit to their authority, and requested that one of them also might be chosen; to which one of the Sudras replied, that there was no necessity for that, as there was no difference between them and Shánars. I also said, that we could not choose one of them, as they had not as yet sufficient knowledge and experience. Having told them of their duties, we commended them in prayer to the grace and guidance of God. Oh, that the Spirit may impress their hearts; for our might is very weakness!

"*April* 29.—In the evening reached Arullúr, and stayed there a few hours. It is in a poor state, nearly destitute of life or spiritual energy. I fear worldly-mindedness is creeping in amongst them. I have again warned them. Prov. i. 20-33.

"*April* 30.—Early arrived safely at home.

"*May* 6.—Usefulness of Tracts. The headman of K—— was in the habit of paying a kind of worship, as a mark of respect, to a certain Brahman of wealth and note. He lately read the tract 'Divine Justice,' (containing the history of Mordecai and Haman,) and he resolved no longer to worship the Brahman. So when the Brahman lately visited him, the usual homage was not performed, and he became excessively angry and furious. The headman hid himself, and the others quieted the Brahman by giving him a pot of *ghee*.

" To-day, consulted with the catechists about forming a committee of native Christians for mission lands.

" *May* 10.—Mr Winckler left us to-day for Madras. I received letters from Prussia, with the intelligence of the death of my beloved mother and sister.

" *June* 2.—This day the 'Native Philanthropic Society' was formed. It consists entirely of native Christians, excepting that the missionaries are to be treasurers. The Committee are fourteen in number, besides the president, secretary, and accountant. Their business is to care for the externals of the mission, such as lands for the settling of Christians, building of schools, &c. The meeting was pretty numerously attended The resolutions were all agreed to; and the collection amounted to a little more than sixty rupees, which is respectable, especially as the greatest part of it is from natives. This Society will bring the native members more into activity, and take off my hands many temporal cares, especially that about the lands."

About the middle of June, Mr and Mrs Rhenius left Pallamcotta on a visit to Madras. On their journey Mr R. made the following notes:—

" *June* 14.—Early arrived at Sátûr. The bungalow, built about six years ago, is already in such a state that I should be afraid to live in it in stormy weather. Towards the evening I walked round the village, and found many houses forsaken. On enquiring into the cause, I was told that the people had removed to other places, because, as Sátûr is on the high-road, they were annoyed by the sepoys and others who marched through. The people who remain are principally those who belong to the temple. I got a goodly congregation together, Brahmans and Sudras, who all seemed sensible of their misery, and of the uselessness of idolatry. One respectable man I recognised as having frequently on Sabbaths stood at the windows of the church at Pallamcotta. They asked for books, which I gave them. They complain sadly about the outrages committed by the Maravars. I told them that they were themselves no better; the only difference being that the Maravars robbed after a gross fashion, and they politely; and that there

would be no deliverance from these evils until they all received a new spirit through Christ Jesus. They assented to this as true.

"*June.* 16.—Arrived at Madura, where Mrs Wheatly, an old mother in Israel, received us very kindly. The church here in the fort, built by the late Collector, Mr Peter, is a neat place. A huge pulpit, composed of brick and chunám. The catechist of the Tanjore Mission has charge of it. The native congregation is but small, consisting for the most part of the relations of the catechist, with five or six poor native women. In the evening I addressed them; three country-born persons attended. With our kind hostess we had some pleasant conversation—'The Lord has promised to carry us even to old age.' May she be abundantly comforted by the grace of Jesus Christ during her remaining days! Towards the evening a serious affair took place—The Judge having left this afternoon for Dindigul to attend the execution of a murderer, about fifty prisoners in irons, when returning from their work, knocked off their irons, put to flight the resisting peons, and escaped. One of the prisoners in the affray was mortally wounded by a peon. It is remarkable how much this district has been neglected as to missionary exertions.

"*June* 18.—At T——. Three years ago I here met the Collector, Mr Peter, and had an interesting conversation with him. He has since been numbered with the dead. Yes; how many of my acquaintances have left this world before me!—To a Telugu boy I gave a tract; he offered to bring his companions to me. He brought about a dozen of them; some were very shy. Only three could read; to these I gave books, and said I should be glad to see their parents. Shortly after, two Moormen and half a dozen Sudras came. The conversation about sin and salvation seemed to interest them much; they never before heard of these things, and appeared to drink in every word.

"*June* 19.—At Virálimalei. A Brahman came, saying that the tract I had given him on my former visit had been taken by another person. He went home with a second tract, but soon returned, saying, that when he showed it to his household,

all the women scolded him for taking it, and he therefore could not keep it.

"*July* 2.—Arrived at Madras."

Here Mr Rhenius remained nearly two months; but he appears to have been so much engaged, that he scarcely found time for writing his journal. The length of his sojourn was partly occasioned, it would appear, by Mrs Rhenius's severe illness. He left Madras on the 31st August; previous to which he made a few brief remarks about daily events, some of which are the following.

"Mr Blackman has received hints not to ask me to preach in the mission church.

"Read a pamphlet, 'A New Model of Christian Missions, in Four Letters,' by the Author of Natural History of Enthusiasm, containing at large my own sentiments, with the exception of a few things in his plan for uniformity.

"*Aug.* 16.—Establishment of a monthly assembly of all missionaries. Blackman and Sawyer have stood aloof. Mr Williams, the chaplain at Púnamali, has requested to be a member."

To Capt. J. Molesworth, Bombay.

"My dear Sir, Madras, July 31, 1830.

"Being absent from Pallamcotta, I had the pleasure yesterday of receiving here your kind letter, with the enclosed order for 975 rupees, as contributions to the Tinnevelly Mission, from various Christian friends in your quarter. You will have already been apprised by my brother Schmid of the receipt of the same at Pallamcotta; but I cannot receive it without writing to you, and expressing the joy and gratitude which have filled my heart. I greatly rejoice, both because of the aid bestowed in season, and because of that Christian love which rendered it. I thank God our Saviour for thus graciously remembering us and the work in our hands, in a quarter in which we least expected help, and that at a time when we most needed it. This is an instance, in addition to another of which I was informed only a few weeks ago by a letter from

England, where a kind and loving friend of our mission has himself devoted to Tinnevelly 1000 rupees annually, for the next two years. Shall not these things mightily strengthen our faith in the Lord of the harvest? Oh, may we be found faithful labourers in his vineyard! May we be doubly diligent in the great and glorious work which, we trust, *He* is carrying on in our district! Rejoice with us, my dear sir, and give thanks with us for this His great mercy to us, and to these benighted heathen.

"And let me request the favour of you to express our kindest gratitude to all the respected individuals who heard our call, and have so liberally aided us. Their readiness proceeded, doubtless, from love to Christ, and *he* will bless them for it.

"You have done well not to mind the restriction mentioned in that printed 'invitation.' I verily believe that it was not intentional, though I quite allow that it was unwise. And as for the 'particularization of the members of the church of England,' I entreat every one not to mind that also. This was done without our concurrence. We endeavour to be free from all party spirit, and to embrace every one, as a brother, who loves the Lord Jesus in sincerity. It is also our fervent prayer that this apostolic spirit of universal love and union may spread more and more; in accordance with the prayer of our Divine Redeemer, 'that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me.' Oh that this were considered more earnestly by all, and acted upon more readily! You have given a noble example in this instance. It is by such acts that the bigot will be put to shame, and be attracted to do likewise. We must not allow the narrow-mindedness of others to make us narrow-minded too. We must bear and forbear in the spirit of meekness, such as was in Christ Jesus.

* * * * * * *

"C. RHENIUS.

"*Aug.* 31.—In the afternoon left Madras. A number of our beloved friends, no fewer than eleven, accompanied us a few miles to the Adiár river, where we parted. 'Behold how good

a thing it is for brethren to dwell together in unity. On them the Lord commands his blessing for evermore.' Standing at the river side, the moon smiling upon us, we once more lifted up our hearts to him in prayer, and thus parted from the dear friends. God bless them, and make us all meet again, if not here, in heaven!

"*Sept.* 1.—Towards the evening passed Sadras to the choultry at P——. We had hardly entered it, when a heavy rain began to fall. Whilst thankful for ourselves, we pitied our people, who did not reach us till next morning about four o'clock.

"*Sept.* 4.—Early reached Cuddalore, where Mr and Mrs Hallewell very kindly received us.

"*Sept.* 5, Sabbath.—Preached in Tamul and in English.

"*Sept.* 16.—Arrived at Mélúr. In the course of the forenoon, two gentlemen came in, who preferred staying under a fine wide-spreading banian tree, the other bungalow being, perhaps, too close. I went to them, and assisted in getting some breakfast for them. Their appearance was rather mysterious; some servants said it was the Governor of Ceylon, others a general, &c. During the day there came a letter for 'Major-General Sir Hudson Lowe.' This explained the mystery. It was he, with his son. There is always some pleasure in falling in with famous men; and so there was to me. He had the kindness to ask me to dine with him, which I did, under the banian tree. We conversed about the Prussian campaigns, eighteen years ago. Sir H. is travelling incog., in order to see the temples, manners, &c., of this part of the world.

"*Sept.* 17.—Madura. Spent a pleasant day with Mrs Wheatly, who is preparing to leave Madura for Madras. Having commended the aged mother to the grace and keeping of God, we left in the evening.

"*Sept.* 21.—On approaching Pallamcotta, we were met by a number of our seminarists and other people, and at length also by our children. Soon we found ourselves at home again. Our joy was great, and we gave thanks to our God for his goodness in bringing us thus far. Brother Schmid and all

the mission family well. Only our son Timothy we found in a fever.

"*Oct.* 8.—Timothy is at length recovering, thank God! Dr B. has shown him much attention. He has, besides, caused me much joy (and I hope in heaven too) by returning to the fold of God, from which he has gone astray the last two years. Yesterday, and particularly to-day, he opened his mind to me. I have given him a copy of Bogatzky."

To the Rev. H. Harper, Secretary Corresponding Committee, Church Missionary Society.

"REV. AND DEAR SIR, Pallamcotta, Oct. 8, 1830.

"In reply to your letter, dated August 30, 1830, respecting the candidates for holy orders, we beg to state that the names of the persons formerly proposed for the sacred office are, Mr J. Regel, David Pillei, Asirvádam Pillei, Mutteien Pillei, Sínivásagen Pillei, Michael Pillei, and Lazarus Másilámani.

"The reasons for which they have seen it necessary to decline taking the sacred office upon themselves are,

"1. A sense of their inability and insufficiency for it.

"2. Their being obliged to subscribe and swear to things which they do not know; for instance, the Homilies and the Canons, both which are not translated into Tamul.

"3. Their being obliged to subscribe and swear to what they cannot conscientiously approve; viz. that the 'Common Prayer-Book,' the 'Articles,' the 'Homilies,' and the 'Canons,' are all accordant with the Holy Scriptures. This they find, so far as they can examine them, not to be the case; for instance,

> "In the service of Children's Baptism, baptism is stated to be regeneration; a cross is to be made on the child's forehead; sponsors are to answer in the child's name; the presence of parents is unnecessary.
>
> "In the Catechism, where it is declared that the child is, in baptism, made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

"In the Visitation of the Sick, where the minister is made to say, 'I absolve thee from all thy sins,' &c.

"In the Creed, where Christ is said to have descended into hell.

"In the Ordination Service, where the bishop is made to give the Holy Spirit, by laying on of his hands; and to charge the ordained with the power of forgiving sin.

"These things they cannot find in Scripture; and they are calculated to mislead persons with respect to the truth as it is in Jesus.

"4. Their being obliged to promise to use the form of worship prescribed in the Common Prayer only, and no other. This, likewise, is neither Scriptural nor tending to edification, especially in this country. The mere reading of the whole service is not only by far too long; but as it is always the same, it is calculated to make even the excellent prayers contained in it to be disregarded.

"These reasons appear to us most weighty, and sufficient to lead them, however reluctantly, to decline being ordained on such terms. Every difficulty would be obviated by making them subscribe, with this modification, 'as far as they are agreeable to the word of God.' The shortest and safest way would be to make them give a solemn promise, either verbally or in writing, that they will faithfully and conscientiously teach and preach the word of God, according to the Canonical Scriptures of the Old and New Testament, as it is excellently expressed in some parts of the Ordering of Priests and Deacons.

"We trust the Committee will fully appreciate the conscientiousness and reverence with which these men view the sacred office of the ministry. It is the true way to become faithful and efficient ministers of Christ.

"Should the Bishop not find himself at liberty to ordain them with the modification suggested, we think it our duty, since the speedy increase of ordained labourers is extremely necessary, again to request the Committee to authorize us German missionaries to ordain them according to the German Evangelical Church. To this there can be no material objec-

tion, because the Society for promoting Christian Knowledge, as well as our Society, have in former times gladly admitted our ordination, acknowledging our church as a sister church. Besides, the Thirty-fourth Article seems to favour our request. It is this:—

"'It is not necessary that traditions and ceremonies be in all places one and utterly alike; for in all times they have been divers, and may be changed, according to the diversities of countries, times, and men's manners; so that nothing be ordained against God's word.'

"Now, what we so urgently request is not contrary to God's word; and therefore, to obviate all difficulty, the Committee should no longer hesitate to sanction our proposal.

"On this occasion we would, if possible, rectify a wrong view, which we know has been taken of this matter; viz. that we are rearing up enemies to the Church of England among the native Christians. We wholly deprecate such an idea. We are cordially affected towards the Church of England; we are constrained only by the force of truth, to call that an error which evidently is one, wherever it may be found; and in all things to come as near to the apostolic standard as possible. This is our duty towards God, and towards those whom we instruct. By its fulfilment we do no injury to the Church of England, but, on the contrary, uphold her.—We remain, &c.

"C. Rhenius,
B. Schmid."

"*Oct.* 13.—I have returned to the translation, and proceed with Joshua.

"*Oct.* 23.—Saturday. This evening, missionary prayer meeting. During the week, many persons, who have been daily coming to the Collector's catcherry, have heard tracts read, and received copies of them, both from the Preparandi and some of the seminarists. Several of the hearers were angry, others scoffed, others seemed pleased, and acknowledged the truth. At a village, near the river, the people said, what we have so often heard, 'Why, your gentlemen (meaning the Company) give us money to worship idols. Stop that, and we shall

become Christians!' We read an account of the baptism of nine persons at Chunar—the letter from one there to his brother, about caste, &c. Hearty prayer was offered up for all sorts and conditions of men.

"*Oct.* 30.—Several persons from the country have come during the week for books, and appeared desirous of knowing the truth. To-night we had the missionary prayer meeting. The hardness of the human heart, and the consequent indifference to the Divine calls, appeared to me very affecting; and, notwithstanding the many instances of grace, I felt rather low in spirit, from unbelief. This is dishonouring God. Men cannot awaken themselves; they are dead in trespasses and sins. God's Spirit alone can do this. He is transcendently good—not willing the death of the sinner, but that he should know Jesus and live. What encouragement is this to prayer!"

Early in November of this year, Mr Rhenius left Pallamcotta for Cotiam in Travancore, with some of his children, who were to be placed under the care of the Rev. J. B. Morewood, one of the Society's missionaries. It was the midst of the monsoon; and the distance, which was nearly 200 miles, added to the discomforts of the journey. From his own statement of incidents of the journey to and from Cotiam, and from the notes he took of what he had witnessed at that place, we shall make as few extracts as possible. Mrs Rhenius accompanied him, and they started from Pallamcotta on the 2d of November.

"*Nov.* 4.—On approaching Nagercoil, we found the raised road broken through in several parts, on account of the heavy rains which have been falling. We were obliged to wade through much water, and at times our progress was somewhat dangerous. About nine o'clock, however, we reached the happy abode of Brother and Sister Mault, with whom we spent the day very comfortably and profitably.

"*Nov.* 5.—At K——. Again much rain, which I fear will fill the river we have to cross this afternoon. This is my birthday—forty years old!

"*Nov.* 6.—Shortly after starting yesterday, we had a great deal of rain, and we had two rivers to pass; the inundation has

been very great, and must be doing much damage. According to a mark the boatman showed us, the river must have swollen to between thirty and forty feet. For some time we had no rain, and we could look around us a little; a beautiful country—hill and dale. Often did I remember,

> 'Where every prospect pleases,
> But only man is vile.'

Late at night we reached B——, where we could have neither tea nor supper. We rested till five this morning, when our people had not yet come up; so we went on without breakfast, excepting some bread and biscuit. In two hours we passed the Raja's palace at Trevandram, and got to the backwater, where double boats had been engaged for us by Mr Mault's kind care. Each palankeen was placed across, on a couple of boats tied together; and so we proceeded like a fleet in regular order. The heat of the sun was great from nine till four o'clock, when, with heads aching, we reached Anjengo. Here we dismissed the boats, and got into our palankeens. The bearers, besides carrying us, were quarrelling and making a noise, which only increased our headaches. The road lies over steep hills in sight of the sea, with a fine prospect. At midnight reached Quilon—at the Brockmans'.

"*Nov.* 7, Sabbath.—Mr Stewart, the chaplain, being ill, there was no service in the English church. We had service in the house. Reynolds joined us. Heard of the King's death, and the accession of William IV. God save the King!

"*Nov.* 9.—Brother Morewood arrived from Cotiam with the mission boat,* to take us thither.

"*Nov.* 11.—At ten this morning we embarked in the mission boat, with our boys. Went along the backwater, with varied scenery around us.

"*Nov.* 12.—This morning, a little before ten, we arrived at Cotiam, and had much pleasure in meeting Mr and Mrs Baker. The scenery is beautifully wild.

* As the travelling in this part of Travancore is by water, the missions are supplied with boats: hence the term "mission boat."

"*Nov.* 13.—This forenoon we went to see the Syrian college, which has for some months been out of order, both on account of the small-pox and the departure of Brother Doran. I found several classes at work, which are now instructed principally by the most able Syrians themselves. I only examined a few of the boys a little in Syriac grammar.

"*Nov.* 14.—This morning I went to see Syrian service in one of the neighbouring churches. Catanar (priest) Philip officiated at the altar. The altar may be screened by a curtain, which at times is drawn up and down, as in a theatre. The priest was dressed in a splendid red silk gown, with other decorations, which made him look very grand, particularly with his black beard. The deacons, most of whom belong to the College, were ranged about the altar steps, and chanted alternately; the whole service is chanted. They and the people frequently crossed themselves. In front of the altar were three crosses. The cross appears to be the chief image-worship of the Syrians: I saw no other images to which they paid adoration. It seems certain, however, that they worship the Virgin Mary. As they believe in transubstantiation, they of course handle the bread and wine accordingly. It was pitiful to see them spend an hour in such childish play with things sacred. Oh that they knew the substance of them in their hearts! Incense was burned all the time, and waved behind the priest by one of the deacons, who now and then walked round the company with the incense, bowing to each, and being bowed to in return. The priest also took the censer, and paced about in the same way. He often kissed something on the altar, both to the right and left; and the deacons did the same, kissing besides the priest's robes. The officiating priest, as he stood before the altar with his back to the people, frequently spread out his arms and waved them over his head, and then swung the chalice backwards and forwards before he said the blessing. Repeatedly, too, he turned to the people, and gracefully spread out his arms towards them, as orators do in pathetic passages of a speech.

"I preached in English to a native congregation! I endeavoured to speak as plainly and simply as possible. I doubt

whether this method of preaching in English to natives is wise. In the afternoon, there was service in Malayálim. Brother Baker read the prayers; and Catanar Philippus preached. It is the first time this catanar has done so, and it shows the progress he has made in overcoming prejudices. Only a few catanars have as yet been induced to come forward in this way. The metropolitan and the older catanars seem opposed to it."

After paying a visit to Alleppie, another station of the Church Missionary Society's, Mr Rhenius left Cotiam on the 19th November to return to Pallamcotta. We have been very sparing in our extracts from his remarks on the missions in North Travancore. He reports but little good of the land, and this has been the principal reason for not inserting them: we understand, too, that of late years a system has been introduced, different from that which was in existence at the time of his visit.

On the 27th November we find him again at Pallamcotta, cheerfully applying himself to those labours which might be said to be his meat and his drink. The following is a very apposite example of the manner in which Hindus very generally present their gifts:—

"*Nov.* 29.—A heathen smith from Tritchendúr came to me this noon with a curiously wrought arm-chair, made of iron, and with my name inscribed on it. He had spent about three months in making it. It is composed of at least a hundred pieces of solid iron, and can be taken asunder, and packed into a small box. The patience and ingenuity in the making of it were quite evident. But why should he have made it? For me as a present! and he had my name inscribed on one of the pieces. It cost him, he said, about eight pagodas. I told him that, if it was a present, I was much obliged to him, and he might leave it and go home. But it then came out that he had two sons whom he wished to get married, and he wanted me to defray the expenses! I never knew the man. Of course, I did not accept his gift under these circumstances. I pitied his folly, gave him some books and a rupee, and sent him off with his chair—to his great disappointment.

"*Dec.* 11.—The people throughout the district are in

anxious expectation of what is to happen next January. A great Sástri of Benares has sent down a prophecy, which runs thus:—'On Tuesday night, the 7th of January, of the year Vígurdi, (*i. e.* the 17th or 18th of January 1831,) at ten o'clock, a poisonous wind will begin to blow, and continue for two entire days. On Wednesday there will be a most wonderful and awful flood. During the same day, at half-past twelve o'clock at noon, there will be great troubles in the various kingdoms of the world. Then Víravashanden will reign; at first righteously, but soon he will subdue to himself all other dominions. The people who will then have been left alive, shall attain to the age of a hundred years. Children shall not die whilst their parents are in life. All men shall be joyful as one man. There will be twenty-eight stars; and his reign will be sixty years in duration. When the twenty-eighth star shall appear, there will be heard a voice of great woe: but the voice will soon die away, for that star is prosperity. Every where there will be submission and peace: all the people shall rejoice. Let none, then, who reads or hears this, think it untrue. He that so thinks, will be as guilty as the man who has killed ten cows and ten women. Hell also shall be his portion! Let all men be informed of these things. Let those who know of them, think and act accordingly: let them also perform charitable deeds and other virtuous actions. This is the letter written by Naráyana Sástri, Kasi, (Benares.')

"*Dec.* 13.—Engaged all day with people from the villages. Mr and Mrs Schmid left us for the Nilgherries.

"*Dec.* 15.—Engaged still with some catechists about the mission villages, and with schoolmasters. At evening prayers, I had occasion to enquire whether any of them had slaves. Some said Yes. Do you, I asked, give them encouragement and opportunity to learn the word of life; or do you, like some others, think that your slaves cannot be raised to the same station as yourselves? A voice replied, 'I have often wished my slaves to learn, and have exhorted them to do so. The catechist, too, has done the same; but they excuse themselves, saying, it would not be proper for them to sit in the same

place with their masters,' &c. I encouraged them to persevere in this labour of love.

"*Dec.* 27.—Finished a little tract on the prediction of Naráyana Sástri of Benares.

"*Dec.* 30.—To-day was held the examination of our seminarists. I did not invite the gentlemen of the station to it, as formerly, because they have appeared of late to be opposed to the mission."

This remark is explained by the fluctuating state of Anglo-Indian society. At one time there may be several who are zealously interested in the promotion of Christianity; but the generation that follows may "care for none of these things."

"*Dec.* 31.—This evening we had a short review of the closing year. Many catechists have come in. The Lord accept our humble confessions and praises! We and the congregations have had several trials during the past year: the great enemy has been permitted to sift us. During the last six months, a number of natives, who began to assemble themselves with Christians, have been induced through fear to backslide. Still there is an increase when compared with last year. The congregations consist at present of 8107 souls, which is less than the number six months ago, by 288; but more than it was a twelvemonth ago, by 580."

CHAPTER XIV.

1831.—DEATH OF A MISSIONARY.—DISTRICT CATECHISTS.—CIVIL DISABILITIES OF HINDU CHRISTIANS.—EXCURSIONS INTO THE COUNTRY.—DISCIPLINE.—ARRIVAL OF ANOTHER MISSIONARY.—HEATHEN SCHOOLMASTERS EMPLOYED IN CHRISTIAN MISSIONS.—DRAWING OF THE IDOL-CAR.—A CONDEMNED CRIMINAL.—CORRESPONDENCE WITH THE AUTHOR OF "NATURAL HISTORY OF ENTHUSIASM."—PURIFICATION OF THE TINNEVELLY PAGODA.

This new year (1831) was as usual entered upon by a dedicatory service, at which, Mr Rhenius writes, "A Guru of the Shánars came up with the catechist of K——, in order to renounce heathenism. The man had been present at the meeting with a *rutirátcham* (a string of scented beads) on his head, and a Guru's staff in his hand. He has wandered about in various places, but found all to be lies. Several months ago he heard the gospel from the catechist of S——, from Mr Coombes on one of his tours, and lastly from Ráyappen of K——. For several years he has never laid himself down to sleep, but does so in a sitting posture. The gospel, he declares, has convinced his mind, and he wishes entirely to renounce idolatry. After some conversation, he laid his Guru's staff and rutirátcham on the table, and appeared very glad to get rid of them. They are now in my study. Earnest prayer was offered up for the people; and for this man in particular. May the Lord hear!

"*Jan.* 4.—Another watchman in Israel has fallen! Dear Brother Haubroe of Tanjore has been called to his eternal rest on the 29th of last month. When at Madras, I welcomed him on his arrival from England. At that time he had not as yet proper views of Christ; but he grew mightily, and became a great labourer in the Lord's vineyard. For some years he had been labouring in Tanjore. The congregations, both there and previously at Vepery, vexed his spirit not a little, by their opposition to his labours. Now that the Lord has removed

him, may another of similar qualifications be soon placed in his room! 'Be ye also ready.'

"*Jan.* 6.—The tract on Naráyana Sástri's prophecy has arrived from the Nagercoil press, and a number of copies has been sent to the principal people at Tinnevelly, and in other directions.

"*Jan.* 21.—This forenoon a learned Brahman from Tinnevelly came to speak about religion. He seemed a sensible person, and spoke seriously against the idolatry and other follies of the Brahmans. He is not far perhaps from the kingdom of God. When I gave him a book bound in leather, I expressed a doubt whether he would not refuse to touch it, on account of the leather; but he took it, saying 'Have we not a skin ourselves?'

"*Jan.* 22.—To-day I was made happy by a letter from the Rev. Mr Diestel of Königsberg, Prussia, informing me that the Missionary Society at that place have sent me 200 dollars for our mission, especially for Dohnavúr.

"*Feb.* 2.—Went on with the catechists in the exposition of St Matthew's gospel. Considered with them the necessity of appointing 'Inspecting District Catechists.' We numbered nine. Their business is to be, to travel about among a number of catechists' stations, advise them, examine the state of the congregations, &c. This evening we had the Lord's Supper with thirty-nine brethren; and they were dismissed to their stations.

"*Feb.* 5.—The tract on the Sástri's prophecy has made a wholesome stir in the district. Many who never deigned formerly to take a tract in their hands, take this, and read it carefully: several have sent messengers for them, and for other books. Some say that I have been the author both of the good and the evil report; others, that I have taken hold of the Sástri's lies, as a net by which to catch fish for Christianity; and this is certainly true enough."

Among other letters of Mr Rhenius's, there is one dated in February 1831, which contains some information respecting the usages which obtained in South India, in connexion with the civil interests of the Hindus. Some time before, a friend

of his, formerly resident in India, had made the following request—"I wish you," he said, "to write me regarding the disabilities of the Christian natives—arising either from the state of the laws, or the customs of the public service; and on the first head, whether from the native laws or the English; and what exemption it is desirable to seek for them, without involving undue encouragement or premiums to conversion." The letter, in which Mr Rhenius complied with the request, contains the following passages:—

"The native Christians are excluded from employment in Government offices. It is true that, here and there, gentlemen do engage Christians as writers in the catcherries, and, in one or two cases, native Christians have been employed as translators or interpreters in the courts; but this depends only on the gentlemen's will, and is not expressly sanctioned by the authority of government. Lately, when a translator in the Tinnevelly court applied to the judge for the situation of district munsif, after ten years' service, he was refused, on the plea that the regulation of government allows only Hindus and Muhammadans to be so employed. As if the Christians were not Hindus! The regulation is very ingeniously expressed; it is evidently meant to signify *heathen*. The consequence is, that even if a Christian be employed by the individual kindness of a magistrate, he is looked upon by the Heathen with contempt, as being there only by favour and sufferance, and not by any right, such as they have. In fact, Christians are on this account despised, and exposed to oppression. The regulation ought, therefore, to be rescinded; and to this end, our people are just now drawing up a petition to government.

"There are other evils of the system, by which the natives in general, and the Christians in particular, are indirectly affected.

"One is, the support which the Company give to idolatry. You know that the expenditure for the service of idols is defrayed by Government. Each heathen temple of any note, has therefore a settled sum bestowed on it for the performance of the feasts;—the offerings presented at the great festivals by the idolatrous multitude, are collected by European officers or

their deputies, and the proceeds go to the government treasury;—at the Dúsara feast, at which the natives worship all their account books, tools, and utensils, the government allow their own also to be worshipped, and pay the money required for the performance of the ceremony; when rain is to be solicited from the gods, the government pay extra money to the Brahmans for the necessary púja, and their peons are stationed to see to the due performance of the same; when the huge car has to be drawn, the government send out peons to force the people to come for the purpose; if idol temples, or the idols themselves have been injured by time or weather, government pay the money for their repair. The impression which all this makes upon the people is, that the Hon. Company are the chief supporters of idolatry. Many a time have I been addressed by the Heathen with this confounding query: 'Why, you say idolatry is sin, and that we should forsake it; and yet your Christian government pay us for it.' And this they say with great triumph, and an utter contempt for the truth that idolatry is sinful. Now this is a grievous state of things; heaping much iniquity on the Hon. Company, and impeding to the progress of Christianity. All attempts to explain away their share in these abominations, only aggravate, in my opinion, their sin. Why should their hands be sullied by such ungodly transactions? Let the idolaters alone. Let whoever will serve their idols, of their own accord. Let the providing for the expenses of this worship be left to themselves. At least let the government be impartial, and treat idolatry as they do Christianity. This is the least they can do in favour of Christianity—if, indeed, it can be called a favour. As things now are, a Christian government supports the natives whilst they are Heathens, but withholds that support when they become Christians! As Heathens, they can get money for all kinds of fooleries, nay, for the performance of odious and sinful ceremonies; as Christians, they may not even get a single tree from government for the erection of a school or a chapel, without payment being made. Many of the pagodas are filled with riches—it is a notorious fact—and these are stored up in secret holes within the temple: yet the Company annually give

them large supplies for their idolatrous worship. How all this must confirm the Heathen in their opposition to Christianity, is too evident.

"Another circumstance prejudicial to the interests of the people is, that the collectors, magistrates, &c., with few exceptions, do not know the vernacular language so well as to perform their duties in it; and are therefore under the necessity of using interpreters. If these interpreters use the same language as the people, the evil is somewhat lessened; but many gentlemen know the Hindustáni better than they do any other language, and therefore employ Musalmán or Hindustáni interpreters. The people, the Tamulians for instance, are ignorant of Hindustáni. The interpreter hears their complaints, &c., in Tamul, but explains them to the magistrate in Hindustáni, and the magistrate replies, or puts his questions in the same language; and so the people do not know what is transacting, except what the interpreter may be pleased to tell them. Much injustice and oppression is thus entailed on the people, and on the Christians in a greater degree. I have known very grievous instances of this.

"The evil can only be rectified by a regulation that every magistrate, collector, or judge, shall be well acquainted with the vernacular language of the people among whom he is located, and examine the cases brought before him in their own tongue; so that he can understand them, and they understand him. I know a few gentlemen who made conscience of paying peculiar attention to this department of their public proceedings, and acted thus; and the beneficial effects were striking. If it be said that all the Hon. Company's servants are obliged to know the native language before they are appointed to any office, I answer—True; but is it carried into effect? The young gentlemen, such excepted as make it a point of conscience rightly to perform their duties, leave college after an examination, but without half that practical knowledge of the native language which is requisite for the discharge of their important office: and as for improvement, which they might most easily make, it usually ceases at this point—they rely upon their interpreter, and care little to perfect themselves in the language.

It happens also that a person who has been studying the Tamul, is sent to a district in which the Telugu is the spoken language: and so *vice versa*. All usually know the Hindustáni; and that is to make up for every thing else. But to the people this is most injurious. Were the interpreters conscientious persons, there would be no great harm in it; but now, every one of them looks for presents and bribes.

"In the want of faithful native officers lies the chief cause, perhaps, of the people's oppression: and some branches of the system, more than others, are in this respect liable to abuse. For instance,

"The system of contracts. For some years, the Government have entered into a contract with the highest bidder for the taxes payable on betel-leaf, tobacco, fish, and the thorns and thistles which grow wild, &c. The contractor agrees to pay one thousand rupees *per annum*: but he must have one thousand rupees for himself; and then, what is worse, he endeavours to exact these sums from the people. The acts of injustice and oppression which are thus occasioned, and which are to be primarily attributed to the rapacity of the contractors, are notorious and lamentable. The Company see that they get their money; the contractor sees to this too; but with the desire, at the same time, of enriching himself also, it matters not how: the mass of the population are—the sufferers.

"The case is similar in the assessment of taxes. This matter is wholly confided to a native accountant, with an assistant from the Táluk. He goes about, and numbers those who are liable to taxes, and, according to his report, they are exacted. Now, had he a small particle of justice in his head and heart, all would be well; but, unfortunately, his only care is how he may make friends among the people, both in order to enrich himself, and to take revenge on those who will not listen to his terms. He therefore favours some, and burdens others. The Christians have had much to suffer in this way; and as for redress, it is sometimes afforded them; but in too many cases the accountants, tasildárs, peons, and others, are so combined in these fraudulent oppressions, that the Collector cannot do justice, even if he would.

"Another matter, and one which bears heavily upon the Christians, is the circumstance that, excepting in very atrocious cases, they must, in their complaints against the heathen, or in those of the heathen against them, appear before Heathen or Muhammadan judges or Tasildárs, in whose hands the truth is usually perverted, both by bribes and from personal ill-will towards the Christians. The Tasildár sends up a perverted statement to the European magistrate, who of course must believe him; or, if he has doubts, there is extreme difficulty in getting at the true state of the case, owing to the concerted combination of the adverse party. And thus the Christians are often harassed and injured as to their goods and persons.

"This might be remedied by ordering all complaints either for or against Christians to be brought directly before the European officer; or, if that be impracticable, by placing Christian Tasildárs, Munsifs, &c., especially in districts in which Christians are numerous. Should it be objected that Christians will be partial to their own party, I answer—true, it may be so: but impartiality may with more reason be expected from Christians, who learn to fear God and are instructed in the ways of righteousness, than from the Heathens or Muhammadans, who have no such motives for rectitude of conduct; and this will be particularly the case if real Christians are selected for these offices. For my own part, I have no doubt, from the specimens we have had on a small scale, that even the Heathen would trust a Christian Tasildár or judge more than any other.

"From such a measure only, can I hope for any improvement either in the revenue or judicial department. The native officers, from the highest to the lowest, must become men of principle, otherwise they will never act justly or serve faithfully. The tasildárs, munsifs, accountants, peons, are continually changed. One is dismissed for roguery, and another rogue is placed in his stead, who, after the lapse of a year, or even less, is served in the same way. The Heathen man cannot act otherwise: he has no sound or just principle—this Christianity alone can impart; and it is a fact which has been acknowledged by some gentlemen at least, that whenever a heathen officer has

some acquaintance with Christianity, and is favourable to it, he is distinguished among the rest for a degree of honesty and usefulness.

" Why hesitate, then, to place intelligent native Christians in these offices? Is it right to have fears lest Christianity should advance too rapidly? Rather will not its very spread prove of the highest benefit to the country in a moral point of view? Will it not be highly advantageous to its rulers?"

Any remarks which we might make on the contents of the letter just given, would be quite superfluous. The facts embodied in it are curious, and interesting even to a melancholy degree; but it is some consolation to know, that within the last few years matters have changed for the better, and we may hope that still further improvements are to succeed those already effected.

The passages of the journal intended for insertion here, proceed in the following order:—

" *Feb.* 12, Saturday.—Missionary prayer meeting. We had occasion again to reflect on the exceedingly great corruption of the human heart, and on the special endeavours of Satan to maintain his kingdom. Some of the Tinnevelly congregation have, in the late festival days of the Heathen, joined them therein. The Rettis of V—— have discontinued their attendance on Christian instruction. A good headman at E—— is reported to have last month shown a very different spirit from that of the gospel. The European Christians are indifferent. All these things make us cry out, 'Lord, arise; why sleepest thou?'

" *Feb.* 23.—Various people came to-day from the villages to ask for schools. Gave them tracts. Sent out four Preparandi to some *chattirams* (choultries, or resting-places) on the road to Tritchendúr, with tracts for distribution among the people on their way to the festival at that town. Mr Coombes and David have also set out for Tritchendúr.

" *March* 2.—Engaged with the catechists. In the evening, the Lord's Supper with sixty-three native brethren. This is always a solemn season, and is, I trust, accompanied by the Lord's blessing.

"*March* 4.—Yesterday and to-day engaged with the remaining catechists and people; also, conference with the district head catechists: made several arrangements about the stations.

"*March* 5, Saturday.—Engaged with the schoolmasters, most of whom are heathen. In the evening they were all at the prayer meeting. Although many of them, if not all, look chiefly to the livelihood which their office brings them; yet it is evident they see the truth and excellency of Christianity. Last month I had given them the tract 'Good Counsel' for their special reading and study. This evening I questioned them in general about it, when the master of C—— gave a short but clear account of its contents, in which he was occasionally joined by the others. They expressed themselves much pleased with the book, and one proposed that many more copies should be printed and distributed: many people have desired copies. They told us of some of the views which the natives take of all these matters. Some think that the government have a hand in them, in order by degrees to be free from paying so much money to the Brahmans and their pagodas. I again assured them that government had no hand at all in this matter; and that, if all were to become Christians, they would probably have to give more money. Others say that, because the adult population are not so tractable, we establish schools in order that we may accomplish our end by means of the young. I told them candidly that, were I asked whether government should take the matter in hand, I should answer no. The idea that we establish schools in order to take the children and ship them off, is almost entirely gone; it is only heard of in some places near the coast, where schools have but lately been established. We were led to speak of these things by my having told them of the motive from which these missionary exertions are made—the love of private Christians in Europe.

"It is evident that much true knowledge is spreading by means of the schools. A great alteration has taken place every where. Who would have thought, ten years ago, that by this time between thirty and forty heathen masters of the Sudra caste would not only be teaching our catechisms, but be

even willing to come and sit down in a Christian church at a prayer meeting for the spread of Christianity?

"*March* 13, Sabbath.—The English settlement having much increased of late, (there being now two regiments and a company of artillery,) I have, in compliance with the wish of several persons, the commandant included, discontinued the evening service, and commenced to have one in the forenoon. This I shall continue until the arrival of a chaplain. I cannot see so many souls destitute of some public means of grace. This forenoon, between twenty and thirty assembled: as many more might have come. Mr Coombes has a prayer meeting in Tamul at eight o'clock in the morning; and in the afternoon I have a Tamul service. Many heathen attended both, and some seemed interested.

"*March* 30.—To-day consulted with the district catechists, and examined some new Preparandi. Mr Coombes left us this day for Madras, whence he proceeds to Bishop's College, Calcutta. May Divine grace preserve him! He was very useful to this mission.

"*April* 5.—This day we had the pleasure of welcoming Mr and Mrs Schaffter.

"*April* 13.—Last night I left with Brother Schaffter to see some of our churches in the east and south, before he proceeds to his station.

"*April* 14.—In the afternoon we proceeded on our way, and stayed about an hour at V——, where we found some women only of the congregation, whom we encouraged and instructed; they are still ignorant. In the evening we reached Menyanapuram, formerly Nedunvilei. This village does not yet appear to be so happy as K——. The heat was very oppressive; the chapel full. About a dozen persons were to have been baptized; but on examining them they were either so dull on account of the heat, or so really stupid, that I deferred the baptism. I baptized some of the Christians' children only. The people were exhorted, admonished, and encouraged.

"*April* 16.—Returned home, and found all well, for which the Lord be praised! Brother Schaffter was highly pleased with the trip, and would like always to travel about in this

way. Found a letter from Br. Gützlaff at Bancock, in Siam. He is still going on prosperously in some degree, and was about to enter China.

"*April* 20.—Last night, set out with Br. Schaffter on another excursion. This morning reached Dohnavúr. Here we had together the congregations, with their several catechists, from the neighbourhood. There were many things to gladden our hearts, but some to distress us. A man had married a heathen woman, contrary to the catechist's warnings and the wish of the greater part of the congregation, who were all sorry for the circumstance. The matter was investigated; and as he seemed rather careless about his conduct, and the people requested that this kind of proceeding should be marked, the man was excluded from the congregation, and he, together with those who had abetted his error, were fined in a sum to be paid towards the congregation fund. It was a strict investigation. In the evening the congregation was again together, when one of them came with great contrition, and laid down half a rupee on the table, confessing his error, and begging forgiveness. I heard afterwards that he had since been weeping much for his conduct. Portions of the 2d Corinthians were very seasonable. The school also exhibited several promising boys.

"*April* 21.—This morning reached Nagercoil; which mission will border on Br. Schaffter's, to whom it will be pleasant and useful to be acquainted with the missionaries here.

"*April* 23.—All well again at home. In the evening, missionary prayer meeting."

In this and other parts of the memoir, the reader must have observed frequent allusions to *heathen* schoolmasters employed by missionaries. This may appear an anomaly; and certainly such men are not the most fitted to instruct their scholars in the precepts of Christianity. On behalf of this system, which has extensively prevailed in the missions in India, no good argument can be offered. The sole reason, indeed, of its adoption, is the necessity of the case.

In the course of the year 1831, Dr Turner, the Bishop of Calcutta, in his progress through the diocese, was much surprised by a system which appeared so opposed to the attain-

ment of the end which was contemplated in the establishment of Christian missions. From a letter on the subject, addressed to the Secretary of the Corresponding Committee of the Church Missionary Society at Madras, a copy of which was sent by them to Mr Rhenius, we make the following extract. The Bishop writes:—

"The circumstances under which I find the mission at A—— demand observation; and I am glad to avail myself of the opportunity they afford, to bring under the consideration of the Committee a question of the very highest importance, affecting, more or less directly, all those operations. That question is, 'Whether, with the experience we have now gained, we are warranted in maintaining the practice which has hitherto prevailed so generally, of conducting our schools, in which the Christian Scriptures are read, through the agency of Heathen teachers?'

"I am bound to declare to the Committee, that the observation and enquiries which, by the Divine blessing, I have been enabled to carry forward very extensively in many parts of India, have led me to the conclusion that the practice ought to be cautiously and by degrees abandoned. In this conclusion I know that many excellent individuals, long experienced in missionary labours, and deeply interested for their success, entirely concur. I propose it, therefore, as a subject of solemn deliberation to your Committee, whether they will retain this practice, or authorize its gradual abandonment. But I am anxious it should be understood, that, in the view I take of the subject, no sort of censure attaches to those excellent persons by whom, or with whose consent, this measure of profiting by heathen agency was originally adopted. We all know that it was considered, and, as I believe, rightly considered, an important step in advance; and it was acted upon simultaneously throughout India as the readiest way of securing the introduction of the Christian Scriptures as a class-book into native schools. This point is now accomplished; and our object must henceforward be, not to get the Scriptures read merely, but received and valued as the word of life. The actual circumstances of the mission at A—— exhibit the whole matter. They

prove the inefficiency of heathen teaching, (I use the mildest word,) even while Holy Scripture is the subject-matter of instruction. In habits, feelings, notions, conduct, the boys of our schools are as absolutely heathens as they could be if the books they held in their hands were the palm leaves of Malabar, stamped with the *sloghs* and *mantras* of their Brahman teachers. We deceive ourselves if we call this Christian education. All that goes to constitute sound and useful teaching is wanting, and in its stead we have habits and practices the most corrupt and abominable, covered over by a few hours of simulated decency and a worthless life. But in these respects the *Heathen-Christian* schools at A—— are only the counterpart of all such schools in every part of India."

Mr Rhenius's remarks on these observations were communicated to the Secretary at Madras in the following letter:—

To the Rev. F. Spring.

"REV. AND DEAR SIR, Pallamcotta, April 30, 1831.

"In acknowledging the receipt of your letter, dated April 14, enclosing a copy of aletter from the Bishop of Calcutta, with a resolution by the Committee thereupon, I have now the pleasure to send you a return of all our schoolmasters, distinguishing the Christian from the Heathen, and to make the following remarks:—

"Although I fully agree with his lordship, that Christian schoolmasters are far preferable to Heathen masters in Christian schools, and although it ought ever to be our intention to employ the former rather than the latter; yet I venture to say, that there is still a necessity for employing Heathen schoolmasters. This necessity originated in the want of Christian masters, and in the unwillingness of the Heathen to send their children to Christian schoolmasters. Wherever these two causes have ceased to exist, there, of course, the necessity for placing Heathen masters ceases also. But this, I fear, has not as yet been the case in many missions; and in them there still exists the necessity above alluded to.

"Our only consideration should be, how to make our schools

really subservient to the great end in view. That the schools at A—— showed the boys to be 'in habits, feelings, notions, and conduct as absolutely heathens as they could be if the books they held in their hands were the palm leaves of Malabar, stamped with the *sloghs* and *mantras* of their Brahman teachers,' does not argue that all other schools in our mission establishments exhibit the same character; nor can it be admitted that 'the Heathen-Christian schools at A—— are only the counterpart of all such schools in every part of India.' I trust that his lordship would have been of another opinion had he favoured Tinnevelly with a visit. I venture to say that, with the exception of the marks on their foreheads, he would not have been able to determine whether many of the masters and boys are Heathens or Christians; or rather, he would have mistaken them for Christians: so much would he have found them to differ from Heathens in their habits, feelings, notions, and conduct. I believe, too, that in other mission establishments he would have found the same to be the case. I would, therefore, rather say, that the schools at A—— form an exception; and that the error lies not so much in employing Heathen masters, as in the manner of managing them and the schools. If the masters are not themselves instructed in Christianity; if they are not willing to be instructed; if the boys are not freely catechised on the principles and doctrines of Christianity, and if idolatry and all other wickedness be not plainly exposed; if the masters are permitted to go on in their own ways, and the scholars are examined principally in reading, and writing, and a mechanical knowledge of the catechisms, &c., then indeed, so far as missionary societies are concerned, it would be much better to have no schools whatever. But, if instruction in the vital truths of Christianity be made the principal business of every school, and the masters and their pupils be, to that end, actively and faithfully dealt with, then these schools prove to be nurseries for the kingdom of God, and are a means of spreading Divine knowledge, and causing the downfall of idolatry. I say this from experience; not that such is the case with

every school, nor in the same degree in every school, but in general.

"The difficulty in this matter is not merely the introduction of the Scriptures as a class-book, but the inducing Heathen parents to send their children to be taught by a Christian schoolmaster. They fear lest their children should thus be *made* Christians at once. This is a prejudice which cannot be removed, except by a gradual introduction of the knowledge of Christianity; nor can this again be effected, especially at first, except by a person who professes heathenism, but is willing to teach any book we put into his hands. The best effect results. The minds of masters and pupils become enlarged; they take their books home to their parents and neighbours: these begin to see the excellency of the Christian religion; the character of the boys improves; the people are pleased; and thus a farther good effect follows. Other heathen places, hearing and seeing these things, desire the establishment of similar schools among them, with the express wish to have our books taught their children, although they hesitate admitting a professedly Christian master. By degrees, one or more persons overcome their prejudices, seek instruction in Christianity for themselves, and at length actually embrace it.

"Now, I would ask, would it be right, in all such cases, to say that, unless they admit a professedly Christian master, they shall have no school at all? This would be to impede the advancement of our good cause. Christian schoolmasters, wherever they are admissible, may be really busied in the building of the temple, while they lay one stone upon another; and Heathen masters of the above description may yet bring together the sand, the mortar, and the clay, which also are required.

"It may be said that the Heathen master, whilst openly teaching Christian books, will secretly instil into the children's minds his own heathen notions. This may be true, and I believe it is the case at the opening of a school; but when knowledge increases, and the heart is touched by the truth, this must cease, and the men now become open advocates for Christianity. We have had several instances of the kind. Not

only do masters forsake idolatry, and many of the practices which belong to it; but children also follow the example: and if they do not entirely forsake heathenism, they refuse to observe many idolatrous rites which they witness at their homes, and do frankly avow their conviction of the vanity and sin of idolatry.—We need only refer to our journals.

"Another consideration is, that though there be a decided difference, and that a wide one, between a professedly Heathen master and a holy Christian master, yet this will be very slight if the Christian be only one in name. In such a case, and I fear it is frequent, it would even be better to place a professedly Heathen master than one who is merely a nominal Christian: for he, with the single exception of outwardly worshipping idols, will not be a whit better than a heathen; and will, by his heathenish conduct in other respects, occasion much more injury to the cause than a heathen master could. The one the people know to be a heathen, and they expect that he will act as such; whereas the smallest errors of the other are very readily noticed by them.

"So long, then, as the majority of the people are heathens, and are filled with prejudices against Christianity, it seems wise to avail ourselves of the agency of heathen masters, under the restrictions, qualifications, and superintendence before mentioned. They must not, however, be conducted as it appears that the schools at A—— have been, or, as I learn from Mr Schaffter, those of the Mayaveram Mission are conducted. Such had better be abandoned.

"I am glad to see the remarks of his lordship, 'that the practice ought to be *cautiously and by degrees* abandoned.' In every well regulated mission, this will ever be kept in view.

* * * * * *

"C. RHENIUS.

"*May* 6.—Nearly the whole day in conference with the head catechists, about various stations and catechists. Several of the latter, we find, must change places with each other: some on account of sickness, (the climate in the neighbourhood of the Ghâts, for instance, not agreeing with persons

from the plains;) others from other causes. We are still in want of two catechists; I cannot yet take any from the Preparandi class. Received a letter to-day from Prussia. My dear mother's last words were, 'O Lord, into thy hands I commit my spirit!'

"*May* 12, Ascension day.—A joyful remembrance of this glorious and comforting event. Our pleasure was heightened by the baptism of six persons. We gave cordial thanks to God for the grace vouchsafed unto them. Two Brahmans, one of them the Sástri mentioned a few months ago, came to ask for the establishment of a school at the village near the river. They at least know well that idolatry and their Brahmanical system is all an unprofitable lie. To judge from their conversation, one might conclude that many Brahmans are similarly convinced, and desire a change; but they are all equally afraid of beginning to break the chain.

"*June* 10.—Received a written petition from a number of Brahmans, landholders, requesting a school for their children, in which should be taught 'the way of righteousness.' A Sástri is proposed as master, who has formerly visited me, and who is well inclined to Christianity. I am glad of this opening. Some years ago, Brahmans considered it sinful even to hear the words of the Christian Védam—now, they request us to teach their children! What a change! And yet Mr —— writes to the Board, that the prejudices of the natives in the Tinnevelly district continue unabated!

"Védamuttu, formerly a seminarist and useful catechist, who suffered himself, last year, to be improperly entangled in affairs connected with his father's lands, and who was at last struck off the list on that account, has long felt the bitter fruits of his conduct; and I have now, after repeated requests from him, again taken him into the Preparandi class.

"*June* 18.—This week I have been closely engaged with the final revision of Matthew, and some other portions of Scripture.

"*June* 20.—Received lately the Missionary Register, &c. Read the Archdeacon's Report of his visit to Pallamcotta—errors in it about the site of the church, and about the schools.

Read of a meeting of clergymen at Calcutta for prayer. Why do they not invite all ministers of the gospel to it? There is an accursed thing among them, I fear.

"*June* 23.—This night begins the pulling of the great car at the annual festival of the idol Nelleiapper, at Tinnevelly. The Collector has been very kind to the idolaters, giving orders to the Tasildárs to press people together for pulling the car. The people extol their god, and, of course, Mr —— too. We have prayed this evening that the Lord may again show them that their idols are vanity.

"*June* 25.—This was a week of madness at Tinnevelly, being the great annual feast of their idol. Very early yesterday morning the drawing of the huge machine commenced. A number of people were pressed from all quarters for the service; but it seems they have lost their former relish for these things. Force only, and whipping, can keep them together for any time. Notwithstanding all their endeavours, the car stuck fast in the second street, and the Swámi was obliged to stand in the open air all last night. In the mean time, the drawing people had dispersed, and the Tasildár informed the heads (*i. e.* the chief managers) that the inhabitants of Tinnevelly itself must see to get the car into its place. The great Pandára Swámi was then employed to go about the town, and persuade the people to come and draw. This morning there was the execution of a murderer in the neighbourhood, and a number of people went to witness it; so that the car was obliged to wait several hours till their return. They came together, however, and at length succeeded in bringing it to its place. Our Preparandi were out both yesterday and to-day among the people, reading, and distributing tracts. The heathen see, indeed, that their idols are senseless things; but shame and pride make them somewhat zealous on their behalf.

"*June* 28.—This afternoon I got an official letter from the judge, requesting me to visit a criminal who is to be executed to-morrow morning, and who has expressed a wish to see me. He is not a Christian. I called at the jail at five o'clock this afternoon, and found him in high spirits, decorated with garlands of flowers, and surrounded by his relatives, particularly a large

number of women. We went into the room, and on my enquiring why he wished to see me, he said he was desirous of leaving his brother and all his relatives under my care. When I came to speak about his guilt, and the awful scene he was shortly to pass through, he said that he was not guilty, and that he was unjustly sentenced. I endeavoured to lead him to a sense of his sin, and of what he ought now to do at the threshold of death. He then admitted his being guilty of the murder. He said he had formerly heard of Christianity: that if he had then listened to the word of God, he would not have been in his present situation: he exhorted all his relations no longer to serve devils, but do what I should tell them, &c. He said he would believe in Christ as having died for our sins; but I fear he was more anxious for his relations than for his own soul's salvation. However, his manner became such that I could pray with him. He threw off the garlands, and said that a Brahman had come to perform some ceremony, but he had declined it as useless. At half-past eight o'clock I visited him again, and found him lying down, but very dejected: he hardly knew what he said, and seemed quite stupified. I endeavoured to rouse him, and reminded him of what I had before said to him; but he seemed to be unconscious of all around. At last he spoke, and freely said that all his concern was for his relatives—he had no other anxiety; and as to his crime, he was inclined to deny it, or qualify it. 'In an affray,' said he, 'I cut, and others cut—they say I killed a man—it may be so.' Of his own state he seemed to be insensible, and I could do nothing with him. He only said repeatedly, 'O Lord! O Lord!' So I left him to God's mercy. Unhappy man! Many persons, however, have on this occasion heard some good words—those of the gospel.

"*June* 29.—I wrote to the judge, Mr Horsley, officially, and gave him an account of my interviews; taking occasion to represent to him the benefit which might result from giving religious instruction to the prisoners, and requesting him to procure permission from the higher authorities for my doing so.—The man was executed this morning. I hear that he was in high spirits; blamed the judge for acting unjustly in this case, since he was not the murderer; and accused the head

servants of the court of taking bribes from him and the other party; accompanying all he said with a torrent of abuse.

"*July* 21.—A visit from a grey-headed Pandáram, ninety years old, attended by his disciple, and a boy who carries about a chair for the old gentleman, which may be placed any where in the street, where he and his disciples sing alternately, pronounce blessings on the people, and receive alms from them. He appeared very respectable, denounced all his practices as vain and sinful, and was very willing to hear concerning a Saviour from sin. But when he went out, he asked one of the Preparandi why I had not given him a present, and went away in displeasure. These men's minds are certainly seared as with a hot iron.

"*July* 22.—Five Brahmans came from P——, in the west, bringing a petition from their village, signed by Brahmans and Sudras, asking for a school to teach their children 'righteousness.' The Brahmans freely declared the folly of idolatry, and spoke very truly—but whether sincerely, is another question.

"*July* 28.—To-day a Moorman came from Tinnevelly, asking for a school at the town for the Musalmán children—our books of course to be taught. This is a new thing in these parts, and shows that the Muhammadans begin to relax in their prejudices. I told him to bring a written request, signed by those people who desire the establishment of a school.

"*August* 25.—This morning received the intelligence of dear Brother Ridsdale's death. The Lord is putting forth the sickle into the harvest. The dear brother now sees Him whom he so faithfully and successfully preached. His happy spirit took its flight last Sabbath morning, to enter on the enjoyment of an eternal sabbath."

At this time Mr Rhenius received a letter from the author of the "Natural History of Enthusiasm," in reply to one which Mr R. had addressed to him the year before. We have designedly deferred the insertion of the correspondence till now; and, as the letters speak for themselves, no remarks are called for on our part:—

To the Author of "The Natural History of Enthusiasm."

"DEAR BROTHER IN CHRIST,

"Whoever you are, I need not hesitate addressing you in this Christian and affectionate manner, after having read your 'New Model of Christian Missions,' which a friend lately put into my hands, and which shows that you are a Christian indeed—not seeking the honour and glory of this or that party, but of our Lord Jesus Christ.

"The cause of my addressing you is partly my joy for your New Model of Christian Missions, and partly my desire to communicate to you a few thoughts on one part of your plan.

"My joy in the perusal of your pamphlet was very much enhanced by the circumstance, that, with the exception of certain particulars, I had myself written, in 1819, a few thoughts on missionary union very much like your own. And I heartily pray God that the time may now be coming, when all party-spirit, especially among all missionaries and missionary societies, shall be banished from the bosom of God's people. Christians, being evidently moved onward by the Divine Spirit, cannot, I think, go on much longer in the way they have done: as they all pray more and more earnestly for that Spirit, *he* will not be wanting in correcting their errors, and leading them on to Christian perfection.

"Your plan of division of labour recommends itself on the whole, though I believe that difficulties will arise in the execution of it; but an enlightened judgment and persevering love will speedily remove them. The greatest difficulty, if not the greatest importance, seems to lie in the manner in which union should be exhibited. You say that there should be but *one* form, and that one the (reformed) form of the Church of England. This, I fear, will meet with great objection every where, and seriously retard the attainment of our great object. Neither will the churchman be so very ready to alter his form, nor will other denominations (whether Dissenters or church establishments) yield to that form. It would be foreign to the very subject of this letter to enter into the comparative merits of the different forms now in use. But I think there is *no necessity*

whatever for having but one form every where. Throughout God's wide creation, we find varieties; and these very varieties please the eye. Why should it not be so also with the *forms* of worship in the Church of Christ? Experience has shown us that the Lord does not look to the *forms*, but chiefly to the sincere administration of his pure gospel, in whatever form it be. My opinion therefore is, that the Churchman, Methodist, Independent, Baptist, Presbyterian, French-reformed, Lutheran, Moravian, &c., keep their respective forms if they please, or choose any form they think best; only let them *freely allow* one another the liberty of differing, and not make this difference a pretext for denying one to another Christian fellowship, whether *private* or *public*. This is, of course, indispensably necessary; because *without it*, whether we allow but one form or many, we shall never practically exhibit to the world Christian love and union; and *with it*, though the world see a variety of forms, yet will it acknowledge that this variety does not divide our affections, nor hinder mutual assistance. This of course implies fellowship not only in our domestic circles but also in churches and chapels, every one accommodating himself to that form in which he may be requested to officiate. This will, I think, most effectually remove every bad impression which the heathen might receive by beholding different forms.

"Order and decency will not at all suffer by this union. Many are too ready to exclaim against it, imagining that it would be contrary to 'doing all things decently and in order;' but they have never yet pointed out wherein the indecency or disorder consists; if occasionally, for instance, a Scotch clergyman should preach in an Episcopal church, and *vice versa*. They might as well call it indecency or disorder, that all the members of a church do not wear exactly the same sort of clothes, or that all the prayer-books and bibles in a church are not of the same size; or that five or six regiments, in different uniforms, advance *together* and in *close* columns to attack the enemy. I do not hesitate to say that the apostles of the Lord, and other primitive labourers in his vineyard, did not think it indecent or disorderly to preach in various dresses, according to their circumstances—to commence Divine worship, once

with a prayer, and another time with a passage or chapter of the Bible; to pray at one time in the Jewish form, and at another extemporaneously, as they found it most suitable—they evidently attached no importance to any particular form or appearance, if only the gospel was preached, sinners brought to repentance and to faith in Christ Jesus, and believers edified. Christians in our time, and especially missionaries, must return to the same simplicity, or find true and lasting success greatly hindered, if not altogether wanting.

"You may make what use you like of this letter. At all events, I should be highly obliged by your favouring me with a line about your opinion on my sentiments.

"May the God of all power and might, the Giver of all good gifts, hasten this union of all his children, that so the world may know that Christ and his gospel are indeed from God.—Believe me with Christian regard, my dear brother, your humble servant,

"C. RHENIUS.

"Tinnevelly, Sept. 14, 1830."

To the Rev. C. Rhenius.

"May 7th, 1831.

"REV. AND DEAR SIR,

"The necessity I am under of replying to your kind letter anonymously, does not check those sentiments of Christian esteem which I feel toward you, though unknown, as one who, I doubt not, loves and serves our common Lord.

"It is gratifying to me to find, (as I have found in some few instances,) that I am not quite alone in my opinion of the error of our present divided missionary system. There are those (I fear they are but few) who feel strongly that the existing disunion of the visible church, as it implies a serious fault, so it involves an incalculable disadvantage, resting on the endeavours of Christians to propagate the gospel. But it is manifest that the *general* feeling of Christians of all sects, is far from being favourable to any scheme of comprehension or combination that might endanger the existing diversities of form and polity. Since the publication of the pamphlet to which your letter

refers, and in which I had endeavoured to direct the thoughts of Christians to the subject of union as important to the spread of the gospel, I have seen reason to abate much of the hope I then indulged, of witnessing a better state of things than has yet been since the primitive age.

" You are doubtless well aware, that, besides the powerful influence of certain modes of thinking on particular subjects, the union of Christians (in Great Britain) is obstructed by barriers of a political kind, and the present course of events, instead of affording a hope of the removal of them, is daily adding to their height and strength. I fear it must be confessed that religious parties have repelled each other, rather than approximated during the last two or three years. It seems as if our disgraceful factions had received of late a new vigour, and were destined to endure until the day when it shall please the Lord, by some extraordinary display of his power, to bring his people to a humble and joyful submission to his declared but long-contemned will, in this particular.

" I entirely agree with you in thinking, that the continued existence of some diversities of ritual and worship would be an evil of very little account, if those diversities were thought and spoken of as unimportant; and if, in spite of them, an unbroken, unsuspicious, and affectionate fellowship of Christians were enjoyed, and allowed, on all sides. But so long as the spirit of faction and rivalry is indulged, and so long as a well-defined sectarism divides Christian from Christian, and gives birth to the ill feelings that are proper to schism, these diversities of worship draw to themselves the importance that belongs always to the badges of party, and they perpetuate the bad savour of religious discord. It would be, I fear, at present an idle labour to devise any scheme of combination whatever. Principles of common sense, which men of the world act upon and submit to without debate, are yet matters incomprehensible and offensive among Christians; and we know who has said,—' The children of this world are wiser than the children of light.'

" For our own part, it behoves us meekly to fall in with the actual order of things; and while, within our several spheres, we discharge our duty, urge importunate prayer for the full esta-

blishment of that kingdom, in which peace and truth shall kiss each other. A day is hastening forward which shall see on earth one fold and one Shepherd.

"Allow me to say it would give me much pleasure to receive from you any specific information or opinion, bearing upon the subject of missions to the Heathen, which your actual experience in the conduct of the work may suggest. Any such communication will reach me through the medium of my publishers. With the most cordial wishes and prayers for the accomplishment of your joy as a Christian minister and missionary, I am, rev. and dear Sir, your brother and friend,

"THE AUTHOR OF 'NAT. HISTORY OF ENTHUSIASM.'"

A few extracts from the journal will bring us to the close of the present year:—

"*Sept.* 6.—Went to Tinnevelly to see old Sattianáden, who is very ill, and near his dissolution. He wished to see me. I found him in a very weak state. I asked him whether he was afraid to die? 'No,' he said, 'I long to go to heaven.' 'But why? Are you not a great sinner?' 'Yes, I am a sinner, but there is our Saviour, Jesus Christ.' 'Do you at all repent having renounced idolatry, and embraced Christianity?' 'Oh, not at all!' 'Would you have felt as comfortable as you do now, had you still been an idolater?' 'No.' 'Have you any desire for those ceremonies which the Brahmans usually perform to dying persons?' 'Oh no! I have long ago renounced all such things.' After some further conversation, I prayed with him. Before leaving, he requested me to pray that the Lord would soon release him. I felt happy in witnessing the state of his mind. I then went to the bungalow, where the congregation assembled for prayer. I found Paranniappa Pillei, and some of his people, also present. Many other heathen attended. I spoke on the happy death of a true believer. Paranniappa had come, it appeared, to invite me to his new house, which he entered last week. After prayers, I went over. Many of his people were there, and I gave another short address to them. May the grace of Christ touch that man's heart, if it have not done so already!

"*Sept.* 8.—Last night I set out for Pannikullam, where I arrived this morning. The new church is finished, doors excepted; and we dedicated it this forenoon to the service of God. It is not large, but somewhat substantial, with a tiled roof. The people have shared in the erection. A large number of burned bricks, I understand, have been taken from the walls of an old heathen temple, built several hundred years ago by a petty Raja here, and now in ruins. It has been deserted since the Muhammadan invasion. Some images are still lying about. This place, Pannikullam, (meaning 'hogs' tank,' because several hundred years ago all this region was a jungle abounding in hogs,) was formerly a large town, the residence of a native prince. It is now small, consisting of about forty Heathen families, twenty-seven Christian, and six or seven Roman Catholic. Our Christians were formerly Roman Catholics: three years ago they embraced the gospel. Some of the men have yet much trouble with their superstitious wives, who still cleave to Roman Catholic notions. They are all Sudras, and have, therefore, many difficulties to overcome. They are still far short of what they ought to be; and I had to deal with much rubbish. They appear, however, to be willing. The women were with difficulty persuaded to come to the church.

"In the evening visited S——, where there is a small congregation of Pallars, poor humble people, who also were Roman Catholics formerly. Many Heathen attended our meeting, and there is a prospect of many among them forsaking their devils, as the low castes familiarly call their gods. From thence I rode over to E——, where is a small congregation of Rettis, who live, as a privilege, within a mud fort. The people within it, all of the same caste, are now divided into three parties: some are Heathen, some Roman Catholics, and the rest are Christians. Their women have the privilege of their caste—viz. never to come out of their fort: they are immured in it until their death, so that they scarcely know what passes without the walls. I did not like to go into their fort, lest I should raise a disturbance among the people; although I might claim the right as well as the Roman Catholic priest, who is allowed to enter. I went, therefore, to the *Chattiram*, where our people

assembled for prayer. All our efforts to build a place of worship either within or without the fort have been in vain, because the owners are inimical to Christianity. We had a pleasant meeting in this Heathenish darkness. The women of our people, who, I understand, are still more than the men established in the faith, and who diligently learn the catechism, could not be present, although they long to see me. They might come by breaking through the rules of their caste; but they would thus expose themselves to much trouble and vexation, which as yet they are not able to bear. Oh, through how much has the Christian spirit of the natives to fight its way on account of caste, before it can attain to liberty! We really have much cause to pity them. The case of the low caste people is far easier. Bishop Heber said rightly, that the institute of caste is a masterpiece of Satan, to keep this people in slavery and ignorance.

"*Sept.* 9.—Early in the morning went to K——, a village of Pallars, with a respectable-looking congregation. I had a pleasant meeting with them for about an hour. Their women appeared more clean and orderly than the Sudra women. In the forenoon, returned to Pannikullam, and had the congregation together. Some of the women here are still infected with their former Popish superstitions. 'The church,' say they, 'is very well built, to be sure; but how much nicer would it be were you to put up just a single cross either within it or on the outside!' One Roman Catholic woman has actually deserted her husband, who is one of our Christians, for the last two days. We made some arrangements about conducting the external concerns of the congregation. An elder was chosen by the people as an assistant to the catechist: they all afterwards made a written agreement on the subject among themselves. Previously to this, we had discussed several Romish doctrines, reading the 2d chapter of the Colossians. In the evening the elder was installed in his office by prayer.

"*Sept.* 10.—This morning returned home; all well. Missionary prayer-meeting in the evening.

"*Sept.* 17.—Old Sattianáden of Tinnevelly died the day after I left him. The catechist says, that on the following day he

had reminded him of the words I had told him. The old man rejoiced in the prospect of meeting his Saviour. Before he died, he charged his relations to bury his body quite simply, according to our directions, and not to observe any of the worldly customs. 'Guilt,' he said, 'will rest on him who shall do so, notwithstanding this my wish.' He died in joy.

"*Sept.* 24.—A respectable Roman Catholic, with whom I have been acquainted several years, and who has always defended Roman Catholicism, came to-day, and asked me very seriously, with tears in his eyes, to tell him candidly and truly whether he cannot indeed be saved in the Romish church? For four years, he says, he has been perplexed by this question. I read with him the 2d chapter of Colossians, and gave him the necessary answer.

"*Oct.* 31.—To-day we held the anniversary of our Native Tract Society; and I may truly say that it has exceeded all our former anniversaries in interest and delight. The rains and seedtime have prevented many from coming from the country; still the church was pretty full, and not a few Heathen were present, with some Muhammadans. Paranniappa Pillei even laid down three rupees for the Society before he left. The Report states that we have printed during the year 45,000 tracts, and have had an income of 1237 rupees. This is respectable for our little strength. The country priest Adeikalam, Catechists Daniel, Sínivâsagen, Esódian, and Lazarus, made excellent speeches, which would have done credit to Europeans. The interest was heightened by two catechists from Nagercoil, present as deputies from the branch society there, who were intelligent men, and gave very appropriate addresses, testifying to the blessing vouchsafed on the tracts in their quarter. The collection amounted to nearly forty rupees. In the evening we celebrated the glorious Reformation, this being the anniversary. We read the history, and were excited to fresh thankfulness for the grace of God, which has caused the light to shine in darkness. It was a day full of refreshment and spiritual delight.

"*Dec.* 13.—The Collector has, by order of government, given 40,000 rupees for the performance of a certain ceremony in the Tinnevelly pagoda. The pedestal, namely, of the idol, has

been injured by the oil, &c., which continually flows down from the image, so that insects perish there; and this is a great indignity to the Swámi. The pedestal must, therefore, be repaired, the little holes which time has caused upon it must be closed, and the whole made firm and tight. For this repair, the Swámi must be requested kindly to move from his place during the operations, and then to return to it. On both occasions, a great many *mantirams* (prayers) must be said by the Brahmans, 100,000 of whom must daily be fed for the space of forty days. In order to gratify this folly, a Christian government give 40,000 rupees!

"*Dec.* 18, Sabbath.—Preached to the English congregation a sermon for the Madras Bible Society.

"*Dec.* 19.—Sent round a paper for subscriptions to the Society. It returned, nearly blank! Only three persons had subscribed. What a sad proof is this of the miserable state of mind among the English here! I had hoped that at least all who were at church yesterday would have seen the excellency of the institution, and the duty of giving the Word to the world; but, alas, only two!

"*Dec.* 23.—Returned home, (from a tour in the district.) Every where there is want of rain; and the people are again making púja to Varunnen. This is chiefly done by the Brahmans and Sudras; but it seems they are not very hearty in the matter. It is partly in order to try their gods. Some say, 'Is not what the Christians say true? All these púja are useless.'"

CHAPTER XV.

1832, 1833.—CHOLERA AND FAMINE.—SUPERSTITIOUS PREJUDICE.—LETTER TO HIS SON.—HUMAN SACRIFICE.—HAIL STORMS.—LETTER TO THE CHURCH MISSIONARY COMMITTEE.—A SANIÁSI.—ROMAN CATHOLICS.—A YÓGI.—TIMELY AID.—SERMON ON IDOLATRY.—A PROPOSAL.—LETTER ON MISSIONARY PROCEDURE.—REV. C. GÜTZLAFF.—LETTER TO A NATIVE SOCIETY.—VISIT TO A CONDEMNED PRISONER.—EGÁCHARAM.—A GURU.—PERPLEXITIES.—A DEATH-BED.—REV. JOSEPH WOLFF.—LETTER TO REV. W. JOWETT.—VISIT OF MR A. N. GROVES.

THE year 1832 was marked in Tinnevelly by a drought, and consequent famine. The cholera, too, made its ravages in the district, with a severity scarcely exampled; and it seemed as though with pestilence and famine the God of heaven were visiting the sins of the people. Here was an opportunity for manifesting the catholic charity of the Christian church, which not only cares for its own poor and infirm, but stretches out its helping hand to the Heathen also. In order to alleviate the common distress, Mr Rhenius exerted himself much; and he was able, through the valuable assistance of his friends and correspondents, to effect, on a considerable scale, the scheme of benevolence which, under the circumstances, Christian principle and feeling dictated. A few particulars respecting these distresses, we may presently state in Mr R.'s own words.

Since the removal of Mr Schmid to the Nilgherries, the mission, extensive and enlarging as it continued to be, was almost entirely committed to Mr Rhenius's superintendence. In the course of the present year, however, his heart was gladdened by the arrival of two colleagues from Europe, and the addition of an ordained native missionary from a northern mission; and his zeal was, if possible, quickened and rendered ardent by this timely assistance, and by the sympathy and love manifested towards him by brethren, not known to him in the flesh indeed, but still, for the gospel's sake, beloved in the Lord.

During this year, too, we are under the painful necessity of referring to correspondence of an unpleasant nature between him and the Committees of the Church Missionary Society, both in India and at home. From a letter already inserted the reader may have perceived that there had been certain discordant feelings and opinions in the matter of the ordination of catechists. These differences began to assume a more serious aspect every day, and eventually formed the nucleus of a controversy, the progress and result of which it will be our duty to explain in a subsequent part of this Memoir. At present, it will be sufficient to state generally, that the parties, with the expression of good-will one to another, were inclined and prepared to act on widely different views and principles; nor can we, in compiling a Memoir of Mr Rhenius's life, be expected to give, in an equally particular detail, the exposition both of his views, and of the views of those who differed from him. It shall be our business, then, to record more particularly his proceedings; and when the deeds of the other party may happen to come under our consideration, we trust that we shall be enabled to maintain that candour and impartiality which they have a right to expect.

The commencement of this year's journal contains a short statistical statement of the Tinnevelly mission.

"*Jan.* 3.—At A——, about ten families, and at U——, more than forty families, have renounced idolatry. The want of rain begins to be felt, and great distress is apprehended. Robberies also become more frequent.

"*Jan.* 4.—Engaged with the catechists. In Mutteien's district, the congregations are in a sad state; so also are those in the Dohnavúr district. They are angry with God on account of their distresses!

"*Jan.* 6.—This evening we remembered the manifestation of Christ to the Gentiles; and we rejoiced that he is a light to them also. On making up the accounts of the congregations to the end of last month, I was happy to find that during the last six months we have had an increase of 247 families, containing 805 souls. Our congregations, therefore, consist now of 519 families, containing 8780 souls. In the schools, likewise, there is an increase.

"*Jan.* 15.—The cholera begins to rage in the town of Tinnevelly.

"*Jan.* 18.—Common salt is now used for the cholera. I gave some salt yesterday for the people at Tinnevelly; and it is reported that seven persons have been cured by its means. Within a few days, seven persons have died in one house. I am going to prepare a little tract on the cholera.

"*Jan.* 19.—This morning we had the pleasure of welcoming Brother Müller. We gave thanks to the God of all mercies for this seasonable help.

"*Jan.* 23.—This evening was fixed upon for a public prayer-meeting in the Tinnevelly church; and we had sent handbills around among the heathen, inviting them also to attend. The mortality has been great in these days; and the heavens are still brass and iron, notwithstanding the Brahmans' púja. One or two Brahmans died whilst they were in the act of performing púja. In the evening we went to Tinnevelly, and besides the congregation within, there were many heathen around. I read a part of the 28th chapter of Deuteronomy, and the 9th of Daniel, exhorting to repentance and faith.

"*Jan.* 24.—The heathens are, as it were, mad about their idols and devils. All around us we hear the sound of the tom-tom, and the cries usual on occasions of offering to them.

"*Jan.* 25.—To-day the tract on idolatry arrived from the press; and in the afternoon I sent it about in Tinnevelly and the neighbourhood by the hands of the Preparandi. May it be blessed by the Lord! The cholera is still raging fearfully at Tinnevelly; but not much at other places. The weather is remarkable: the wind in the morning and evening is almost piercing—not pleasant to our Indian constitutions.

"*Jan.* 31.—Yesterday and to-day busy with the catechists. In the Dohnavúr district, a woman (of the new people) has a husband, whose name is Pákianáden. *Pákiam* means 'happiness;' and it occurs in the catechism, where our first parents are spoken of as happy in Paradise. When learning the catechism she stopped at that word *pákiam*, and would not pronounce it except after a deal of trouble with her; and all this because it is her husband's name!'

"*Feb.* 25.—The account of the Poor Fund for 1831 is this: receipts, 208 rups., 7 as., 4 pice.; expenditure, 137 rups., 14 as., 10 pice. Between 150 and 220 paupers of all classes have every week received some rice, on which occasion they are also instructed in religion; but they seem to rejoice only in the food which perisheth.

"*March* 5 *and* 6.—From the reports made by the catechists, I find that the distress from want of rain, &c., is greatly on the increase. Here and there the poor people begin to make a meal of the kernel of the tamarind; others prepare a sort of soup from some white earth. Not a few of the congregations have left their places, and gone to other parts of the country, or to Travancore. We are considering how we can most effectually assist them. The loan system seems the best. The violence of the Maravars is still in the land, particularly in the south. Famine, pestilence, and the Maravars' clubs are distressing the country.

"*March* 9.—Yesterday engaged with the head catechists and others. The people at R—— continue to behave so badly as to make it almost necessary to remove the catechist, and see whether that will make any impression. The troubles at K—— continue: the people themselves are so much intimidated by the threats of the Maravars, that they dare not come to church. For some time I winked at it; but I must now tell them that, if they will fear men more than God, I shall be obliged to remove the catechist. This message I have accordingly sent to them.

"*March* 14.—An officer died yesterday of cholera. This dreadful malady has been sweeping away a number in the fort, and I have therefore been prevented from making a tour to the north-west, for which I had been preparing. Whenever this disease rages, the appearance and influence of the weather is remarkable.

"*March* 18.—This morning we were rejoiced by rain, for which we offered up our thanks in the church. At the English service we improved the death of the officer: the attention was great.

"*March* 21.—Some people from K—— came with their catechist. They are Pallars, and are in distress, in consequence of

the failure of the rain and crops. They and their wives go to the fields and jungle, and dig out a species of grass which yields a grain, which they eat, as they have nothing else. They asked for a loan of ten rupees, with which they will buy some cotton, prepare and sell it. Ten rupees will yield them about fifteen rupees in return. I have given them the money as a loan, but 'hoping for nothing back again.' The elder of K—— came with the catechist, and spoke about erecting a chapel with a tiled roof at their village. They are in better circumstances; and, besides some personal labour, will contribute a rupee per family—in all, twenty rupees.

"*March* 30.—This morning reached home, (from a tour in the country.) Found various letters: some also from Mr Spring, with 320 rupees to be given as charity to the distressed in the district. The Lord be praised for this help!

"*April* 4.—I dismissed the catechists on Monday night, on account of the state of the country. With the remaining head catechists and others, I was engaged these two days in examining how we can best meet the distresses among the people by the money which Mr Spring has been enabled to send me. To some we have lent money; to others we have given a rupee or two to buy materials for working with, such as cotton, &c.; for others we have given something to the catechist to make them work somehow or other, and pay them their daily hire—as, for instance, to raise walls round their prayer-houses, or digging wells; and a little money to others who cannot work. The women may send us the cotton which they have spun, and we shall buy it.

"*April* 6.—To-day read with joy in the newspapers that Government have rescinded all those regulations which hitherto prevented native Christians from being employed in government offices.

"*April* 16, Sabbath.—Divine services as usual. I observe with pleasure and thankfulness an improvement among the military. Considering that many are absent from Pallamcotta, we have a good congregation: besides other pleasing indications. The civilians never set foot within the church.

"*April* 20.—Good-Friday. Special remembrance of our

Lord's passion. The English service was better attended than I expected."

To his Son.

"My dear J——, Pallamcotta, April 20, 1832.

"To-morrow will be your birth-day; I write, therefore, a few lines to wish you the Lord's blessing on the occasion. At your birth we dedicated you to the Lord Jesus, that, for the sake of his death on behalf of sinners, he would be pleased to make you his child. That dedication we have frequently renewed; and I trust he will hear, and does hear, our prayers for you. Now, as you are growing more and more in understanding and self-knowledge, you must earnestly unite in our prayers, and dedicate yourself daily to the Lord. Remember that you were born not to live an ungodly life, nor to perish in sin, but to become holy, and to obtain salvation through our Lord Jesus Christ. This is the great end for which you exist. Be mindful of it, and rejoice greatly in the high and noble destination you have—that of becoming a child of God. For this it is worth living. He will not fail to give you his Holy Spirit, and make you spiritually minded. Bless God also for the privileges you have, to lead you to that end. Oh be thankful for all your mercies, and try to rejoice in God your Saviour!

"We are all pretty well, hooping-cough excepted. The cholera is still in this district. The former want of rain has caused much distress. May all these scourges tend to the enlargement of Christ's kingdom! The people forsake their idols in various quarters; but in some places they have to endure persecution for so doing, so that some are frightened, and go back to Heathenism, or at least are shy in professing Christianity. May God be ever gracious to you!—Your affectionate father,

"C. Rhenius.

"*April* 25.—This morning a child was found near a well, without a head, which had been cut off. It seems to have been

offered in sacrifice, as there were several marks to that effect. A few weeks ago, an infant was found dead near our burial-ground. These things ought to be more strictly investigated than they are.

"*May* 11.—As the Brahmans of K—— have complained that the Christians will not pay their taxes to them as formerly, I have sent Asirvádam and a few others to the spot, to enquire whether our people act justly or unjustly in this matter.

"*May* 14.—Two Sudras came, as sent by the Zemindár of Utamalei, and remonstrated against the people at P—— building a Christian school on his lands; in short, they would not have the people become Christians, for then they will not draw the car, nor do other services of the kind. I told them that I had just sent a person to the place to enquire whether the people did wrong or not. They are evidently unwilling to have Christianity in their neighbourhood. I fear we shall have some strife there.

"*May* 17.—Asirvádam returned from K—— and P——. He has seen the Zemindár of the latter place, who will by no means allow any of his people to become Christians. 'Your védam is a very good one, but it must not be in my territory. Remove the catechist,' &c. A man who had washed for our people died, and was refused burial because he had assisted the Christians.

"*May* 18.—Distress is evidently increasing. Rice is getting dear, and is hardly to be got. The shops in the fort are closed, and opened only for the sepoys.

"*May* 24.—During these days I had various despatches from the country. At K——, Sándappen died lately, rejoicing in Christ Jesus, and exhorting his wife, children, and neighbours to hold fast to the gospel. The Heathen make their púja, and are about to erect a devil's temple near the church, to annoy the Christians. At A—— there are some disturbances from the Heathen. From U—— the Christians came, requesting a loan of money, to keep them alive in their distresses.

"*May* 30.—This afternoon we had a tremendous gust of wind, with rain and hail. It lopped off the branches of the trees,

and tore up others, broke down some *pandals*, and dashed large water-birds against trees or walls, so as to kill them. After the great heat we have had, the fall of so large a quantity of rain is peculiarly welcome. The hailstones were of the size of large peas, and were, of course, much wondered at by the natives. Thanks be to God for the rain! It has greatly cooled the air, and quenched the thirsty land. Captain M—— of the 6th seems to have become careful about his soul. He has requested to be present at our evening religious exercises.

"*May* 31.—This evening I went to Tinnevelly. There is too much worldly-mindedness among the people. Oh that the Lord would be pleased to give them more of his Spirit! Some Heathen say, as the Greeks of old did—'What! shall the great and Almighty God not be able to save men, except by himself becoming man, suffering and dying? Is this not dishonourable to him?' and they pretend to be ashamed even to hear of it.

"*June* 4.—We had again an awful storm this afternoon. It came, travelling as it were from the south-west, carrying an immense volume of red sand in the air, by which the sky was reddened and darkened. I was with the catechists in the church when it passed over. It next began to lighten and thunder, and the watery clouds broke and poured forth a large quantity of rain, mingled with hail, to the great delight of many of the catechists, who had never seen the latter. The storm again broke off branches of trees, and strewed about the *cadjan* leaves of thatched roofs. The air is now remarkably cool.

"*June* 6.—I must record it, with gratitude to God, that our catechists have willingly and zealously administered medicines to many persons attacked by cholera, and that all the catechists have been preserved to us.

"*June* 16.—To-day a weaver from K—— was here, together with the old goldsmith whom I have often mentioned. There are several other families, who have for some time desired to profess Christianity, but who are deterred from so doing by the fear of loss of livelihood, as the persecution there is great. They have all along been supported in their trade (that of weavers) by rich Brahmans there, who advance money to them, for which they weave cloths such as are used in Travancore.

Were they now to become Christians, the Brahmans would immediately stop their supplies, and thus they would be altogether deprived of a livelihood. Nor could they conveniently manufacture, and then carry on the trade by themselves, because it has been monopolized by the Brahmans, who can also carry it on with very little expense; and this on account of the high estimation in which the caste is held in Travancore, and the many privileges which they enjoy. As soon as they enter the country, they can live on the Raja's bounty; every where are choultries in which they are entertained free of expense; nor are they subject to taxation—their packages are not even examined at the custom offices."

At this time, Mr Rhenius addressed a letter to the Church Missionary Committee, London, which it is desirable we should notice. A few months ago he had received a letter from them, relative to the ordination question, in which they express their surprise that Messrs Rhenius and Schmid should assume to themselves "the right of forming their converts into communities on the Lutheran model;" they endeavour to remove certain "misapprehensions" from the minds of the missionaries; and, in the terms following, acquiesce in the missionaries' former method of proceeding in Tinnevelly:—

"We trust," they write, "that you will believe that the Committee feel as conscientious an attachment to the institutions of the Church of England, as you do to those of that to which you belong. The Committee do not require you to adopt a different mode of carrying on the mission from that you have heretofore pursued, nor do they purpose to press English ordination on the catechists now employed by you in the mission, who may still in that capacity render you the same assistance which they have hitherto done. All the Committee claim is, that those who are initiated into the Christian faith by our means, should be assimilated to ourselves when formally settled as a Christian community; because they sincerely believe that the constitution and formularies of the Church of England are both true and scriptural, and that this course is, in our circumstances, best calculated to promote the extension of Christianity in India."

The good-will manifest in this extract, and the moderation which it displays, we entirely appreciate; but at the same time we cannot help saying, that the course the Society adopted seems to be inconsistent with those principles which they, as members of the Church of England, professed to maintain. Mr Rhenius's reply is too long to be inserted entire; but a few extracts are necessary, in order to show the view in which he regarded the matter under discussion:—

"From your letter, it appears to me that you have quite misunderstood our motive and design in raising those objections; for you mention repeatedly, that we desire 'to form our converts into communities on the Lutheran model.' None of our letters contain any such thing; nor is it the fact. The difficulty arose, not from an attachment to the Lutheran form, but solely from a strict and tender regard to *truth*: as our *ordinandi* were to subscribe to certain papers, which in our opinion they cannot do without violating their convictions of truth. I need not repeat particulars, as we have stated them in our former letter. To help the Society and ourselves out of the dilemma, we proposed to have recourse to our German mode of ordination, which is not attended with such difficulties, and will yet secure, as far as human precaution avails, a faithful discharge of the ministerial duties: to permit which, we thought there could not be any material objection on the part of the Society, for the reasons which we mentioned in our former communication, and which still appear to me conclusive, unless the bishop can make the needful modification in the terms. Help us out of the conviction that those terms are not according to truth, and you shall have none more zealous and conscientious in promoting the forms of the Church of England than ourselves. Allow me to assure you that that conviction has not been hastily formed: the subject has had my repeated and most serious, and I trust unbiassed, attention and research.

"I assure you that I am as much and as little affected towards the English as towards the Lutheran Church. In both I love that which is scriptural, and tending to real edification; but, whatever others may think, I dare not touch that which, to the best of my judgment, is not scriptural, and does

ot tend to edification; and I feel it my bounden duty to teach and uphold the truth, in whatever connexion I may be placed. And I know that this is the best way to spiritual prosperity. Your own charges to your missionaries support me therein.

"I cannot agree with your sentiment, that missionaries who have been the instruments in the hand of God to raise up congregations from among the Heathen, should thenceforth have nothing more to say respecting the formal settlement of them as Christian communities. I do not maintain that the Society should have no share in this matter; but I think they should regard it as a concern of minor importance, and trust that those who have been enabled by Divine grace to do the one, will also be enabled to do the other, and provide the people with the means necessary for their further instruction and edification. This is not my opinion only; but several bishops of the Church of England herself have expressed themselves to the same effect. Bishop Burnet, for instance, says, 'Since I look upon the sacramental actions as the highest of sacred performances, I cannot but acknowledge those who are empowered for them, must be of the highest office in the church.' I think, therefore, that the Committee need not be so much opposed to our ordaining the native catechists, as if the Church of Christ would suffer thereby, or as if we had no scriptural right to do so. By their opposition they plainly show, that they have another interest besides that of the Church of Christ, contrary to their own frequent declarations in their publications. How different this from the apostle's catholic spirit, when he said, 'Notwithstanding, every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice!'

"I am grieved to write to you thus, because nothing is further from my thoughts than a desire to hurt your feelings, or to appear disrespectful to the Society. I trust they will receive what I have said as coming from a heart that sincerely endeavours to love the simple truth as it is in Jesus. This word of truth is my foundation; its promotion my design; and its maintenance my duty."

Mr Rhenius alludes also to the proposal of the Committee

for continuing, without reference to the ordination of catechists, the system which had hitherto been pursued in the mission; and shows that, however willing he might be to refrain from pressing the point, circumstances would, sooner or later, place both him and the Society in a predicament of the same nature as the present. He would therefore propose three things—

"1. One is, that the Committee permit me to return to Europe, where we may consider, if God please, in what manner I may devote myself further to the missionary cause, agreeably to my principles and circumstances.

"2. Or, to retire to Madras, and there spend the remainder of my days, still in connexion with the Society, in the work of translating the Holy Scriptures into Tamul, which is yet far from being finished; and in the publication of religious books for the benefit of our Tamul congregations and the country at large.

"3. Or, to attach myself at once here to another missionary society."

In conclusion he writes,

"That you may be fully informed of my sentiments on the subject of the church, (as I have always dealt frankly and unreservedly with the Committee,) I beg leave herewith to send a copy of my review of a small book, entitled 'The Church, her Daughters and Handmaidens,' &c., which the Rev. Mr Harper lately published, and of which he requested me to write a review." *

In a subsequent part of the narrative, it shall be our business to state the result of the above correspondence: in the mean time, it may not be uninteresting to insert notices of daily events:—

"*July* 12.—Yesterday was the great feast at Tinnevelly, in which the huge car is pulled. It is curious that the difficulty with which, of late years, this exploit has been performed, has had due effect on the minds of the people; for they have taken down two tiers of the machine, whereby the car is lightened by

* This letter, we should state, was written by Mr Rhenius alone. Some time before its date, Mr Schmid had resigned his connexion with the Church Missionary Society.

one hundred *coolies'* power.* The difficulty, however, is still great. Yesterday a wheel began to crack, and they were obliged to put on another. There were not hands enough to draw it, and the Swámi was standing outside all night. To-day they went to work afresh, when another wheel was nearly giving way.

"*July* 17.—This morning we were most agreeably surprised by the arrival of Brother Lambrick from Colombo, on his way to Cotiam. It gave me much pleasure to become personally acquainted with this aged servant of the Lord.

"*July* 31.—A Saniási, who has left his family for the last twelve years, and lived alone in a little hut, in contemplation and austerities, allowing his hair to grow, &c., had occasion to come to Curtálam, where our catechist found him, conversed with him, and gave him books. The man was pleased, and stayed all the month with him:—he then saw the folly of his austerities, &c., and resolved to come to Pallamcotta. He was at church last night, and came this morning formally to renounce heathenism, saying, that as he has found the Lord Jesus Christ, he will have none of the gods; Christ has enabled him to forsake these vanities, and come to Pallamcotta. In the afternoon he brought me his two little idols, made of a kind of root, very rare; one is Supramannian, and the other Ganesa: also a *rutirátcham*—all which he renounced. His Guru staff he had left behind at Curtálam.

"At K——, the town of the old goldsmith, ten weaver families of the Mudelliar caste have renounced heathenism, and joined him and the other weaver who came here last month. All the men are here, and I had last night and to-day special conversations with them. I trust the Lord has enabled them to forsake their former vanities, and turn to the light of the gospel.

"*August* 4, Saturday.—Missionary prayer-meeting. Five men, Roman Catholics, from S——, were present, and are come to apply, in the name of thirty families, for a catechist.

* *Coolies* are men employed in carrying burdens, or, as here, in dragging the car.

The Saniási also was present. He has to-day had his head shorn of the hair, which he has allowed to grow these twelve years.

"*August* 21.—It was thought desirable that I should proceed to Curtálam, and have an interview with the Collector just arrived, concerning the state of the mission, and also to ask assistance for the settlement of the mission lands. Accordingly I left home on the Sabbath night, and reached this yesterday morning, when I was very kindly received by brother and sister Fiellstedt. I have not been at Curtálam since that good man, Mr Monro, was here as Collector. A return to these scenes has brought most pleasing recollections to my mind in connexion with that good man. I say again, 'The remembrance of the righteous is blessed.'

"Towards the evening, Mr West* and I went to Ten-cási particularly in order to see the Roman Catholic catechist, of whom I had lately heard that he had abated much in his bigotry, and seemed to study the Scriptures. I went with him and some others into the church, while Mr West stayed outside, and held a conversation with the people there. It soon appeared that the catechist, and a man with him, were still the same persons—still faithful servants of 'the Beast.' There was no arguing with them, they became so noisy and overbearing, and even insolent. As it was getting dark, I was obliged to break off soon; and when, on getting outside, I mounted my pony, the catechist pointed to the cross upon the church, and said, 'If you do not worship the cross, you will be damned.' I wished to explain; but their noise was great:—among other things, his assistant cried out, 'I will prove to you from your Prayer-Book that you ought to worship the cross. Is it not said in the baptismal service that you shall make a cross upon the child's forehead?' I left them; regretting that the Prayer-Book should afford them a handle for holding to

* This gentleman often accompanied the missionaries on their tours in the district; and, in the midst of much opposition, was indefatigable in his personal endeavours to proclaim the gospel to the natives of Tinnevelly.

their superstition and ignorance. The sooner that cross-making is cast out of the Prayer-Book the better.

"*Sept.* 6.—To-day was engaged with the head catechists and people. I am sorry to find that the distress in the country is still considerable, particularly in the north and south of Pallamcotta. Many cry for help; but I cannot render it to them. Indeed, we have still many trials, both of soul and body. In the north, several congregations of the low caste are still very miserably situated on account of the want of rain, and are still dispersed.

"*Sept.* 30.—At the Tamul service, I had to perform the sad duty of excluding from the Christian church Pákianáden Pillei, a Tanjore Christian, and translator in the court here, on account of his sinful practices.

"*Oct.* 2.—The catechists made various enquiries to-day in divinity: how is the passage to be understood, 'If ye forgive men their trespasses, your heavenly Father will forgive you?' &c. Where do souls go after death? What light was created on the first day? and what on the fourth? Is there any account of the manner in which some of the angels became evil spirits? &c.

"*Oct.* 3.—To-day we had the Lord's Supper with our native brethren, (seventy-five;) after which they were dismissed to their stations. In the forenoon we held the anniversary of our Native Philanthropic Society, when the Subadár-major Cornelius was chosen president, *vice* Pákianáden Pillei. The meeting was very interesting—more so than I had expected.

"*Oct.* 14, Sabbath.—Besides the usual services, we had this evening a special meeting in English for missionary purposes, with a collection for this mission. I gave notice about it in the morning to the English congregation, and intend having such a meeting every second Sabbath of the month. This evening a few came, and I expounded the thirty-fifth chapter of Isaiah. The collection amounted to twenty-three rupees, twelve annas.

"*Oct.* 15.—Another European Christian (Captain B—— of the 6th) has joined our little band. We were together this

evening; and the third, fourth, and fifth chapters of the Romans proved a cordial to his soul.

"*Oct.* 21, Sabbath.—Large attendance at the English service.

"*Oct.* 23.—Received letters from Sarkunnen Winfried, and the Rev. Mr Poor, Jaffna. Sarkunnen and Joshua are on their return to Pallamcotta, having been two years and a half at the American brethren's seminary or college. Sarkunnen has made great progress: he sends me a table, calculated by himself, of the eclipses to take place in 1833.

"*Oct.* 27.—To-day came one of the Rettis of M——, one of the small congregation formed there last year, but which fell off because of the persecution from their neighbours. I thought they had all gone back to heathenism. But this man, when I accused him of having done so, said, that although they had not come to church, yet he had kept to Christ in his house; and as a proof he repeated several excellent prayers and some parts of the catechism so distinctly and with such feeling as to surprise me, and make me think there is still a seed at that place which may in time spring up. We ought earnestly to pray that the Lord would cause the oppressor to cease.

"*Nov.* 4.—At the Tamul service I had the pleasure of baptizing three men, of whom one is the Saniási who lately delivered his idols to me. May they be members whose names are written in the book of life!

"*Nov.* 9.—Engaged with various people from villages—sick and healthy, rich and poor, Christians and Heathen—spirituals and temporals.

"*Nov.* 11.—The labours of another Sabbath finished. May the seed sown among Europeans and natives, bring forth fruit unto everlasting life! This evening, being the second Sabbath of the month, we had the address on missions. I expounded the second chapter of Daniel. Collection twenty-one rupees, seven annas. Our native congregation have got made a neat collecting bag, which they used to-day for the first time in collecting for the poor after the sermon. They got nearly three rupees.

"*Nov.* 17.—A Sudra came this afternoon from a village seventy miles from this, and wished to speak with me about

something very particular. At last he told me that he desired heavenly bliss. He had been taught that he should obtain it by some peculiar practice of the *Yógi*, (literally, Contemplators,) by turning up his tongue to the roof of his mouth, and stopping his breath as it passed through the inner part of his nostrils; by doing which, his brain would be so affected as to behold the Divine Being! He asked me whether this was true. Of course, I said not, and explained to him the impossibility of such a thing, and directed him to the revelation of God concerning himself, &c. He thought that God and our souls are the same thing. I gave him three tracts for particular study. Poor souls! how are they tormented by their ignorance!

"*Dec.* 3.—To-day we had another feast. The Native Tract Society held its tenth anniversary. The church was filled. The report stated that, during the past year, the Society had printed 50,000 tracts and sermons. Our seminarists had contributed a little more than twelve rupees, by abstaining every week from one of their meals. The speakers did very well. We sang praises to God heartily; we prayed earnestly for further success. Two representatives of the Nagercoil branch increased the interest of the meeting. They gave us pleasing accounts of some facts. The London Tract Society's gift of forty-eight reams of paper, has assisted us greatly this year; without it we should not have been able to print even half the number of tracts. The collection of this day was a little more than forty rupees.

"*Dec.* 6.—Among other people, there came four or five Sudras from V——, a large town eighty miles northward from this, petitioning for a school. We asked them whether they wished such a school as the Government have established in the Táluks, in which nothing of the word of God is taught, or such as we establish, in which the teaching of the word of God for man's salvation is the principal thing. Without hesitation, they said they wished the latter. I asked them whether they had examined our books, which teach that idolatry is sin. They answered that they had seen our books and schools at various places, and that they desired similar instruc-

tion for their children. I was much pleased with them, and gave them books for their more minute examination. Thus knowledge spreads; and we are extending farther and farther. May it be of the Lord!

"*Dec.* 25.—Received to-day some excellent Christmas gifts. A letter arrived from Bombay with 1700 rupees for this mission, which our Christian friends there have collected together. I also got a letter from Brother Gützlaff, the Chinese missionary, in which, among other pleasing things, he informs me that the king of Corea and the Loo-Shoo islands has accepted a copy of the Bible, and that the governor of the province Fokien has sent several of the best Chinese tracts to the Emperor! May the Lord's blessing attend them!

"*Dec.* 31.—Engaged with the catechists. Surveyed our gains and losses in the congregations during the last six months. It appears that although the losses are not small, (owing to deaths, persecution, and removal to other parts of the country,) yet we have not only kept the field, but have gained ground considerably. Another remarkable year is just closing. It has been full of trouble, and of painful, though wholesome, exercise of faith and patience. Still we have cause to sing of mercies—to be thankful, and take courage.

"*Jan.* 1, 1833.—We commenced this year with prayer and praise, and bringing some sheaves into the barn of the Lord's kingdom. A number of people from the villages increased the congregation, and the church was full. I preached on Psalm cvii. 8—14. Special prayer was made for the congregations and for this district. A review of the past, though in many respects painful, yet caused us much joy and encouragement, because we see that the Lord is with us, although we deserve not the least of his mercies. The past year also has seen many souls come out of darkness to the light of the gospel: out of many troubles and difficulties have we been delivered; by various trials have we been disciplined. Oh that men would praise the Lord for his mercies, and wonderful dealings to the children of men!

"*Jan.* 8.—Last Sabbath I preached a sermon in English on idolatry, showing that it is darkness and gross darkness, Isaiah

lx. 1—3; exemplifying it by the doctrines, precepts, and conduct of the Hindus; and desiring my hearers to beware lest they encourage idolatry. I thought it made some impression upon them; but had no idea it would give offence. This, however, has been the case, I am told. One says, I have been abusing the Hindus; another, that I have been violent; a third, that my sermon is calculated to raise a disturbance among the troops when they come to hear of it; a fourth, that I mean well, but do not, perhaps, express myself properly. One, however, says that I have only spoken what is true; and another thinks I was rather eloquent. The enlightened Christians, of course, find no fault, and defend the truth among the rest. A friend, who was not present from illness, wishes to see the sermon.

"*Jan.* 19.—Received information that nearly seventy families at P——, in the south, have renounced idolatry, and destroyed all the idols in the temple. The head of one of the idols was sent along with the letter, and was shown to the congregation. Thus may all idols soon perish—not from the temples only but also from the hearts.

"*Jan.* 24.—A Christian from A—— came, and said that, since he has forsaken heathenism, he has had nothing but affliction; but this he does not mind, as his sufferings would secure his happiness. His meaning, however, was, that by his sufferings he would expiate his sins!

"*Feb.* 4.—Engaged with the catechists. In the midst of our joys there must always be some check, lest we exalt ourselves—some thorn of Satan sent to buffet us. Catechist S——, formerly a seminarist, an excellent, well-behaved, and diligent young man, was last month enticed by some of his congregation to write a false complaint, and denied it as long as he could, and at last said that he did not *make* the complaint, but only *wrote* it as the people dictated! It was a tremendous blow to me.

"*Feb.* 22.—At last I have finished all the plans, &c., of our mission lands, villages, and houses, and dispatched them to the Committee. This was a troublesome and expensive business; and were it not that the object is the establishment of Chris-

tianity, the lands themselves are hardly worth the trouble and expense.

"*March* 3, Sabbath.—A gentleman sent me a note two days ago, requesting me to preach from 1 Tim. v. 1. I did so to-day. Several strangers were present: the attention seemed to be greatly excited. Among the strangers was one who avows infidel principles, and boldly declares the doctrines of Christianity to be highly absurd, although its morals are certainly very excellent. After church he came to me, and we had again a long argument on infidel notions.

"*March* 17.—In the afternoon came a potter from Tinnevelly, rather a decent-looking man, requesting me to purchase him for 100 pagodas, that he may pay his debts, and then he would be for ever what I pleased—a Christian, or any thing else, and do whatever I desired him except wear the European dress! I asked him whether he had heard of my ever doing such a thing. He said 'No;' but added, that from all other castes who were wicked, there had been converts to Christianity, but none yet from his caste, whose people are not wicked. I gave him advice and a couple of tracts."

During this month, Mr Rhenius made an interesting tour in the northern part of the Tinnevelly district; but we have not room to insert the notes taken by him at the different places which he visited. Among his papers, however, we find one in the form of a letter, on which we read the words, "The substance of this letter sent to Captain Browne, March 25, 1833." As its preamble refers to the occasion on which it was written, we may insert it without further comment, presenting as it does a very just view, and one in which missionary labours ought to be regarded—by those, in particular, who are engaged in them.

To Captain Browne, Secretary Corresponding Committee, Church Missionary Society.

"Dear Sir,

"We have had the pleasure to receive your letter of March 8th last, communicating to us the Home Committee's wish and

resolutions respecting the formation of missionary district committees.

"We scarcely know how to reply to your queries. The resolutions suppose, that hitherto the missionaries had not been acting together in their labours. Wherever this has not been done spontaneously, out of brotherly love and an interest in their mutual labours, it appears doubtful whether any formal meetings of the kind suggested will be conducted in the proper spirit; and whether, therefore, they will be so advantageous as it is anticipated they will. Mere rules and forms will scarcely infuse a better spirit.

"As for ourselves in this district, we have always acted together. Almost every social meeting becomes a missionary meeting; when mission matters are communicated, discussed, and consulted about. We should hardly gain any new advantages by making these matters formal, and none at all by protracting discussions till the close of every three months. Indeed, we frankly declare that we rather dread the introduction of formalities in these matters. Where the minds and the hearts of missionaries are distant one from another—where every one is jealous of his own authority, and confident in his own sufficiency—there it may be of some advantage to introduce them. But where union and harmony, humility and a desire for the counsel of others prevail, there they would be rather disadvantageous. For our own part, therefore, we should prefer going on as we have done hitherto. When we are on the spot, we meet almost every day; and if any one has aught new or old, he speaks on it, and so we discuss matters. Prayer for God's blessing on our plans and operations is offered up daily, and every Saturday evening in particular, and especially every month at the assembling of the catechists and schoolmasters, when conferences are held, and measures for the month following are decided on. Our journals are mutually read over before we dispatch them to the Committee.

"Were we to write minutes of all these things, keep a copy here and send one to the Committee, it would make sad inroads upon our time, which would be taken off from our regular engagements; and we have not much to spare, on ac-

count of the multiplicity and extent of our labours, not to mention the length to which these minutes would often be necessarily carried, since mere hints will not suffice to give a stranger an insight into matters. In regard to the expenditure, there is scarcely any difficulty, or rather no discussion is required, because, with the exception of a few items, all are regularly established expenses. If there are new calls, it will answer every purpose if we write jointly to the Committee when we apply for them. This we have always done: it was only interrupted by the departure of Brother Schmid; but we can easily resume that plan. The same may be done with regard to new measures. Were the decision of the missionaries to be final, there might be a necessity for such formal proceedings; but as that is not to be the case—as our decision is still subject to the sanction of the Committee—the former mode answers as well.

"Besides, we could not well promise a strict observance of the time, or the making out the minutes, copies of them, &c. because our engagements are so numerous and extensive. Neither could we well state beforehand what may be the contingent expenses for the next quarter, nor pass by sudden and urgent calls, and wait till the next meeting. In our case it would be superadding a mere formality."

In the course of this memoir, frequent mention has been made of Mr Gützlaff, the Chinese missionary. He was to the last, we believe, a correspondent of Mr Rhenius's; and the circumstances in which he went forth on his labours have been elsewhere noticed. The following letter to Mr R. from an eyewitness will be found of some interest, as referring to Mr Gützlaff:—

To the Rev. C. Rhenius.

"Madras, 17th March 1833.

"My dear Mr Rhenius,

"Enclosed is a letter which I promised the writer to forward to you. Mr Gützlaff is, I believe, a countryman of yours, and one of the most excellent of men. He literally follows the injunctions of our Saviour about taking no thought for the

morrow, and goes about among the Chinese without money or scrip. He is a most gifted person, and has a wonderful talent for acquiring languages. Many European tongues he knows perfectly, and he has now acquired a profound knowledge of that most difficult language, the Chinese. So well does he speak it, I have heard, that the Chinese themselves have mistaken him for one of their countrymen; for, when travelling amongst them, he always dresses in their costume. I had the pleasure of becoming acquainted with him during my residence at Macao, whither I had proceeded for the benefit of Mrs H.'s health, and have returned only on the 1st of this month. I trust you are prospering in your undertakings. With best wishes to you all, believe me, yours very sincerely,

"J. A. H."

To return to the journal:—

"*April* 1.—Engaged with the catechists. In the north, about sixty families at S—— have applied for Christian instruction. They are of the low caste. There are many of the same description in those quarters, and the bad habit of drunkenness prevails among them. Indeed, not only the low castes, but also Sudras, and even Brahmans are addicted to it.

"*April* 13, Saturday.—Missionary prayer meeting. We were glad to notice the progress of the work in New Zealand and South Africa, and gave thanks to the Lord, praying also for further success.

"*April* 14, Sabbath.—Preached in English on the divinity and humanity of Jesus Christ, agreeably to the request of a gentleman. At the Tamul service, I had the pleasure of baptizing twelve youths, most of whom are of the seminary.

"*April* 22.—At M—— the people are continually vexed by the Heathen, who will not have Christianity among them. One of the congregation came to-day and told his sorrows. Among other things I said, that since Christianity brings them so much tribulation, had they not better leave it, and return to their former ways? He answered, 'What can they do more than kill us? That is all. To the devils we will never return. We look to our Saviour, Jesus Christ!'"

The following letter is a reply to the Secretaries of a Society of native Christians at Madras, called "The Religious Book Society for the dissemination of Christian Knowledge." They had written to ask Mr Rhenius's aid in the translation of a German work into Tamul:—

"DEAR FRIENDS, Pallamcotta, April 22, 1833.

"Your letter, dated February 28, reached me some time ago, and I should have fulfilled your request earlier, but, as you may imagine, have been prevented from so doing by my multiplied engagements.

"I have looked over the two sermons you sent me for correction, and herewith return them. From the corrections I have made, you will see that there is a great deal yet to be done in order to give these sermons a tolerably intelligible shape. The former Tranquebar translation is not fit for the press. I have often found that what seems good in German or English, is not so in Tamul. The manner of stating a thing, and of reasoning, is very different in your native tongue; and a literal translation will never do. Whether my corrections have made the subject clearer, and the whole more acceptable and useful, you will yourselves be best able to judge. I cannot say that I have corrected every error: to do so would require these sheets to be copied, and then looked over again, and this you will be able to do yourselves. I have endeavoured to remove only the glaring defects. As I have not the original work, I could not consult it. Where the translation was obscure and unintelligible, I have corrected according to my own judgment, omitted some repetitions, changed clauses, and added others as appeared to be necessary.

"I would gladly help you in the prosecution of this work for the use of the congregations, but I have so little time that I cannot promise my assistance; more especially because you will have to wait a long time before you receive the sheets back from me. If, however, you can wait, and if the present specimen of corrections meet with your acceptance, then send me the following sermons, *one at a time*, and I shall see what I can do to assist you in this work.

"It gave me pleasure to hear some time ago of your having associated together for the publication of religious works. But I tell you candidly, that I did not like one clause in your rules; viz. that by which you restrict your Society to members of one church only. In our Father's house on earth, as well as in heaven, there are many mansions. Some sections of the Church of Christ differ from us in certain forms; but we need not on that account exclude them from our communion. If they but hold the *head*, viz. the Lord Jesus, and follow his blessed word, we should embrace them as brethren, and not thrust them from us by a sectarian spirit. It is of no advantage whatever: on the contrary, it hinders our increase in the means of doing good. You would do well to revise that regulation, and to form your Society on a more liberal plan.

"With best wishes for your prosperity, I remain, yours faithfully,

"C. RHENIUS."

"*April* 24.—To-day came two accountants of a village, requesting that its concerns might be placed under the superintendence of our Native Philanthropic Society; for which they will give a reward to it annually of about seventy bushels of rice. They make this request in order thus to be secure against fraud and oppression. Whence arises this confidence in us?

"*April* 29.—The caste of mat and basket makers at S—— have sent word that they will become Christians if we build them a chapel and send them a catechist. Some of them joined the church several years ago, but have been very unsteady. They were originally Roman Catholics, but they are Heathen. I have replied, that if they will build themselves a chapel, and come and manifest proper repentance for their former unsteadiness, I may send them a catechist.

"*June* 20.—Wrote a circular to all the congregations, recommending to them that every family pay one *kali-fanam* for the purposes of the mission.

"*July* 3.—Engaged with the catechists. Led to consider the weakness and insufficiency of each of us as instruments in

the great cause. If the Lord Jesus do not undertake for us, we can do nothing.—In the evening, dismissed the catechists, exhorting them to be more diligent in reading, meditating, and believing.

"*July* 4.—It is nineteen years to-day since I arrived in India! Undeserved and wonderful grace has brought me thus far: the same will help further.

"*July* 10.—Mr Hall came to me this afternoon, and asked me to come and see a Christian in the jail, who is to be executed to-morrow for murder. I did not know that a native Christian was in such a plight. On seeing him, I found he was a Roman Catholic who last year murdered his neighbour. Of the Ten Commandments he knew nothing; of the Lord Jesus he was ignorant: when asked whether he had never seen an image extended on a cross, he said 'Yes.' Who was it that suffered on the cross? 'Xavier!'—He was afraid of death. He confessed his guilt. I endeavoured to make him understand that he was wholly a sinner, and there was no hope of safety for him except through the free mercy of Christ. He seemed to understand these things; and I left him to reflect on them, promising to call again at nine o'clock in the evening;—requesting John Dévasagáyam in the meanwhile to read to him some appropriate passages of Scripture. At nine I saw him again. He was rather stupified, or perhaps really cast down. He appeared to have attained a slight degree of self-knowledge: the reading of the Scriptures had been useful to him. I enquired whether he was sorry and afraid merely because he was to be hung. He answered, 'No; that will be but for a moment. I fear eternal punishment after death.' He seemed to have some faint hope that the Lord Jesus would have mercy on him. I earnestly besought the Lord that it might be even so. At my first interview, many of the clerks of the court and other public servants were present, and they may have benefited by what they heard on the occasion. I wish we could do something more for the poor prisoners; but the regulations of Government preclude this.

"*July* 12.—I have lately sent an idol of Kátavaráyen, with a suit of devil-devotee's dress, cast out from the temple at

P——, to Brother Winslow at Jaffna, to be taken by him to America, in order to excite fresh zeal in the missionary cause. Kátavaráyen is a demon, whose history, as current among the people, shows evident traces of a knowledge of the sad events that took place in Eden.

"*July* 16.—Received extracts from the Home Committee's letters, inviting me to pay them a visit in Europe. This trying subject is of course engaging our attention. The step is a serious one.

"*July* 22.—After much trouble in our minds about my voyage to Europe, we have resolved to leave the decision to the Committee at Madras.

"Our messengers (sent lately into the country to read and distribute tracts) have returned from their mission. They have been in twenty-two heathen villages, and distributed 270 tracts. They found various reception among the people. To-day three men came from a village in the west, asking for Christian instruction. They worship no idols in their own place, although they go to Tritchendúr on festival days. One of them, an old man, is a physician. What they worship is this figure, which is called *Egácharam;* that is, the one letter. The old man could not explain what it meant; but it seems to be a figure used in charms. They received it from Agastiar's instructions. They put flowers about it and worship it, whereby they hope to secure success in the art of medicine. They spoke of seventeen families who will no longer believe in these foolish things, but learn the truth.

"*July* 23.—A gentleman told me lately, that it is stated in an English newspaper that 'the Tinnevelly people have turned their *pagodas* into Christian churches.' I wish persons in England would not write things which we do not write. Now, I have never said that pagodas are thus changed, but idol temples. Probably the English editor does not know the difference between a pagoda and such a temple. There is a pagoda only at large and famous temples; and it is a lofty

pyramidal building over the gate of the wall around a temple. There are many temples which have no such pagodas.

"*Aug.* 3.—The Lord knows our wants. To-day I received, for our mission, 300 rupees from Major Crawford of the Madras Artillery.

"*Aug.* 4.—At the Tamul service I had the pleasure of baptizing three men, a Sudra, a Shânar, and a Maravar. I trust they are children of God! Yesterday I conversed with them singly. The Sudra, among other things, said, with much feeling, that it is now about a year since he has known the gospel; previously he had listened to evil men, and became a false witness for them, for which they paid him so many rupees. Now, this money, although it is all spent, lies very heavily upon his mind. 'I am much distressed about it; I cannot keep it; I must either give it back to them, or put it into the poor's box; I shall do all I can to scrape it together for the purpose.' I told him that he need not return it to them, as they gave it to him willingly; but he ought to put it into the poor's box, and then go to those persons and inform them of it, telling them how wicked it was in them and him to do such things. Our English company in the evening was pretty large again, our Christian friends having returned from Curtálam.

"*Aug.* 14.—Infidel sentiments are loudly echoed in the fort. The Bible, particularly the Old Testament, they allege is all nonsense. 'It is a book by no means to be depended on; passages may be explained in any way you please,' &c. 'Hang all the new lights!' is a common phrase.

"*Aug.* 15.—One of the artillerymen shot himself this afternoon.

"*Aug.* 16.—Mr C—— asked me to-day to bury the gunner. I of course declined, adding that I doubted whether it would be proper to bury him in our burial-ground. However, they got a grave dug, and this afternoon three officers of the sixth regiment accompanied the corpse, (Mr R——, Mr C——, and Dr S——,) and Mr R—— read a part of the service.

"*Aug.* 28.—To-day had a visit from Yógi Nárâyana Swámiár, the great Guru of the Brahmans, who resides in a

jághir * of Mysore and goes about in great state all over this part of India among the disciples to get alms. He rides on an elephant, and the elephant carrying drums. He has three or four drummers and fifers, four or five armed sepoys, two peons with badges and silver staffs, and other attendants. With all this pomp he presents himself to the wealthy of the land, and accepts their gifts. This morning he went to three or four houses in the fort, and is said to have got about ten rupees in all. He told me he was of the Sankar Asárya Madham, and therefore of the Vedanta school, whose way of obtaining bliss is absorption of self, or the absence of every earthly passion or desire. I had just been reading a work of this description, and we had some close argument on the subject. He confessed he had not yet reached the height of his Madham; indeed, the pomp with which he came declared this. He allowed that other people may go to heaven without entering upon the austerities of the Saniási, and that therefore these were not necessary. He brought forward their favourite saying, that all is *máya*—delusion; † but I said that the *máya* existed, not in these material objects, such as gold, &c., but in the human mind, which is captivated and bewildered by them, and inclines to all manner of deception in order to obtain them. He admitted that this was also his case, and the love of riches is his exciting passion. And this, he believed, has to be plucked out of his heart. But how to do it he knows not, nor does San-

* *Jághir*, lands bestowed on an individual for eminent public services, and which become hereditary property.

† The later and *ultra* philosophers of the Vedanta school maintain, "that until our intellects are purified by abstraction, until we have attained a just appreciation of our own nature, and of that of universal spirit, our ideas are all wrong. Until the day of true knowledge dawn upon us, we are asleep—in a dream; we misconceive of all we perceive; we take a rope for a snake, an oyster-shell for mother-of-pearl, mirage for real water. All that we see in our unilluminated condition is máya—deception, illusion. There are no two things in existence; there is but one in all. There is no second, no matter; there is spirit alone. The world is not God, but there is nothing but God in the world." —Professor Wilson's Lectures on the Hindus, p. 51.

kar Asárya know. I told them that I had an approved remedy for the evil, of which I should fully inform him when he should feel truly desirous to use it. I gave him a Tamul Geography, and a Harmony of the Gospels, with a few other books in Tamul and Telugu. He gave me to understand that the late Bishop Heber had in part been the means of getting for him all this pomp, &c.; but when I told him that, if the bishop did so, he had done wrong, he explained that he had only got his assistance in having the *jághir* confirmed to him. The Guru behaved on the whole with great propriety, and took the plain truths I told him very quietly. He seemed pleased with the books, and promised to enquire more about 'the remedy.'

"Many people were present at the conversation. When he went away, the elephant kneeled down, a ladder of about five feet was placed at its side, he ascended and seated himself on the *howda*, and proceeded, with the beating of drums, &c. Poor man, may he find the true riches! It seemed particularly to strike him, that, if the people are already naturally full of this máya, it is surely sinful in the teachers, both by their example and doctrine, increasing the same, instead of helping men to be delivered from it.

"*Aug.* 31.—I have now resolved to go to England—upon this ground, that having made to the Home Committee three propositions, of which they should choose one; and having purposed to accept that which they might choose, as the will of God, I have no other alternative than to follow that advice. I have therefore written to this effect to the Madras Committee.

"*Sept.* 10.—Received a letter from Mr Tucker, saying, in the name of the Committee, that, as the Committee has been changed in its members and constitution, and the office of a special Secretary established, and as also my position and my views and feelings have changed, there will be no need for me to go to England. I know of no such change on my part; and have replied that, unless the Committee's resolution be changed, my position, views, and feelings remain the same.

"*Sept.* 18.—On Sabbath night I was waked by a messenger with a note from Curtálam, desiring me to come over and see Mrs R——, who is very ill, and on her death-bed. Yes: so it

is. They wait till the last hour, and then send for a clergyman! This is usually the wisdom of the doctors, who, in their intention to save the bodies of men, destroy their souls! However, I set off, a few hours after receiving the note, and arrived at Curtálam the evening of the day before yesterday. Mrs M——, who is performing friendly offices to Mrs R——, intimated that the latter would not be able to see me. This I thought rather strange. Her husband, however, asked me into her room; and, how really glad was she to see me! How cruel are those people who withhold religious conversation from the sick! I was very happy to find her mind in a proper state. She renounced all righteousness of her own, and rested herself entirely on Christ our Lord. I had, therefore, only to fan that spark into a flame. She desired me to pray, and called in her friend, Mrs M——.

"I heard the next day that the doctor had said—'Now, she will have no rest all night;' of course, because the parson had been with her. To shame him out of this, I was welcomed in the morning with good news, that she had had a better and more quiet night than any for several days past. I received letters from Pallamcotta, apprising me of the arrival of Mr Wolff, which was earlier than I expected. I was therefore obliged to hasten home. During the day I had several conversations, and prayer with the patient. She was most willing to depart and be with Christ, and full of resignation to the Lord's will regarding her husband and children: so that I could, with comfort, leave her in the hand of the Lord, to whose grace and keeping I commended her. I had also an opportunity of pressing the subject on her husband, and Mr and Mrs M——. In the evening I started, and this morning reached home, and had much pleasure in seeing Brother Wolff. During the day we made the necessary arrangements for his giving lectures in English, and the time was passed most pleasantly and instructively in his company.

"*Sept.* 19.—This evening Brother Wolff delivered his first lecture. I had given notice of it during the day to our English folk. I had the pleasure to see all present who are now at

Pallamcotta—even the infidels came. Brother Wolff illustrated from his travels various prophetical passages of Scripture, and gave, at times, such happy hits at the infidels, as must have cut them to the quick. I trust and pray that the lectures will be blessed. We commenced with a hymn and prayer. The whole lasted two hours and a half, and the people did not appear fatigued. His diction was sometimes confused, and he laid stress upon trifles; but on the whole he delivered his sentiments pretty clearly, and the impression left was, that the Bible is truth.

"*Sept.* 20.—This day our two messengers, sent into the country with tracts, returned from their excursion. They have been in the north, and particularly at S——, a large place, inhabited by several thousands of Shánars. The people remembered my visit among them ten or eleven years ago. They said they had hitherto been afraid to take our tracts; but they see that all their idolatry is vain, and therefore now take them gladly. They made our messengers read to them for several nights—and about 500 tracts were distributed among them; 5000 might have been distributed. In the evening, Brother Wolff gave his second lecture. I was happy to see the same congregation as last night, which shows that they were interested in what they heard yesterday. He brought us to-day to the conclusion of his journey in India, and related several things in connexion with the accusations of Lieut. (now Sir Alexander) Burnes. He might have curtailed that part, and omitted several things relating to himself and his family. But the whole was interesting; and he concluded with a pathetic and impressive exhortation to believe on the Lord Jesus. A Brahman, possessing a *jághir* near Madras, came to say that he had seen some of the books which I lately gave to the high priest, that he has found nothing satisfactory in their Shásters, and that he now wishes to stay here and learn the Christian religion. Time will show what is at the bottom.

"*Sept.* 21.—Mrs R—— died yesterday, and was brought in this morning from Curtálam. In the evening buried her.

"Brother Wolff gave his lecture to the natives; Brother

Schaffter and I being interpreters. We had invited the natives in general; and many heathen were present.

"*Sept.* 23.—Wolff gave his last lecture on prophecy this evening—the least satisfactory of all—at least to me.

"*Sept.* 24.—This afternoon he left us for Nagercoil. He has been with us eight days; and we had a good opportunity to observe his character, and form an opinion of it, after all that the newspapers have said and quarreled about him. I think I can give it as the opinion of us all, that he is an Israelite in whom there is no guile; and that, making allowance for various eccentricities, he is an instrument in promoting the cause of Christ. All the English who were not at Curtálam during these days, attended—even those who never come to church. Some of them, at least, acknowledge that Wolff's character stands clear from those faults with which Lieut. Burnes has charged him. We dismissed him with prayer, commending him to the grace of our Lord."

Having given so much of Mr Rhenius's observations on Mr (now Dr) Wolff, it may not be amiss to refer to the impression, caused by his visit at Pallamcotta, on the mind of that celebrated missionary to the Jews. In Dr Wolff's volume of "Researches and Missionary Labours among the Jews, Mohammedans," &c., published in 1835, we find the following sentences:—

"Rhenius, a Prussian.

"This is indeed a missionary! I lived in the same room with him, and saw how one after another of his congregation came to consult him as a spiritual father."

And again—"The greatest missionary, I believe, who has ever appeared since the time of the apostles; more enterprising, more bold, and more talented than even Schwartz himself."

Mr Rhenius's journal proceeds;—

"*Oct.* 18.—A great Saniási has just made his appearance at Tinnevelly, pretending to heal the sick, restore stolen goods, tell men's thoughts, give sight to the blind, drive out devils, &c. Many flock to him, Brahmans not excepted, and are sadly deceived. He orders those who come and ask for his favour

to provide from 200 to 2000 or 3000 lamps for the pagoda, or to do similar things. The craftiness of the man is very great; but the people's eyes seem to be opening.

"*Nov.* 13.—A plot was providentially discovered last night, a very short time before its intended execution. The Maravars of this neighbourhood had intended to break into Asirvâdam's house, and into my study, where the mission money is kept. Our watchman caught one of the rogues, who disclosed all. The magistrate has to-day had them apprehended. Thus the Lord watches over us. Blessed be his name!

"Captain H—— has again read my discourse on the love of the world, and desires to have a copy also of that on Heb. ii. 3, 4. It is pleasing to see this stir among the people of the fort.

"*Nov.* 18.—Received a letter from Brother Gützlaff in China, saying, 'You may henceforth consider the door of the gospel opened in China.' Good news!

"*Nov.* 25.—To-day we had a final conference about my proceeding to England; and the result is, that I do not go, but abide at my post."

It was in July preceding that the letter of the Parent Society arrived, proposing that Mr Rhenius should visit England, with the view of arranging matters connected with the mission, by personal conference with the Committee in London. For a long time, as we have seen, Mr Rhenius believed it to be his duty to proceed to Europe, even in the face of those reasons and circumstances which were supposed by him to demand his continued residence in Tinnevelly. We believe, too, that he would have adhered to his resolution, but for the unanimous voice of his friends and correspondents, the Madras Committee included, who all urged that he ought not now to forsake his charge, seeing that, by God's blessing, he had been permitted so long to labour among the same people, and it would be quite as disastrous for these that he should leave, as it could be repugnant to his own feelings and desires. It is almost amusing to observe with what diversity of argument his correspondents represented to him the non-necessity of his departure from

Tinnevelly;* but we are inclined to think that the consideration which weighed with him as much as any other, was this: that since the Church Missionary Society did not press the ordination question upon him, he might also, on his part, forbear to insist on an immediate adjustment of that question. It was true, and none saw the inconvenience more clearly than Mr Rhenius himself did, that, opposed as his views were on some points to those of the Society with which he was acting, they could scarcely hope not to come to a disagreement eventually; yet, in deference to the judgment and wishes of his friends, and in the hope, however feeble, that notwithstanding his differences with the Church Missionary Society, the connexion might still be continued, he at length determined on remaining in Tinnevelly. He thus avoided a step which would have laid upon him the necessity of rending asunder, and perhaps for ever, that tie with the people of the district which he felt was every year binding him more closely to them, and them to him. He therefore, with the pen of a ready writer, and in the warmth of heart occasioned by his joy in escaping the unpleasant alternative, dispatched, on the very day on which he had come to the resolution, the following letter to the Secretary of the Parent Committee in London:—

* One of his friends at Bombay, after adducing reasons for his continuing at Tinnevelly, declares that, should Mr R. leave, their confidence in the future conduct of the mission would be so much weakened, that their contributions for its support would most probably cease. In reply to these sentiments Mr Rhenius wrote thus:—

"I assure you I was grieved when I read this sentence, 'We do not see it our duty to send any pecuniary aid after your departure.' Why, why? I think it will be still *more* your duty to strengthen the hands of the brethren who are left behind. What have they done, that you should refuse to aid them? If the Lord will, he can support the work when I am gone; but if he will not, and permits evil to befall the churches in consequence of my departure, or rather in consequence of the introduction of spirit-deadening modes and ceremonies, those will have to answer for it who have been the cause of my leaving."

[redacted]

he will slay the wicked.—Believe us, with Christian regards, ever your faithful and affectionate brethren in Christ,

" C. Rhenius,
" P. Schaffter,
" J. J. Müller."

At the close of this year the missionaries at Pallamcotta welcomed to their circle Mr A. N. Groves, a gentleman whose residence at Bagdad, and the trials he there underwent, are well known to many among the Christian public. In a pamphlet which he subsequently published, we find the following memorandum of one of the days spent by him in Tinnevelly:—

" *Dec.* 4.—We went out this morning to a few of the native congregations, and the whole impression was a most interesting one. The simplicity of the people, and of the mode of address used to them in the worship; the opportunity that all have to give an answer or to say what they feel, gave me an idea of approximation to the times of the apostles as to mode. Never did I feel my heart so drawn to any people. The striking contrast of their manners to those of the heathen around them, —especially their women,—speaks volumes as to the real advancement. When you enter a heathen village, all the women run up alleys or over hedges, to get out of the way, and out of sight. Here, the wife with the little children, and the mother, come to the little wicket-gate to give you a salám of welcome and peace."

CHAPTER XVI.

1834, 1835.—MISSIONARY DUTY.—NATIVE ASSOCIATIONS IN THE TINNEVELLY MISSION.—DEATH OF AN INFANT.—THE RUNAWAY BOY.—TWELFTH ANNIVERSARY.—MISCELLANEOUS INCIDENTS.—REVIEW OF A PAMPHLET.—CASE OF CONVERSION.—A DEVIL-DANCER.—HEATHEN LIBERALITY.—ENTRANCE ON ANOTHER YEAR.—ANNIVERSARIES.—CARE OF PROVIDENCE.—MR HUGHES.—ACCUSATIONS.—FIRST VISIT OF REV. J. TUCKER.—DISSOLUTION OF MR RHENIUS'S CONNEXION WITH THE CHURCH MISSIONARY SOCIETY.—TRIALS AND PERPLEXITIES.—MR RHENIUS LEAVES TINNEVELLY FOR MADRAS.—PROCEEDS TO ARCOT.—NEW DIFFICULTIES.—HE RETURNS TO TINNEVELLY.

CHRISTIANITY has ever exerted a beneficial influence over the temporal as well as the spiritual condition of men. It regards as well the comfort of the life that now is, as the unmingled happiness of that which is to come. Very soon after its first promulgation in Jerusalem do we find, that matters of a temporal nature forced themselves on the attention and care of those who were commissioned to make known the unsearchable riches of the gospel of Christ. Accordingly, the apostles, the first missionaries of the world, took cognizance of those matters, and made such arrangements and provision as were in their circumstances deemed requisite.

It is then no cause for astonishment if, at the present time, and among nations who have hitherto lived in total ignorance of any genuine revelation from heaven, it should be found that missionaries, although sent forth with a message strictly spiritual, should be called on to judge between man and man in things temporal, and to give directions, and take personal interest, in the outward circumstances of the converts. And what, we would ask, are even schools but engines for the most part employed by the missionary in ameliorating the intellectual condition of a people, no less than the moral and spiritual? Let a man go abroad upon the face of the earth, and to what-

ever quarter of it he turns, the lower the people whom he addresses are sunk in the degradation of ignorance, the greater will be the necessity for his paying due attention to their outward and temporal interests. Felix Neff, the pastor of the High Alps, than whom there was no man more zealous, more indefatigable in his missionary exertions, being instant in season and out of season in his Master's work; even he, with all the spirituality of mind by which he was so remarkably distinguished, did not think he was labouring beyond the bounds of his vocation, when he taught the rude mountaineers a lesson in the planting of potatoes, and, with the spade in his hand, instructed them in the mode of securing for the support of their bodies, the aid of those fertilizing streams which had otherwise flowed useless down the mountain side. "True religion and undefiled," is not misanthropic. The Divine lips which pronounced the words, "Thy sins be forgiven thee," said also, "Arise, take up thy bed and walk." To say to our fellow-creatures, "Repent, and believe in the Lord Jesus Christ," but to be regardless of their temporal comfort and wellbeing, is conduct akin to his who would say to the naked and destitute, "Depart in peace, be warmed and filled," but should, notwithstanding, "give them not those things which are needful to the body."

Considerations like these have no doubt influenced the proceedings of the various missions in the South Sea Islands, New Zealand, and Australia. The missionaries have in a manner been compelled to take part in the civil interests and external condition of the people among whom they labour. Nor is it any valid objection to say, that by such means we entice the Heathen to Christianity. "How," a man may ask, "can they but become Christians, when they witness the temporal blessings which are the result of the missionaries' labours? Men thus brought over from Paganism are not *converts* to Christianity; they are bribed into its profession." And all this may be said with much assurance and much plausibility; and by none, perhaps, has this view been presented in so strong a light as by those who profess to be, and who are, zealous for the propagation of the gospel. In such statements there may,

indeed, be some degree of truth; but what line of conduct shall be substituted? Shall the missionary preach Christ; and when six, or twelve, or twenty persons may have forsaken idolatry, and embraced the truth, is he to tell them, if they ask his advice in any temporal matter, that in such things he is a total stranger to them, and they strangers to him? To do this would, we think, not only be impossible, but also unchristian.

It is not long since a deputation from "the London Society for promoting Christianity among the Jews," waited upon the British Government, with a memorial on behalf of the persecuted Israelites at Rhodes and Damascus. The memorialists, in very appropriate language, state, that whilst the Society are anxious to promote the spiritual welfare of the people of Israel, they are deeply interested also in their temporal happiness: and they "earnestly entreat of her Majesty's Government to exercise its merciful interposition and powerful influence, if not to obtain redress for the already afflicted, at least to prevent the recurrence of atrocities so dreadful, and secure protection for those who, under similar calumnies and false accusations, may be subjected to similar treatment." Could humane and Christian men have done less than this? And yet, might not this proceeding be construed into an act of bribery towards the Jews? May it not be said, "Look at these Christians, how zealous they are for gaining proselytes; see what worldly means they resort to, in order to win the hearts of the oppressed children of Israel?"

We have thought it not out of place to offer these remarks in a memoir of Mr Rhenius; because it appears to us, that of late years there have been some in India who would mete out with one measure to him, but with another to his fellow-Christians. It is, however, unnecessary for us to attempt any farther justification or explanation of those things wherein he may be thought by some to have erred. It will be sufficient only to state what were his proceedings in matters in which the temporal interests of the Tinnevelly Christians were concerned.

The reader will have observed that a distinguishing feature of the mission was the formation and settlement of Christian villages. It was in order, as Mr Rhenius has elsewhere said,

to withdraw the converts from situations in which the influence of Heathenism must have been great, and the difficulty of exercising Christian discipline equally so, that pieces of land were purchased, generally at a very trifling price, and that those who forsook idolatry were located on them, and formed into a Christian congregation. The people removed the wooden part of their former dwellings, and planted their houses on Christian ground; a catechist was appointed; a school established; and a little chapel was erected, solely at the expense of the people or of the Society; or, as was perhaps most frequently the case, with assistance from the mission funds—just as a congregation were found possessed of the means for building for themselves a place of worship. In the morning, at an early hour, the villagers were assembled for prayer; they then went forth to their daily labour; and at dusk, or later in the evening, they re-assembled. Thus, both at morning and evening, was the voice of praise and prayer heard by many a Heathen peasant in Tinnevelly, and the God of the Christians thus publicly acknowledged.

So long as the number of those under Christian instruction was not considerable, the secular cares, necessarily incurred in the management of these villages, were attended to by the missionaries with no great inconvenience. But when, in 1826, 1827, and the following years, the Christian villages increased in number, their management began to be felt a burden; and in consequence, in the year 1830, as we have seen, an association of natives was formed, under the name of "The Native Philanthropic Society;" which, according to its first regulation, had for its object, "the settling of native Christians in villages; the building of schools, &c.; the acquisition of grounds, &c., for these purposes; and the rendering of other assistance to the native Christians in their external affairs."

It must, we think, have been apparent, from other parts of this memoir, that much of the annoyance and persecution which Hindus meet with on their forsaking idolatry, is occasioned primarily and simply by the circumstance of their becoming Christians. If it were not so—if, as has sometimes been asserted, the natives are only benefited by the change—we are at a loss to account for the fact, that the vast majority of Hin-

dus, not in the Tinnevelly district only, but in other provinces of India, are content to remain idolaters—nay, are ready to oppose and distress those who go out from among them.

From what has just been said respecting Christian villages, it is not to be supposed that *all* the professors of Christianity in Tinnevelly were settled in such villages. This was by no means the case. The majority of the people, especially if the number of converts at any place was considerable, remained in the same town or village where they had lived as heathen. It was only when the band was small, and other circumstances were not adverse, that a piece of land was purchased, and a regular Christian congregation located, in accordance with certain rules, which were to be observed by each member of the little community.

In these circumstances, among a people so given to litigation as are the Hindus, and owing in part to the imperfect knowledge of their duties among the Christians themselves, it will not be surprising to learn that there should frequently have arisen feuds and disputes between them and their Heathen neighbours: and as in other matters, so also in these, the native Christians looked for counsel and assistance from the missionaries. Although, on some occasions, the Christian professors may not have acted consistently, or even righteously, it was yet too plain that they often suffered unjustly. In such cases Mr Rhenius availed himself of his knowledge of the circumstances, and represented to the authorities what he considered to be the truth in any cause that was pending. Several of the magistrates were personally known to him, and he hesitated not to acquaint them with facts, as far as he knew them himself, or felt he was warranted in believing on the testimony of others. It was manifest that he had no other wish than that justice should prevail: he was regarded by them as an honest and honourable man; and when he seemed to be in error, they were not backward in candidly stating to him their convictions. Others there were among the civilians in the district, who, as was to be expected, could not regard with a favourable eye the labours of any missionary; and the attempt to convey information to such was not always successful. Still, whatever opinion

may be held respecting the complaints made by or against the Christians in the civil and criminal courts of the district, or respecting the steps taken by Mr Rhenius, we are compelled to believe that, if the Heathen have been injured once from partiality towards the Christians, there would have been nineteen out of twenty instances in which the Christians had suffered innocently, but for the information which it was in the missionaries' power to give to those in authority.

Let us return, however, to the expedients set on foot in Tinnevelly for ameliorating the outward condition of the native Christians. Besides the Philanthropic Society, there was always at Pallamcotta a fund for the poor, out of which the necessities of the indigent, not only Christians but also Heathen, were in part supplied. And we have now to notice another scheme of charity, which was originated by Mr C. West, of whom mention has been made in a former part of the memoir.

"*Feb.* 3.—Engaged with the catechists. As Brother Spaulding (one of the American brethren in Ceylon) leaves us this night, we celebrated the Lord's Supper. 'Christ in you, the hope of glory.'—The head catechist of Dohnavúr reports that, on the proposal of Mr West, who resides there, they have established a Friend-in-Need Society for poor widows. He read the resolutions, and requested our assistance. Upon which it was resolved, that such a society should be established in each district of the mission; and that a donation be made to Dohnavúr, as an acknowledgment for having set us the example; but that it be understood that each district is expected to care for its own poor.

"*Feb.* 4.—Brother Spaulding left us last night for Madura. His addresses to our people were impressive and useful. He had with him four native catechists from Jaffna to witness our work here. These four brethren went during last week into the country, and visited about fourteen congregations. They returned on Saturday, and expressed themselves highly pleased and refreshed by the intercourse they had had with the people in the country.

"*Feb.* 9.—The Maravárs, who have been imprisoned since the discovery of their plot to rob us, were liberated yesterday,

and now they wish to become Christians. But who can trust them? However, let them learn.

"*Feb.* 15.—Our poor-fund has, during the year 1833, had an income of 181 rups. 0:2, and the expenditure has been 167 rups. 4:2. Between 200 and 300 poor, wretched, sickly beings, have every week received a pittance to live upon.

"*Feb.* 16.—Another Sabbath is gone. In English and Tamil we have had the usual services—pretty well attended. There are hearers, and I am glad to see their number increase; but I wish I could observe more of the influence of the Divine Spirit over their hearts.

"*March* 4.—This afternoon, at four o'clock, the Lord was pleased to take our dear little Louis out of the miseries of this world. After a few struggles, he fell sweetly asleep. Painful as the bereavement is, we have the unspeakable consolation of the gospel, and we can give thanks to the Lord for all that he has done."

This event was communicated to one of his children in the following passage of a letter:—

"I must inform you, that the Lord has been pleased to take unto himself our dear little Louis. His spirit left the body of clay on the 4th of March, in the afternoon about four o'clock. He had been ailing ever since we returned from the hills. Neither his sickness nor his last moments were painful. Death came rather suddenly; but he is now happy—free from all the dangers of this sinful life. So you may rejoice that you have another dear brother in heaven; and bestir your mind to prepare for your departure; and keep your heart with Christ here, so that you may see his face with joy hereafter."

"*March* 15.—Received a letter from —— —— at Halle, with 787 rupees for this mission. I bless the Lord for the timely provision he makes for the supply of our wants.

"*March* 22.—In the afternoon, a youth named Perumál came from S——, about sixty miles hence, saying that he had come to learn the word of God. On enquiry I found that our Védamuttu and Abraham (our sappers and miners) had been there several months ago; distributed and read tracts to the people, and spoke with them about God: that this boy had

heard with attention, and became desirous to forsake idolatry and follow God; that he had several times asked his father to let him go to Pallamcotta for the purpose, but his father had not consented; that at last he resolved on coming hither without his parents' knowledge. He told me some of the contents of a tract he had got; also the early history of the Bible, which he had heard from some of the people at L——. I asked him whether he had any quarrel with his father? He said 'No.' 'Are you a sinner?' 'O yes! I have committed many sins.' 'Will God forgive your sins?' 'It is for this purpose I have come.' He is an interesting lad. I told him to stay till Védamuttu's return, when I should make further enquiry.

"This evening, while at church, three men came from S—— in search after Perumál. I was glad to find that the youth had spoken the truth, for they corroborated all he told me: only his father and mother were weeping, not knowing where their son was. I told them it was a difficult case. The son had done wrong in leaving his parents' house without their knowledge; and the father had done wrong in not permitting him to come and learn. Perumál said he did not let his father know, because he was sure of not obtaining leave to go and learn the word of God. I desired them all to wait till Monday, when we should think further on the subject.

"*March* 24.—I had made arrangements for keeping those three men from S—— here till to-day. Perumál attended the services yesterday; but this morning all were gone.

"*April* 7.—The Bible Revision Committees give us a deal of trouble. They go through the Gospels again, and send me, on six chapters only, about one hundred and fifty remarks; many of which are trifling and often unscholar-like. I have, therefore, been obliged to refuse reviewing them. One who does not know the circumstances, would think that the principles on which the translation is made are erroneous, and that the Tamul style is bad.

"*April* 28.—Brother Thomson (one of the missionaries of the 'Society for the Propagation of the Gospel in Foreign Parts') left us this evening for Tanjore. I am glad to have seen him face to face. He is a beloved brother. The caste

question gives him very great concern. The whole Tanjore congregation is on the point of being broken up. All its labourers, rather than forsake caste, have given up their employments in the church, with very few exceptions. Their firmness, or rather obstinacy, is worthy of a better cause.

"*April* 30.—This day I sent off to the Committee the first chapter of my 'Evidences of Christianity' for the press. It is taken chiefly from Horne's work.

"*May* 4, Sabbath.—Lectured in English on 2d Thessalonians i. 11, enlarging upon the real nature of Popery. I find there is a lamentable ignorance on this subject among the English, many of whom think there is no great harm in Popery. The Tamul congregation was large. We had fine food for our souls in the 22d Psalm, 2d chapter of Titus, and Colossians iii. 1—4.

"*May* 7.—The matter of caste has, in consequence of the Bishop of Calcutta's letter, been taken up most rigorously in Tanjore and Vepery. All the servants of the mission there, who will not subscribe to a paper renouncing caste, have been dismissed. Most of the country priests and catechists have refused to do so, and have consequently been dismissed. We need do no such things; because what is now required of the caste people at those places, has long since begun to be obtained here. However, these rigorous proceedings will do our people good, since those among them who have still a favourable opinion of caste, will be shamed out of it.

"*May* 23.—This morning at A——, (in the country,) where the congregation has long been in a declining state, and has now almost disappeared. The loss of their village last year, the failure of their crops, &c., have made them murmur against God and us: they are actually sullen. Many have left the place, and dispersed over the country; others have returned to heathenism. The remaining ten families are indifferent. In the forenoon I got most of them together, and represented to them their sin and folly. They were like pieces of wood—partly from a sense of their situation. I could not pray *with* them. In the afternoon they came again, and seemed to feel their error. They begged pardon, and particularly that I

would pray with them. This I could at length do with some pleasure. They are encouraged again to take up the cross and follow Christ; and I trust another congregation will arise better than the former.

"*June* 1.—I have not been well of late. Brother Müller conducted the English service this morning. I preached in Tamul as usual—a large congregation.

"*June* 2.—This afternoon we established a Widows' Fund Society, for the catechists' and schoolmasters' widows. They seemed to be highly pleased; and proposed, of their own accord, that next month their ladies also should assemble at Pallamcotta; and that there should be a general collection for the purpose.

"*June* 4.—This afternoon closed the catechists' assembly. The fourth chapter of Nehemiah gave us reason for encouraging one another in our holy warfare. May the Spirit maintain within us 'a *mind* to work;' for this is extremely necessary in the midst of many difficulties and discouragements, which are calculated insensibly to divert our minds from the chief object!

"*June* 5.—This evening we commended Brother Schaffter and his family to the grace of our Lord, on their departure for Satankullam, where he will take two of the districts under his superintendence. Mr West also has joined us in the mission work, and is going to Dohnavúr. He will act principally as a pioneer, going about among the heathen villages with tracts, and telling men that the kingdom of God is come nigh to them.

"*June* 20.—Towards evening reached A——, (when on a tour in the country.) As at other places, there is a mixture here also—good and bad together. They have much annoyance from the head people; and these troubles affect them seriously. They have the idea that, as worshippers of the true God, they ought to have no troubles. Some of them will believe in God and Christ, will learn the word of God, will also go to heaven—only they must not be troubled or injured in temporal matters!

"*June* 26.—Distressing intelligence from K——. In the late changes of catechists, I sent Andrew, who was formerly assistant at Dohnavúr, to K——. To-day it is reported that the

people refuse to learn with him, because he is a Paria; they will rather have their heads cut off than do that. He is not a Paria, but a Sudra: he has, however, renounced caste, and his brother has lately married a Paria girl: whether this is the cause of the opposition, I do not know. Of course, they shall not get another. What a wicked thing this caste is!

"*July* 4.—To-day we had the half-yearly examination of the seminary. The forenoon, the afternoon, and the evening were devoted to it. On the whole, I am pleased with the state of the boys—particularly with their knowledge in the Scriptures, and of the Scriptures, and their conduct. The blessing which has been vouchsafed to them during the last six months, and to me in the course of these twenty years, (for it is twenty years to-day since I arrived in India,) excited our hearts to humble praises and thanksgivings.

'On us thy providence has shone
With gentle smiling rays;
Oh may our lips and lives make known
Thy goodness and thy praise!'

"*July* 10.—Engaged with the catechists: there are some sad cases among them. The manner of conducting marriage ceremonies among the people, causes us much perplexity. As some of them have still a predilection for making a grand show on matrimonial occasions, according to the heathen fashion—to which we cannot agree—they now and then celebrate a marriage without the catechist, while he is absent at Pallamcotta."

To the Rev. J. Hallewell.

"Pallamcotta, July 26, 1834.

"My dear Mr Hallewell,

"I have at length the pleasure to return your book, the Apocryphal New Testament, with many thanks. Do forgive my keeping it so long.

"I hear you are about to go to England, or at least somewhere by sea. May our gracious God and Saviour be with you and Mrs Hallewell, and give you the enjoyment of the

light of his countenance, even in the midst of suffering! Then, then he is particularly precious. Who knows how soon we are to be delivered from sin and this present evil world, and permitted to enter into the joy of our gracious Saviour—in the throng of those who have washed their robes and made them white in the blood of the Lamb? Happy are we with such prospects before us! In the mean time, the Lord will be near us, and prepare us for them.

"Please to give Mrs Rhenius's and my kind Christian regards to your dear partner, and believe me ever, till we meet in heaven, your affectionate friend and fellow-pilgrim,

"C. RHENIUS."

"*Aug.* 4.—A Zemindár is to be executed on Thursday in front of his residence at L—— for murder. A company of sepoys, commanded by an European officer, is conveying him to the place of execution. A great crowd is expected. I have dispatched catechists and others with tracts for distribution.

"*Aug.* 5.—The Lord has heard our prayer on behalf of catechist Michael, and has restored him to health. He was very ill last week. Asirvádam, the head catechist, saw him, when he said, 'I should like to go to the Lord; but I have prayed that I may not be removed just now, whilst the chapel is building; for in case of my death the enemies will ascribe it to their gods, as a punishment for the erection of the chapel.'

"*Aug.* 7.—Engaged with the head catechist. More 'Gospel-fanams' were paid in from several congregations; particularly from two districts. Nearly thirty rupees have come in. We have given to this contribution the name of 'Gospel-fanam,' in order to distinguish it from other charities. A widow at E—— has given double the amount proposed.

"*Aug.* 13.—A man from Kalbódi came to see me to-day, with a very friendly face. He had received books from me about ten years ago. He and the Zemindár of his place have perused them. Both desire to know more of Christianity; and the Zemindár has expressed a wish to pay me a visit, to have a school established, &c. The messenger said that he had left

off idolatry some time ago; but the ashes on his forehead showed that he had not as yet made much progress.

"*Aug.* 21.—I have lately printed my review of Mr Harper's 'Church, her Daughters and Handmaidens,' &c., and also an address to all Christians on union. To-day, there is in the 'Madras Herald' a provoking letter about the Review—no doubt from the pen of Harper.

"*Aug.* 29.—Received lately a letter from Jacob, catechist at A——, stating his experience of the grace of God in his soul, and the evidence he has that the Lord hears prayer. Alluding to the late accusations made against some of the head catechists, he says, that things are not fully confessed to me—that I am deceived—and that it may happen to me as it has happened to the Tanjore missionaries. All this is valuable, and will serve to make us careful. One thing is plain, that the Lord hears our petitions on this particular point; viz. not to allow hirelings and secretly wicked persons to remain in the holy service of catechists.

"*Sept.* 2.—Received letters from the Madras Committee about the publication of my review of Mr Harper's book.

"*Sept.* 3.—Had exercises with the catechists on the composition of sermons; and in the afternoon dismissed them to their stations. Three things I have asked of the Lord, in reference to the disagreeable matters pending between the Church Missionary Society and myself; 1st, That he may not take his Holy Spirit from me, but guide me aright; 2d, That he may always grant me a cheerful confidence in his care and guidance; and 3d, That I may be always ready to acknowledge wherein I may have been in error.

"*Sept.* 13.—The congregation at P—— are going headlong to ruin. They will by all means perform their marriages in a heathenish way; but this we cannot allow.

"*Sept.* 23.—To-day I had the pleasure to finish the translation of Joshua. I think now of deviating from the regular course, and shall take Isaiah in hand, as we stand greatly in need of that portion of Scripture. The English and Tamul Grammar also is drawing to a conclusion, and becoming ready

for the press. Mr Sparkes, the Judge here, has gone through it, and improved it by many emendations, particularly in the English.

" *Oct.* 3.—Virasámi, formerly a servant of Mr L——'s, has just arrived from Madras—a remarkable instance of the power of Divine grace. Last year he robbed Mr L—— of his silver articles, but managed to conceal the act. Being dismissed by his master, he goes to Madras, gets very ill, even to death; is taken to the hospital, hears Mr Regel speak of the gospel, vows to God that if restored he will become a Christian; he recovers, goes to Mr Regel, and offers himself as a candidate, but cannot find rest for his soul until he returns to Mr L—— to confess his sin, and restore the plate, which is still lying buried at Curtálam. I have given him a note to Mr L——, who will, I trust, see that Christianity is good for something.

" *Oct.* 8.—Virasámi has returned from Curtálam. The silver articles were all found safe in the place where he had buried them. Mr L—— received them, and not only forgave him, but has promised to provide for him. He has also requested me to give him some money for his journey and other expenses.

" *Nov.* 4.—During the day engaged with the catechists. It was proposed to print the discourse containing the history of the Reformation. The question was, how to defray the expenses. I hinted about the gold ear-rings, &c. A friend laid on the table a gold key-ring; and a number of the catechists took off their rings from their ears, and presented them; others subscribed money. So there is hope that the little book will be printed. In the afternoon I examined the catechists, to discover their knowledge of the Bible. In the evening the Sacrament.

" *Nov.* 6.—At the end of this day's conference with the head catechists, we laid the whole mission at the feet of the Lord, and prayed for his help and blessing; for with man's might nothing will be done.

" *Nov.* 22.—Thanks to God for rain! The season seems to have set in. In the translation of Isaiah I have come to the 20th chapter. I am still preparing the English and Tamul

Grammar for publication. The discourse on the Reformation is in course of being copied for the press.

"*Dec.* 7, Sabbath.—Last night I made special prayer for some civilians here who are very careless about the Sabbath. This forenoon two of them came to the church for the first time. Be strong and believing in prayer. He has promised.

"*Dec.* 10.—The people of V—— brought me to-day the idol-apparatus of one of their number, who used to dance the devil. It consists of a board on which Pilleiár with his consorts, and another on which Súpramánnian and his consorts, are curiously carved; a brass spear of a small size; and two ornaments for the ankle, with little bells attached to them. The two boards are so formed that the man can put one on each shoulder, to be fastened together at the neck. This former devotee of the devil's is here at present, and rejoices that he is delivered from his bondage, and learns now the wholesome words of our Lord Jesus Christ. He confesses he formerly used to work himself up into a state of frenzy in order to play the devil, by drinking liquor, smoking of incense, &c.; although usually also a terrible fear seized him on those occasions, which made his whole body tremble and his hair stand on end.

"*Dec.* 24.—I have come to the 30th chapter of Isaiah. I used to love his prophecy, but now I do so ten times more.

"*Dec.* 25.—Brother Mault writes me, that last week the Raja of Travancore was travelling about in the southern part of his kingdom, and paid a visit also to the mission establishments. He was so much pleased with what he saw and heard, that he not only expressed in words his great pleasure at the endeavours made to instruct his people, but gave presents of 2000 rupees for the building of the church, and of 20 rupees for the girls' school. The Lord be blessed for this encouragement, which his cause in that part of the country has received from a heathen government!

"*Dec.* 31.—This evening we met together to exhort one another to self-examination on our conduct during the year that is now drawing to a close. Most of the catechists, and many of the people from the country, have assembled. Brother

Schaffter with his force is also here, to celebrate the anniversaries of our various institutions, which we intend to hold tomorrow, and on Friday and Saturday. This evening we went briefly through the consideration of what we ought to have been, and what we actually have been. The difference produced humiliation, and made us cast ourselves afresh solely on the merits of our Redeemer. We concluded with praise. But how miserable is the praise that we can render to him for all his benefits! how deficient the humiliation which we ought to feel on account of our shortcomings, errors, and sins! Still we see his work prosper in our hands; our souls are in some degree alive for him; and we have 'a mind to work.' The congregations have increased considerably during the year. The Lord has heard our prayers; he has permitted us to see his ways and dealings with ourselves, and the people, and the enemies too. Great is the Lord, and greatly to be praised!

"*Jan.* 1, 1835.—Early this morning we were roused from sleep by the singing of a Tamul hymn to a beautiful German tune: Mrs Schaffter's school-girls were congratulating us on the new year. It was grateful to our feelings.

"After breakfast a large number of catechists, schoolmasters, and others, came to express their good wishes; and a few of the former sang a hymn to a tune of their own.

"We then proceeded to the church, where many Heathen were standing in the veranda. I addressed them on Colossians iii. 16, 17, and concluded with the promise in the 33d of Deuteronomy, 'As thy days, so shall thy strength be.' The Lord's manifold goodness to us was remembered; and prayer and praise filled our mouths and hearts. In the afternoon we had a general meeting about the 'Gospel-fanam.' Ninety-five rupees had been contributed from the families of the greater number of congregations. The report urged reasons for contributing regularly to the mission fund; and it was agreed that with this 'Gospel-fanam' we should maintain any catechists that might be required in the Madura province. Thus a kind of Native Missionary Society will perhaps be formed. Before separating, one of the catechists proposed that the reports should be printed: the expense should be defrayed, as

he thought, by the Tract Society; but as this could not be, another proposed that a special collection should be made for the purpose immediately, and came and laid one rupee on the table. This example was followed by others; and soon the collection amounted to twenty-three rupees. Brother Schaffter concluded with prayer. It was an interesting meeting, and the people seemed all alive to the subject. The evening we spent at home, examining the expenditure of the mission, in reference to the late reductions of the Committee. Thus closed the first day of the year. May our prayers be heard; and may our faith be abundantly strengthened by the Lord's timely provision for our wants!

"*Jan.* 2.—To-day we had another feast. In the forenoon was held the anniversary of the Tract Society. The report, the twelfth, stated that, in connexion with the Nagercoil branch, we had printed, during the last year, 46,000 tracts; in all, since the formation of the Society, 344,000. Four new tracts have been printed, and six old ones. The income, including the balance of last account, had been 1205 rupees. Of the good done by the tracts, many instances were related, especially by the heathen schoolmasters. One mentioned that a heathen boy had been accustomed to go annually with his parents to the Tritchendúr feast; but this year they could not persuade him to accompany them, for he said that it was a useless and wrong thing. Another related that the father of a boy addressed him lately thus,—'If my boy go any longer to your school, he will lose his livelihood hereafter, for he will no more tell lies. He always speaks the truth; and how is he ever to get through the world so?' Several other stories of the kind amused the meeting highly. Some of the assembly rose up, who had this time last year been heathens, and who, by reading the books, or hearing them read, had in the course of the year been brought to the gospel. After these cheering statements, a motion was made to give thanks to God for these blessings: immediately we sang a verse of praise. The remainder of the business was concluded in the same spirit. Also, a hopeful young man, who had been baptized five years ago, and had then backslidden and lived as a heathen, rose up,

confessed his sin, and stated that his apostasy had only brought him more shame and disgrace, even from his heathen relations: he therefore wished now to return to Christ. This was quite unexpected, and most gratifying. He is a fine-looking youth. Perhaps his late experience has done him good. At the end a collection was made, and we concluded with prayer and praise. These anniversaries increase yearly in interest and importance.

"In the afternoon we were again together, and heard the report of the 'Native Philanthropic Society.' They have now eleven Christian villages. The Society grows in importance every year.

"*Jan.* 3.—Again assembled to hear the reports of the 'District Poor-Funds.' Each of our ten districts has a poor-fund, to which the congregations contribute, and from which they provide for their poor and sick, and for widows. Such a fund has long existed at Pallamcotta; but the establishment of a similar one in each district originated with the catechists and people of Dohnavúr. The collections are raised monthly, not only in money, but also in kind. The articles, viz. rice, cotton, *jaggeri*, (a coarse raw sugar from the palmeira,) &c., are delivered to the catechist, who disposes of them, and the produce is cast into the fund. I was most agreeably surprised to find that so much has been done in this particular. The sum raised in nine districts has been 411 rups. 13 : 8. The tenth had no accounts, because, owing to local and other circumstances, such a poor-fund has not yet been organized there. We gave thanks to the Lord for these institutions, which I trust the people will learn to appreciate more and more.

"In the evening we had the missionary prayer-meeting. A very large attendance. We had a map before us, on which I showed briefly how the apocalyptic angel is flying with the everlasting gospel over all the earth. It was a long journey, but we endeavoured to perform it in an hour and a half. We then offered up prayer for the conversion of all the kingdoms of the world, and for a larger measure of the Spirit on all our congregations in Tinnevelly.

"*Jan.* 5.—In the afternoon we heard the report of the Widows' Fund. There are 158 rupees in the treasurer's

hands. In the evening we had the Lord's Supper together. It was a large company, and we were blessed. Brother Schaffter and his family then left us for Satankullam.

"*Jan.* 15.—Nallakannu, schoolmaster at K——, has actually paid three rupees into the charity-box, being the money which he had received, when a heathen, for bearing false witness.

"*Feb.* 2.—Went to the village on the other side of the river, and married Dévapriam Pillei, the native secretary to the court. A neat pandal had been prepared and lighted up. On entering I found many people had assembled, most of whom were respectable Heathens and Muhammadans, besides the Christians; and by degrees the number became very great. Many had come, not only from esteem for the bridegroom, but also from a desire to witness the ceremony of a Christian marriage. Previous to the performance of it, I gave them an address. Great attention was paid: and I understand that they were all mightily pleased.

"The Lord has again provided. I lately got a letter from Halle, with 500 dollars (713 rupees) for the mission. 'Why didst thou doubt, O thou of little faith?'

"*Feb.* 14.—Brother Start of Patna has sent me for our work 2000 rupees. Thus the Lord provides. Oh that we were thankful, and would never more doubt his care over us!"

On the 16th of this month, Mr Rhenius, in company with the Rev. Mr Lechler, who had not long since arrived from England as a missionary in connexion with the Church Missionary Society, made an excursion into the northern part of the district. The journal kept during this tour is full of incident, and contains evidence enough of the zeal and alacrity with which Mr Rhenius was wont to labour in his duty of proclaiming the gospel message. On the return of the missionaries to Pallamcotta, we find him writing:—

"*Feb.* 26.—Early this morning reached Keitár, and, in the evening, our home. Heard that Mr Hughes died this morning, the same person whom the late Dr Buchanan calls the 'philosopher of the mountains.' But he philosophized so much, that he esteemed the Bible a forgery, and Jesus Christ an impostor;

that he never married, although he had several children, whom he brought up as heathens. Brother Müller did right in declining to give him Christian burial.

"*March* 1.—We had a pretty full church at the English service. Colonel Ogilvie sets the rest a good example.

"*March* 3.—Engaged with the catechists. Continued the commentary of St Matthew. A visit from Lieut. J——, whom I urged to read the Bible, and seek pleasure in religion. In the evening, Savarimuttu of P—— preached on the blind man receiving his sight from Christ. An aged Nádán of R—— was present—recently come out of heathenism: it seems the Lord has opened his eyes. Blessed be God!

"*March* 9.—How diverse are men's judgments! Of my little green books, some send me their approval, and even thanks for them; others execrate them.

"*March* 16.—Again help from the Lord. An order for 1500 rupees arrived from Bombay for the mission.

"This was a cordial to another receipt of a different nature. The Archdeacon has sent us copies of Bishop Wilson's charge to the clergy, and in its introduction I find the following sentence: 'I discovered a system at work in the extreme south—province of Tinnevelly—in direct opposition to our Protestant Episcopal Church, a system so ruinous, in my judgment, to the holiness and peace of the new converts, as to threaten a subversion among them of Christianity itself.'—p. viii. Yet, at the end of the introduction, he charges the clergy to preach 'the full, plain, old-fashioned doctrines of the gospel in all their primitive force, and unsophisticated simplicity;' adding, 'you are the heralds, expounders, preachers, not of the forms of the Church, but of the gospel.' If the forms of the church are not worth explaining to the congregations, then surely they are otherwise also not of much importance. We have all along done precisely what he here suggests to the clergy; he cannot but know it; yet he charges us with 'a system ruinous to the holiness and peace of the congregations, threatening a subversion of Christianity itself among them!' Besides, the Bishop warns the Tanjore catechists, who may be in Tinnevelly, to be very

cautious in their intercourse with other catechists and schoolmasters! Surely the Bishop did not know what he was writing.

"*March* 27.—This morning, Brother Tucker (our secretary) arrived from Cotiam, on his way back to Madras. In the forenoon he had a look at the seminary. Towards the evening we went to Tinnevelly, and there had a large audience. Many heathen were present.

"*March* 28, Saturday.—The catechists assemble. In the evening, prayer-meeting. About sixty families have been joined to the church during the month. Brother Tucker, who was present, gave an account of Cotiam, and particularly of the favourable appearances at Kúnakullam. All was interesting.

"*March* 29, Sabbath.—Brother Tucker preached in English on—'He made him sin for us who knew no sin,' &c. I trust it will be blessed to many. The Tamul service as usual.

"*March* 30.—Engaged with the catechists. Brother Tucker was with us in the forenoon, and gave them a few excellent admonitions. He has just left for Satankullam.

"*March* 31.—Rejoice, my soul, and trust in the Lord evermore! Again, 2000 rupees for our work from Brother Start at Patna, accompanied by a sweet Christian letter. Also Captain Lawe writes to me, expressing his pleasure at the little green books, and his grief for the unjust reflections on us in the Bishop's charge.

"*April* 3.—Mr Tucker left us this afternoon for Madras. I think the result of his visit has been good. He expressed himself delighted with the state of this mission. I am glad he has been here: he is a dear brother; and, but for the prelatical scheme, we should go on very well together. I believe he has left Pallamcotta with better opinions than those with which he came. He has taken the English and Tamul Grammar with him for the press.

"*April* 6.—In the 'Times' newspaper, April 1, there is a letter to the editor, speaking in my behalf, against the charges of Bishop Wilson.

"*April* 9.—I am getting on again in Isaiah. David is ill. I have written to Jacob (catechist,) that if he will not humbly

and faithfully labour at A——, he had rather leave the work altogether. He is so much set on K——, and the people of K—— on him, that he has no rest any where else, and yet, circumstances forbid my allowing him to go back to K——. He is, to me, in an inexplicable state of mind.

"*April* 11.—Received a rather sharp letter from Jacob in reply. Many good admonitions are in it. He will rather go to another mission. I have told him, that instead of doing so, he may rather go to K——, and then the people there should themselves maintain him.

"*April* 17, Good-Friday.—In the course of this week, and especially yesterday and to-day, we read the history of our Lord's passion. May we all live to him who died for us!

"*May* 2.—Received an encouraging letter from Mr Tucker. The Committee have voted 1200 rupees in addition to their last grant."

In a periodical publication, entitled the "Madras Church Missionary Record," there is inserted in the May number, 1835, a report of the Tinnevelly mission for the preceding year. This report is introduced by the following passage, written, we suppose, by Mr Tucker, Secretary to the Madras Committee of the Church Missionary Society.

"The following account of this mission to the close of the year 1834 has not appeared earlier, in consequence of the absence of the Secretary from Madras. He has himself visited this station, and has no hesitation in saying, that, as far as he was able to judge, the particulars published do not convey to the mind of the reader an adequate idea of the prosperous state of this mission, and the reality of the work which God is working in this extensive district. We do not mean that there are many marvellous tales to be told, suited for pampered imaginations and excited feelings; but we mean to assert that all those fruits of the gospel, which may soberly and legitimately be expected by those who know the truth themselves, are here to be found in different degrees, and amidst much 'evil mingled with the good,' on every side. It may be added that the reports of the catechists, which they delivered in at their last monthly meeting, at which the Secretary happened to be present, gave

an increase of sixty-three families during the month of March. On the other hand, the seminary has been reduced, and in the last month schools abandoned containing 217 children, merely for want of funds. Under these circumstances we earnestly entreat every one who reads the following statement to put it as a question to himself, whether he cannot, without injuring his property, make some further effort to meet the wants of our missions in S. India, and the Tinnevelly mission in particular. It is right that we should state, that by far the largest proportion of our funds is appropriated to this extensive and well-conducted mission."

We return to Mr Rhenius's journal:—

"*May* 6th.—Brother Müller received a letter from a friend in Bengal, who states, among other things, that Bishop Wilson talks of me as if I had no honesty at all.*

"*May* 8.—The Lord is pleased to vindicate us from the vilifying insinuations of Bishop Wilson. Brother Tucker faithfully reports at Madras what he has seen and heard here; and the people begin to lament that the Bishop should have allowed himself to be carried away."

It is right to state that, at this juncture, and in consequence of the publication of the Charge to which we have referred, the Madras Corresponding Committee of the Church Missionary Society came to the subjoined resolution regarding Mr Rhenius's character for honesty, and the Bishop of Calcutta's disparaging remarks:—

"Committee, 22d April 1835.

"Resolved,—That the Secretary prepare a letter to the Bishop, calling his attention to those passages in his Charges above referred to, (p. viii. ix. and 71, 77,) expressing their apprehension that his Lordship has been misinformed, and stating,

* Indeed, the Bishop had said as much in his published Charge, although Mr Rhenius makes no reference to it in the journal. In the Charge, Mr Rhenius is accused of "perversion of ecclesiastical records," and of making "garbled quotations of all kinds," in his "Review of the Church, her Daughters," &c. And the Bishop sums up his list of other and similar allegations, with the words, "there is such a thing as common honesty!"

that they feel themselves under the necessity of publishing a declaration to that effect.

"That the reverend the missionaries in Tinnevelly be (made) acquainted with the intentions of the Committee."

Mr Rhenius's journal proceeds:—

"*May* 15.—A month or two ago, there arrived here a Roman Catholic priest from Pondicherry, in opposition to the priests already in the district from Goa. He goes about, and is said sometimes to speak slightingly of image-worship. He endeavours to bring back those who have become Protestants.

"*May* 18.—To-day received from Mr Tucker the resolution of the Home Committee, by which my connexion with the Society is dissolved on account of the little green books. Tucker is also on his way to Pallamcotta in great haste, to take charge of my post.

"*May* 22.—We sent for all the catechists; and acquainted them with the Committee's resolution. I told them faithfully the cause, &c. I asked them the simple question, Shall I go or not? They all replied, No. I asked them further, Whether they will join Mr Tucker and the Bishop of Calcutta, or whether they will abide with us, under the superintendence of our Lord Jesus Christ, as heretofore? I represented to them, that with Mr Tucker and the Bishop they would, perhaps, have no want of money, &c.; but that with us, after our separation from the Society, they may, now and then, be put on short allowance, if the Lord should see fit thus to try us. After some discussion and explanation, they all declared, as with one voice, that they will abide with us as hitherto, and live in faith on the Lord's care. It was then settled, that as the Church Missionary Society will have it so, we separate from them. The brethren, Schaffter, Müller, and Lechler, are of the same mind. John Dévasagáyam (the native clergyman) wavers, and will probably cleave to Mr Tucker.

"So this is a memorable day for the churches in Tinnevelly. In the evening we had for our encouragement the beautiful passage in Zephaniah iii. 16, 17. The intelligence has already spread. Many came weeping, and declared they would be

content with *conji* * and rice, rather than be subjected to this change.

"*May* 23.—Having understood that yesterday there were two catechists who dissented from the rest, I called them all together again, in order to discuss their objections. There were four persons, Jacob, (now not a catechist,) Esódián, Sámidásen, and Sarkunnen Winfried, teacher of the seminary. Their objections were irrelevant to the point before us, but they declared they would not join with the other catechists: so I let them go. But Sarkunnen and Sámidásen got better light on the subject, and retracted their declaration. Besides these, various other subjects were discussed which naturally presented themselves in our circumstances. All was explained and settled.

"*May* 28.—Mr Tucker arrived this morning. Sad mission he is come upon! In the forenoon we had a long conference on the subject; which I opened by reading to him a declaration that, as the effects of the publication had been such, (to produce which I had no intention whatever,) I am heartily sorry for it, and deplore it;—and that, if we be left without being troubled with demands to which we cannot conscientiously accede, I shall not put forth such a publication again. I then requested him to withdraw the resolution of the Home Committee. This he said he could not do, as their letter was unconditional. This letter he read to us in part; and it was discussed; as also the question, whether the mission belongs to us as well as to the Society. Tucker maintained that we had no share whatever in it; the Society alone has a claim on it, because they had sent us out, and maintained the mission. Of this I expressed my doubts. The point remains for consideration.

"*May* 29.—In this morning's conference I declared that we all, and the catechists, had agreed to remain in Tinnevelly; and asked him whether he would, in that case, still send English Episcopalian missionaries to Pallamcotta. He answered in the affirmative; saying, that they would endeavour to keep this

* The Tamul word for the water in which rice has been boiled.

station by all means. I could not but foresee that this would occasion much strife and contention, since those missionaries would endeavour to draw our catechists and congregations over to themselves: this would require our endeavours to keep them with us; all which would be a sad spectacle before Heathens and Christians; and this we ought to avoid. After mature deliberation, therefore, I declared that, in obedience to our Lord's words, 'resist not evil,' and 'if any man will take away thy coat, let him have thy cloak also,' I would give up my agreement with the catechists to remain with them, and will leave Tinnevelly and proceed to Madras. Upon this, the brethren Schaffter, Müller, and Lechler, declared that under these circumstances they should also think it their bounden duty to resign. Mr Tucker was pleased with the former, but not with the latter: he endeavoured to convince the brethren that they were wrong in their resolution. This was left for further consideration. I had before mentioned to Mr T. that it might be well to divide the mission—so that we take the congregations and country west of the high-road from Madura to Cape Comorin, and the Church Missionary Society those east of the road. Mr Tucker seemed pleased with it, and thought the plan feasible; but could do nothing without the Committee. Here the matter dropt. The brethren abide by their determination."

On the day following, Mr Rhenius addressed the subjoined letter to Mr Tucker, as Secretary to the Madras Committee Church Missionary Society:—

To the Rev. J. Tucker.

"Pallamcotta, May 30, 1835.

"My dear Brother,

"Having received from you the Home Committee's resolution of Feb. 15, 1835, dissolving my connexion with the Society, in consequence of my publishing my Review of Mr Harper's book on the Church, I herewith declare,

"That as the dissolution involves my departure from Tinnevelly, where the Lord's blessing has so long rested, and is still

resting upon my humble labours, as the Committee well know, and have repeatedly declared with joy and gratitude to God—I cannot but consider their resolution unjust towards me, and injurious to this mission; more particularly as they have no other cause for it than simply my publishing the Review, in answer to the request of a chaplain who was then a member of the Madras Committee. The Home Committee have these many years been well aware that I hold the sentiments on Church forms contained in that Review, and that the mission here was conducted in accordance with those sentiments. If they were wrong, and hurtful to the cause of Christ, the Committee ought to have dissolved our connexion long ago: as they did not do so, it is plain they did not consider them hurtful to the cause of Christ. The mere publication, therefore, of those sentiments, cannot, in my humble opinion, amount to so serious a fault as to deserve a dissolution of my connexion with the Society. May not a minister of the gospel honestly avow his principles in ecclesiastical matters as well in public as in private; especially when he is called upon to do so by a member of the Committee? Has he no liberty to declare errors in Church matters, wheresoever he finds them? In publishing that Review, I had no intention whatever to stir up angry passions—to set the Church of England community against me, or to excite the Church Missionary Society to dissolve my connexion with them; but simply to show that the assertions made in Mr Harper's book were not in accordance with the Holy Scriptures, as far as I know them;—and thus, honestly and calmly to investigate those subjects which had so often been the cause of disquietude between the Committee and myself. Since, however, the result has been such as I did not contemplate, I heartily deplore the publication of the Review.

"I fully concede that the Society have a strong claim on Tinnevelly—the property is theirs;—but as for the congregations, I think I have as strong a claim on them as the Society have, if not a greater. I intended, therefore, to abide with the catechists and congregations at any rate; because the tie existing between them and me cannot easily be broken. But, understanding that you will still maintain a mission establish-

ment here, I have for the sake of peace given up my intention, notwithstanding the earnest solicitations of the catechists; for I see that my remaining would only produce strife and contention—an evil by all means to be prevented if possible. I am therefore preparing to leave Tinnevelly for Madras, where I shall consider farther what to do. One great object with me will be to carry on the work of translation with redoubled vigour, and to be useful in the publication of other religious books in Tamul, for the benefit of India.

"As to my successors in Tinnevelly, I heartily pray that the Lord Jesus may bless them, and make the seed we have sown, and the plants we have planted, to grow and flourish under their care and labour.

"I beg to express my best thanks to the Home Committee, and to the Madras Committee, for the provision they have kindly made for me and my family for the present.

"The Lord in mercy soon heal these divisions, and deliver his Church from all differences, and the causes of them! May he soon pour out the gifts of his Spirit upon his people, that all may be one, as the Father and Christ are one—'that all may be perfect in one,' to the glory of his name!

"Notwithstanding the dissolution of our connexion, painful as it is, I shall still cherish a high regard and affection for the Society; and pray that the Lord's blessing may follow their labours, carried on according to his holy word, and in his spirit.—And thus believe me, ever yours affectionately in Christ Jesus,

"C. RHENIUS."

"*June* 3.—This day I took leave of our catechists, whom I had once more called together. I endeavoured to impress on them the words, 'Be thou faithful unto death, and I will give thee a crown of life;' and, 'Hold that fast which thou hast, that no man take thy crown.'

"*June* 5.—Mr Nelson (judge of Calicut) has come here, having heard of our affairs. He takes a deep interest in our proceedings, and thought that the brethren had been too hasty in resigning. He proposed that they should take back their

resignation, and remain here until they receive a reply from the Home Committee to a representation which they should immediately make; and in the mean time demand that no English Episcopalian come hither, and that things go on as before. He proposed also, that as far as the publication itself is concerned, I should give a written apology to the Committee. —All this is under consideration. In the evening he told us, after a conversation he had had with Mr Tucker, that Mr T. intends, if the foregoing proposals be adopted, to go himself to England, and to effect either a reconciliation between the Society and me, or another arrangement by which the Tinnevelly mission may be left entirely to us.

"*June* 6.—These thoughts much distressed and perplexed us. The brethren have no wish to withdraw their resignation, because the Committee will never agree to their conditions; viz. that I be recalled, and that we shall have nothing to do with the rubrics and canons and prelatical episcopacy: and thus the evil day would only be deferred. I have no objection to give an apology as far as the publication of the book is concerned, because it has had effects which I neither foresaw nor intended.—I have therefore given such an apology; but what will it profit? The main question remains as it was. After much perplexity of mind, from which the brethren could not extricate themselves, they left the casting vote to me: and I said that they should stay under the conditions, and with the intention proposed.—The matter was then settled; and Mr Tucker is writing to the Committee at Madras for the confirmation of his agreement, and to Pettitt and Dent, (missionaries on their way down from Madras,) to stop in their progress towards Pallamcotta. The brethren's stay for a season will at least be some comfort to the people.

"*June* 7, Sabbath.—I preached my farewell sermon to the English congregation, 2 Pet. i. 3, 'Grace and peace be multiplied to you, through the knowledge and faith of our Lord Jesus Christ.' But few were at church.

"*June* 13.—During the week I prepared accounts, &c., and have been packing my books and effects. I am glad Mr Tucker has allowed me to take as many books from the library as I choose.

During the week, as before, we received many letters from various friends, giving their counsel and advice in our perplexing circumstances. One of them, in particular, has increased the doubts, which I have had during these days, about the propriety of my removal. On meeting the brethren this morning, they also had had wretched rest last night, on account of this very subject. We reconsidered it, and thought we must stay, independently of the Society. But as our endeavours to prevail on Tucker were in vain, and as we could not but foresee the ills that would follow, we once more, for peace' sake, gave up the idea of staying, and leave the rest to the Lord; I proceeded in packing.

"*June* 18.—Most of our baggage is gone to Tuticorin; whence we intend to sail for Madras, in a vessel I have hired for three hundred rupees.

"*June* 19.—This evening, soon after six, we departed. Many of our young people, and the Preparandi, had gone off to Tuticorin, to part with us there. Many other dear people had come to bid us farewell. At five o'clock we went once more to the church, and I addressed them on 1 Pet. i. 24, 25: 'For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord abideth for ever.'—I commended them and the whole mission to the word of His grace; and thus parted. I was much supported; so that I could conclude without interruption.

"*June* 20.—This morning we reached Tuticorin. A few hours after, a letter arrived from Pallamcotta, telling us that Mr Tucker received yesterday evening, immediately after we left, letters from the Committee, saying that they cannot agree to the conditions of the brethren, and that therefore they had directed Pettitt to proceed to Pallamcotta.—This now changes the whole arrangement. The brethren cannot stay, and are preparing to join me here. I am sorry for the poor people; they will lose their beloved teachers in one day.

"I have many thoughts on the subject. Why has the Lord permitted this stroke to be laid on Tinnevelly? why is this illiberal spirit allowed to triumph? Is it for my sins, or the

people's? The more immediate cause is my publication; but why should the Committee be allowed to act so unjust and cruel a part towards me and the people? It is unjust, because, though the contents of the book may have offended them, yet it seems no sufficient cause for the separating me from this work—as if I had no share in the mission, as if I had served the Society alone, and that for their money. It is cruel, because they rend asunder the strongest ties between the people and us; and inflict wounds upon us all, without regard to our feelings—wounds which will not easily be healed. At times I blame myself for leaving Tinnevelly; and then am again comforted, when I think that I do it for the sake of peace —to avoid the quarrels and contentions which must arise by opposition missions; and then I have hopes that the separation may be but temporary. If the Lord will yet use me in Tinnevelly, he can so order things that I may return. On the whole, I am much supported; because by this change my position towards my heavenly Master is not changed, unworthy as I am. He seems to say to me, 'Thou hast laboured enough in Tinnevelly; now go to Madras, where I have work for thee, or to any other place which I shall show thee.'

"*June* 21, Sabbath.—Conducted Divine service in Tamul and English. Many of the seminary have come to see us embark."

Shortly after this, Messrs Schaffter, Müller, and Lechler, joined Mr Rhenius at Tuticorin; and early on the morning of the 25th, the missionaries and their families sailed for the Presidency. Wind and weather were so unfavourable that the passage was a most disagreeable one; and the whole party, on landing on the island of Pámban, were thankful for the respite of a day from sea-sickness and its attendant miseries. At that time, and till within the last two or three years, no vessel, we believe, excepting boats of a small size, could go through the straits which separate Ceylon from the Peninsula. There is a reef of rocks, named Adam's Bridge, which runs across the straits; and that part of it where vessels, previously emptied of their cargo, were drawn carefully over the reef, is named the Pámban Pass. This passage has lately been, with

much labour, widened and deepened, so as to allow of vessels of considerable tonnage sailing through it freely. On the present occasion, however, the schooner Colombo was gradually hauled over the rocks of Adam's Bridge; and the passengers then re-embarked. Late in the evening of the 29th, they cast anchor before Madras, but could not immediately go on shore. Early the next morning, Mr Rhenius writes, "We got safely over the surf, and kind friends welcomed us on shore. We went all to Van Someren's. I found the newspapers, six in number, discussing our affairs."

Arrived at the Presidency, the question was, What are we to do? After much and prayerful consideration, Mr Rhenius and his colleagues, encouraged by the friendly assistance of the Christian community in Madras and other parts of India, came to the resolution of founding a new mission; and Arcot, about sixty miles west of Madras, was fixed upon as their future headquarters. This part of the country had been formerly traversed by Mr Rhenius; and not far from Arcot were towns and villages of the Jaina sect—among whom, it may be remembered, he had made several very interesting tours, before he removed from Madras to Tinnevelly, in the year 1820. Till matters could be arranged, the missionaries took a house at the Presidency.

"*July* 5, Sabbath.—Preached in the morning in Tamul at our own house; and in the evening in English at Mr Drew's chapel.

"*July* 10.—Employed during these days in writing letters to our friends in Bombay, Bengal, &c.; also letters to Dr Niemeyer at Halle, and the Mission Directory at Berlin. Several members of the (C. M. S.) Committee have been to see us. Our plan for establishing a new mission gives general satisfaction. The interest taken in our affairs is great."

Early in August, Messrs Rhenius and Lechler made a reconnoitring visit to Arcot and its neighbourhood. They there met Mr Bilderbeck, missionary at Chittúr, who offered to give up to them two or three schools, which he had established near and at Arcot. Having made some arrangements for house room for the whole party, and found that "thus far

every thing was favourable to their plan," they returned to Madras, and made preparations for transferring themselves to the new station.

"*Aug.* 25.—A few days ago, Tamul letters arrived from Tinnevelly calling upon us to return. One letter was signed by forty-three catechists. Sarkunnen and Muttusámi wrote, that all were waiting for our return. On the 22d, therefore, we held a consultation with our friends; but we came to the conclusion that the reasons urged for our return were not sufficient. I have therefore written to them, giving them advice. The Lord is very gracious to us, and sends us money from all quarters. I have preached in Tamul nearly every evening at my house, and on the Sabbath.

"*Aug.* 26.—This day was fixed upon for our departure from Madras for Arcot.

"*Aug.* 28.—This morning I and my family arrived at Arcot: the brethren Lechler and Müller came here eight days ago. Now the Lord our God be with us, as he has been hitherto!

"*Aug.* 30, Sabbath.—I had Tamul service at my house in the forenoon, which was attended by our Tinnevelly people,* our servants, and the few native Christians resident here, who belong for the most part to the regiments of cavalry at the station. About thirty persons were together. We purpose soon to erect a place of worship, of a humble description. Lieutenant Rundall, a pious engineer officer, has been in the habit of reading the prayers and a sermon to the English people here; but no Europeans attend.

"*Sept.* 2.—We have been busy putting our house and books in order. To-day went to the school here; about twenty-five children were together. A crowd of natives, Moormen and Hindus, attended the examination. A Moorman said, 'How can people get food (or live) without telling lies?'

"*Sept.* 3.—Our friends at Hyderabad have exerted themselves much on our behalf. They have collected for us some-

* The missionaries had brought with them from Tinnevelly twelve or fifteen catechists and youths.

what more than 1400 rupees this year. Mr Findlay Anderson has sent us 1000 rupees.

" *Sept.* 5.—In the evening we had missionary prayer meeting, as at Pallamcotta. The youth Philip arrived from Tinnevelly. Catechists Peter, Andrew, and Asirvádam related what they have seen and heard among the people here. Some say, it appears, that we have come hither to destroy caste. Letters from Pallamcotta tell us that all the catechists and others are about to write to the Committee, requesting that no alterations be made in the forms of worship, &c.

" *Sept.* 6, Sabbath.—We had about forty persons at the Tamul service this morning.

" *Sept.* 7.—Received a letter from Pallamcotta, signed by seventy-seven catechists and others, requesting me earnestly to return. They also enclose a copy of an address of theirs to the Committee, in which they state pretty plainly their opinions, and request that their old teachers may be restored to them. Now we are again in trouble. It seems our duty to go.

" *Sept.* 10.—Arrived at Madras to consult with Christian friends and brethren about what we are to do. This evening it was resolved that it is my duty to go.

" *Sept.* 11.—This morning had consultation with other friends; when affairs appeared so difficult as to make me hesitate about proceeding to Pallamcotta. I have written accordingly to the people.

" *Sept.* 14.—Returned to Arcot.

" *Sept.* 19.—Our minds have been much occupied, and we have prayed for direction. Other letters have arrived from Pallamcotta; the whole has appeared to require at least my return immediately. I verily believe that we shall never be at rest until we go back to Tinnevelly.

" It strikes me more and more, that I did wrong in leaving Tinnevelly. We, in a manner, sanctioned the injustice of the act of the Society. The separating me from my churches for no proper cause, was an unjust act. In Tinnevelly the Lord gave us in various ways to understand that we ought not to leave it. We left, however, in order to avoid strife and

contention between opposition missions. But peace has not been obtained; and the congregations and catechists have called on us to return: they have written the same to the Committee, and openly declared their dissatisfaction. All things considered, it appears to me my duty to proceed to Pallamcotta immediately.

"My three brethren hesitate as to the propriety of their returning with me. They will therefore wait here till they hear from me from Pallamcotta. Great has been the conflict in my mind. But the Lord has heard my prayer in relieving me from doubts, and giving me a feeling of assurance that I ought to go."

The following is a translation of a Tamul letter sent by Mr Rhenius to Tinnevelly:—

"The answer which the minister Rhenius writes, wishing the grace of Christ to the catechists and congregations who have applied for his return to Tinnevelly, is the following—

"Having much considered your request, and all the circumstances, and sought the Lord's permission; and after having had many thoughts, we have decided on proceeding without delay to Pallamcotta to enquire into your affairs. And therefore we intend starting on the 24th or 25th instant. We shall probably reach Trichinopoly on the 1st or 2d of October: thither you must write and send me a letter.

"We may reach Pallamcotta on the 10th or 11th. You must make arrangements to get for us the house on the bank of the river.

"Be not of two minds; but conduct yourselves with firmness in true faith, and love, and justice, to the glory of your Saviour's name. Do not quarrel with those who are with the Church Missionary Society, but walk in meekness, being patient, although you may plainly state what is right; and pray for them, and for us.

"Only myself and family come now. The other brethren will remain here some time longer. In the house which you prepare for us, place some borrowed furniture, a table and chairs.

"If you require some money, you may get it from Paran-

niappa Pillei in my name. When I come I shall repay him. If you show him this, he will give it you.—The Lord bless you all,

" C. RHENIUS.

" Arcot, Sept. 21, 1835.

" P. S.—Whatever Mr Pettitt, &c., may say, until I come let the catechists and congregations be quiet and firm—not giving their signature to any papers, nor entering into any agreements.

" The catechists and congregations must, in the fear of God, show before all men firmness and oneness of mind. If the catechists be in trouble, ought not the congregations to assist them in all needful love? Only be careful not to act foolishly. May we all have confidence in the Almighty Saviour! May we adhere to him both through good and through evil! He will strengthen those who act thus."

" *Sept.* 23.—Again, letters from Tinnevelly urging our return. Even the palankeen-bearers of Pallamcotta write that they desire our return; and that, in proof of their sincerity, they have resolved, as soon as they shall hear we are coming, that thirteen bearers meet me at Madura, and take me to Pallamcotta without pay or any other expense.

" A letter also from Captain Browne, in a milder tone than his former one. He proposes an extra Committee meeting, (to consist of Mr Casamajor, Crisp, and another honest man,) to consider whether I ought to go down to Tinnevelly or not; the Corresponding Committee, however, not to be bound by the decision. This is unnecessary now: it comes too late; and every thing is ready for the journey.

" *Sept.* 24.—Dr Lawrie writes me another proposal; viz. that the Committee and I should appoint deputies to go to Tinnevelly, and examine what the state of the people really is; but he does not know whether the Committee would abide by the decision. This also comes too late.

" *Sept.* 25.—This evening we are to leave for Trichinopoly. In the afternoon a letter arrived from Madras, saying that Mr Pettitt has written to the Committee, that all the catechists

have recanted except ten, and that things are going on smoothly. Even if this is true, what a curious idea it is, to make people outwardly renounce their attachment to, and desire for, their former teachers! I do not think of altering my resolution. All is ready; and this evening we set out.

"*Sept.* 26.—This day at Arnee. Captain C——, of the King's regiment here, paid me a visit. He is much interested in the Tinnevelly question; and is sorry for what has occurred. Among the European troops there are about forty believers. Two of them came in the forenoon, and two others in the evening. They are Baptists, having been brought to the truth at Moulmein, by Dr Judson. Should I not go to Tinnevelly, Arnee would perhaps be better for a mission establishment than Arcot.

"I wrote a letter to Sarkunnen and Muttusámi at Pallamcotta, telling them what Mr Pettitt has lately written to Madras, and charging them to write to me to Trichinopoly, whether it is as he says or not; and adjuring them not to let me make this long journey in vain. I intend waiting at Trichinopoly for their answer; and according to its contents I hope to act —either to go on to Pallamcotta, or return to Arcot. I pray the Lord to make this a sign to me of his will!

"*Sept.* 27.—Arrived at Pólúr. Here we were again put to inconvenience by the servants lagging behind. They came in the afternoon. As we were so long without breakfast, Mrs Rhenius was rather miserable; however, we at last got some milk, and warm water and bread, and then some rice and pepper-water prepared. I felt somewhat cast-down by all these fatigues of my journey; my faith was tried; I was tempted to think it was folly to go down to Tinnevelly, and that with the family too. In the afternoon I was again strengthened, having well considered the causes for my journey; and so we could go on our way with comfort.

"*Sept.* 28.—Having passed through much jungle, we arrived at T——, near a mountain, at the foot of which there is a large idol establishment, with three or four towering pagodas. This place is famous for the Arunásala Purána. I sent to request a visit from the learned men of the place, who came in the forenoon, and with whom I had a few hours' conversation on the

history of this place, on the vanity of idolatry, and on the knowledge of the true God and Jesus Christ the Saviour. There were a dozen persons together. The history of this pagoda they acknowledged to be but an idle tale, the worship of idols to be of no use; and they admitted the need of such a Saviour from sin as Christ. They were remarkably open to conviction; they enquired honestly, and took tracts. During the day, more tracts were sought for; in the afternoon, the principal man who came in the forenoon returned with their Guru, a Brahman, and invited me to come and see their temple. Before going, we had a long conversation on the Védam, (Bible.) When I described the method of salvation through Christ, an aged man, who had sat and heard attentively, got up, and said with apparent feeling, 'True, true: this idolatry is all of no use; God and Christ are all we want.' I read to them part of the 1st chapter of Romans. I then went to the pagoda, where I gave them another word of exhortation. The Brahmans freely acknowledged the vanity of idolatry. One said, 'If you were to stay only six months here, all this would go.'

"*Sept.* 29.—At M——, near a river. It is a fine situation—all around is green and flourishing. I sent for the head people of the village. First, a Brahman came with his almanac, and read this day's account of the celestial signs, &c. He was evidently shy; and when I said that others also might come, he replied that they have some particular ceremonies to perform to-day; but that in the afternoon all would come; and so he went home. About noon I sent a tract into the village, and invited people to come. Two schoolmasters came, with many children, and other persons, with whom I had a long conversation, making known to them the Saviour. After the rest had gone, the older master remained, and wanted to have some more religious conversation. He had somewhat better notions than common idolaters have, according to the Vedanta school; but still groping in the dark.

"*Sept.* 30.—Last night travelled through much jungle; at one place tigers were feared, against which our guides armed themselves with lighted sticks. We passed safely through, and arrived early this morning at T——, which is also situated

near hills. I sent for the schoolmasters of the place. One came with his scholars, but was very shy. He said there were in all three schools, in which they learn only to read and to cipher. He himself knew very little: he could not give me the meaning of the first and second sentences of Avegar. They have no large temple here. I gave him two tracts to read himself, and show to others. He had no care but for rice for his body. As to what was to become of him after death, he knew nothing.

"*Oct.* 1.—The stage was long, so that the bearers were obliged to rest at U——, belonging to the Nabob, who has just finished building a fine bungalow. The Peishgar had his *catcherry* here; and as I was, on that account, about removing elsewhere, he invited me to stay, and made two rooms ready for us. Afterwards, he told me that he had seen me fifteen years ago on my way to Tinnevelly, and had received a book from me; but he neglected to read it. I gently reproved him for it, and entreated him now to care for his soul, and gave him two other tracts. By and by, sick persons came for medicine, which I gave to them; and with it some spiritual medicine—the knowledge of Jesus Christ. To one of them I said, 'Go to your idols for help.' He answered, 'Can the idol hear me?' We had very interesting conversation together.

"*Oct.* 3.—Having had heavy falls of rain on the way, reached Trichinopoly about midnight; and went to the house of Captain Joseph, by whom we were kindly received. Thanks be to the Lord for bringing us safely thus far! Mrs Rhenius continues well, notwithstanding the untoward weather.

"I found here a number of letters. One from Tinnevelly confirms the former statements of the people; and there is every appearance of reason for my proceeding thither.

"*Oct.* 4.—I had Tamul service with my people and Captain Joseph's servants in the forenoon and evening.

"*Oct.* 6.—Received answer from Pallamcotta to my last letter, (Sept. 26,) which is so far satisfactory as to make me continue on my journey. In the evening, met the disciples of the Lord at Captain Litchfield's. Expounded John xv.

"*Oct.* 7.—On reflecting on my affairs, I feel more and more

that, in leaving Tinnevelly, I did wrong; for it was in a manner admitting that I had done something deserving this separation; it was like pleading guilty before the native Christians, and setting them a wrong example, to slight God's truth, and follow men's inventions.

"*Oct.* 9.—Present at a meeting of the Trichinopoly Temperance Society—attended by about twelve officers and forty privates. I gave them a word of encouragement.

"*Oct.* 11, Sabbath.—Had Tamul service with a number of natives who came for the purpose.

"*Oct.* 13.—Left Trichinopoly, and our dear host, Captain Joseph.

"*Oct.* 16.—At Madura, where Brother Eckard and his wife, of the American Mission, received us cordially. I found here a number of catechists and other people from Tinnevelly, who had been waiting for me eight days already; among them was good old Thomas. All were very glad to see me; and we gave thanks to the Lord for having brought us together again. Appávu, the head catechist, is also here, who goes to-morrow at once on a tour through his old district, which commences not far from this, to give notice to the congregations of my coming. A letter from Pallamcotta informs me that Mr Pettitt has received a letter from the Committee, agreeably to which he has written to the congregations, that if any wish to join me, they may do so. This looks peaceable.

"*Oct.* 17.—Had the pleasure to see Mr Blackburne and Mr Hooper, old acquaintances. Spoke to them about the necessity of laymen studying the Scriptures, and judging for themselves. Answered various questions which Brother Eckard asked on missionary subjects. In the afternoon left Madura.

"*Oct.* 18.—Sabbath morning, arrived at Virdupetti, where I had service with the catechists from Tinnevelly, and a number of other native Christians who happened to be here on business. I had invited the Heathen to attend, but they refused, as in former times. I am now on Tinnevelly ground.

"*Oct.* 20, Tuesday.—At Keitár. The roads here and there bad; and the bearers much knocked up. On the way, a native Christian of V—— being in the field, saw us, and came run-

ning with much joy to welcome us. About three miles from Keitár, three more catechists came to meet us, who had been waiting about four days. At Keitár I had the pleasure of seeing a dozen other catechists. After tea, we all had prayer together; read 2 Peter, iii.

"*Oct.* 21.—Still at Keitár. In the forenoon, many of the neighbouring congregations, men and women, came to see me, with whom I had comfortable conversation on our common redemption through Christ. Several Heathen headmen also came to bid me welcome. David and Sarkunnen related to me several particulars of the present doings in Tinnevelly.

"May Christ himself teach me how to proceed in this state of matters! My constant prayer is, that he may be my guide, my wisdom. From what I hear, I go almost with trembling; but I go in the Lord's name.

"*Oct.* 22.—This morning arrived safely at Pallamcotta. A great number of people were waiting, and welcomed us cordially; and throughout the day, both Christians and Heathen came to do the same. This evening had a pretty large assembly at prayers. I am happy in again having an opportunity to dispense the word of life to so many."

CHAPTER XVII.

THE CHURCH MISSIONARY SOCIETY AND THE TINNEVELLY MISSION.

HAVING thus accompanied Mr Rhenius on his return to the beloved scene of his former labours, it may not be altogether unseasonable, briefly to recapitulate the circumstances which led to the painful proceedings narrated in the last chapter.

The connexion between the Church Missionary Society and Mr Rhenius, was one which, considered with reference to the present management of that Society, could not now be formed. For a century, and till lately, the Society for the Propagation of the Gospel in Foreign Parts, or its parent, the Incorporated Society for Promoting Christian Knowledge, were wont to maintain a friendly intercourse with missionaries in India who were not of their own church. They tendered their assistance to the Danish missionaries, Ziegenbalg and Plutscho; and they sent forth Schwartz, Gericke, and others, who were Lutherans. After the same example the Church Missionary Society, since its formation, has sent to India, and other parts of the world, missionaries who were not of the Church of England. Into the cause of this apparent inconsistency, it is of no importance here to enquire; it is sufficient to have simply stated the fact. Messrs Schnarre and Rhenius, on leaving the shores of England, received the address which is usually delivered on such occasions, as clergymen "of the German Lutheran Church;" and Mr Rhenius, in the annual reports of the Church Missionary Society, was, to the last year of his connexion with them, denominated "a Lutheran clergyman." No stipulation was made or entered into by either party, touching the peculiarities of the English Church or the Lutheran. The duty of proclaiming the gospel to the heathen was that which both parties—the Society, and, in this case, Mr Rhenius—professed they were anxious to perform.

The connexion was commenced in the year 1813, and early in January 1814 he sailed for India.

At a subsequent period, it appears that there took place some modification, if not in the views, at least in the management of the Committees at home and abroad; and we state this, not as a mere supposition of ours, but as a necessary inference, from letters we find among Mr Rhenius's papers addressed to him, not by unconcerned or ignorant individuals, but by persons who were themselves actively engaged as Committee members of the Society. It is not intended by this remark to make the slightest imputation of any delinquency on the part of the Committee; for we really believe that had this change been brought about at an earlier period, most, if not all the subsequent unhappy differences would have been prevented. What we mean by the *change* is simply this, that, whether the fundamental principles of the Society have at all times remained the same or not, there has been in the executive administration of their affairs, a deviation, on some important points, (it matters not how occasioned,) from the practice which once prevailed.

It is further to be borne in mind, that almost from the very commencement of Mr Rhenius's settling in India—for some years before he went down to Tinnevelly in 1820—there had been several unpleasant discussions between him and the Society, on matters, some of which were by no means of a trifling nature, and on which the parties differed so widely, that they were on the point of separating even then. It having, however, occurred to the Madras Committee, that a situation so remote, apparently, from the principal cause of disagreement as was the Tinnevelly district, would put an end to all strife, they proposed to him to go thither. Accordingly, he and Mr Schmid, who coincided with him in opinion, commenced a mission in that district. But even here there arose many causes of difference, which, as time rolled on, grew apace in the importance attached to them. This was an unhappy state of things for both parties, for the effect must naturally have been to lessen that cordia; regard for each other which we may hope it was yet their mutual endeavour to cherish. Both parties,

then, were made fully aware of one another's views and feelings. Mr Rhenius did not conceal from the Society any of his doings or sayings which were at all connected with the concerns of the Tinnevelly mission; nor, it is believed, did the Society withhold from him any explanation of their principles and views, which the circumstances of any particular case may have required. As a public body, and as an individual, there was as confidential an intercourse maintained between them as could have been desired by either.

The following extract of a letter to the Rev. Dr Stevenson, of Bombay, explains more fully what has been stated in a preceding paragraph. There are a few sentences in the letter which refer to the Bishop of Calcutta, and which are omitted as unnecessary to be inserted.

"Pallamcotta, May 9, 1835.

* * * * * * *

"Now to your queries. Bishop Wilson could not have exposed himself more plainly than by accusing me of want of common honesty. I never promised to submit to the English bishops; not even to observe the Church of England forms. No such promise was even asked of me. Nay, I maintain that the Committee of the Society, at that early period, did not even expect that German clergymen should conform to the Church of England, and that they chose them partly in order to meet the difficulty they at that time had in getting natives ordained by English bishops. In this our Society followed the example of the Society for Promoting Christian Knowledge, whose missions in Tanjore, Trichinopoly, Vepery, &c., were carried on by Germans, not according to the Church of England form, but according to that of the German Church; and who authorized their German missionaries to ordain native priests according to the German ritual. Moreover, our own Society itself, even so late as 1821 or 1822, (when Bishop Middleton was already at Calcutta, but refused to ordain Bowley and Abdul Masseeh,)* authorized our German brethren in Bengal to or-

* The Society explain this circumstance by stating that the "letters-patent" did not, at that time, permit the bishop to ordain any native.

dain them according to the German ritual. It is only since Heber's time that both Societies have changed their procedure in this particular. When my fellow-labourer and I were sent out to India, now twenty-one years ago, no question was ever put to us on the subject of conformity to the Church of England; nor have I, during these twenty-one years, received a single application from the Society to conform. Moreover, they were, throughout this period, faithfully informed by me how far I conformed by my own choice, and wherein I deviated from the forms; I never concealed my sentiments and mode of proceedings from them. What ground is there then for a charge of dishonesty? * * * The most I can be charged with is, want of courtesy to the Society. This I freely admit; and have written accordingly to the Home Committee, telling them, however, at the same time, that the love of truth is stronger than the love of courtesy. I have broken no promise, no pledge whatever. At my ordination in Berlin,* I promised faithfully and diligently to teach and preach the word of God; and this, by his grace, I have endeavoured to do. Whatever I do not find therein, I must reject; whether it be in the Church of England, or the Church of Germany, or any other church whatever: and this, I know from experience, is the way to prosper in our missionary operations. May the Lord, our God and Saviour, help me, and you, evermore to labour on this safe principle!"

After premising thus much, we come to the consideration of the pamphlets which were the immediate cause of an open rupture between Mr Rhenius and the Society. And here we will, with him, admit that the publication of them might have been avoided. There are actions in a man's life, which, although not wrong in themselves, and although done innocently, do yet bring after them a train of unforeseen consequences; and these, at times, of the first importance. The best and greatest men are not able to foresee all the consequences of their actions; and if Mr Rhenius, during his lifetime, committed an act which was not itself reprehensible, but which, in the opinion of some

* See note in the Appendix.

others, was made to appear as highly culpable, he might, indeed, be sorry: not however for the act, but for those who viewed it in such a light; and it was his duty to appease, if it were possible, an offended brother.

Let us, however, refer to the circumstances in which the pamphlet that excited so much bad feeling was composed and published. In a letter addressed to the Secretary of the Corresponding committee, Mr Rhenius writes, under date September 3, 1834:—

"I think you view the matter in too strong a light respecting myself. Please to reflect simply on the origin of it. Mr Harper, *whilst a member of your Committee, and well knowing my sentiments*, requests me to review his book on the church, promising to publish it in his 'Observer.' I do so, and send it to him. He delays publishing it from month to month, and from year to year, although urged to do it in the 'Observer' even by strangers. He again promises doing so in the very same 'Observer,' and in private letters to me; still nothing is forthcoming. Was it then so very extraordinary that I should at last publish it myself?"

Along with this pamphlet, Mr Rhenius published another, entitled, "Union of Christians, an Address to all Christians, especially to all Ministers of the Gospel." Of the former pamphlet, we could not with justice present any extracts to the reader, as it is wholly controversial. We intended, however, to make one or two extracts from the latter pamphlet; but the difficulty of giving a correct idea of it from a few selected passages leads us to omit the insertion of any. The aim of it is to lead Christians to consider the evil which may be expected, and is actually found to arise, from coldly keeping aloof one from another on account of the non-essentials in which they differ. By whatever name each may choose to call himself, he is not justified in denying to his Christian neighbour his co-operation both in public and in private. If in Europe these distinctions and divisions may be considered unimportant, because there they are well known and have long continued, it ill becomes strangers in a foreign land—it is most impolitic

above all in missionaries—to exhibit to the Heathen a spirit so completely at variance with their Christian profession.

For the circumstance that Mr Rhenius should have put forth at one and the same time a controversial pamphlet, and one exhorting to unanimity, or at least peace, we would account in this manner. It appears to have been his belief that a grand obstacle to the union which he saw to be so desirable was the exclusive tenets held by several members of the Church of England:—whether his opinion on this head was correct or not, we shall not take upon us to determine.

Immediately on the appearance of these publications, an attack, which without using too strong an epithet we may characterize as fierce, was begun against Mr Rhenius in several articles in the newspapers of the Presidency. To one or two of these he replied; but, considering how seldom the pamphlet of a day makes converts to the notions which it is published to uphold, we are somewhat surprised to learn that the "Review of the Church, her Daughters," &c., should have met with considerable success; for we find the editor of the Madras Christian Observer, (October 1834,) the periodical in which Mr Rhenius's "Review" was originally to have appeared, exclaiming with much pathos: "We have, alas! too many proofs that his tongue and his pen have been, and are, restlessly and successfully employed in making proselytes from the Church of England. Should any of Mr Rhenius's friends ask proof of this, we are quite ready to supply it." On this it may be said simply, that if Mr Rhenius succeeded in inducing one Christian to look more kindly and charitably upon another, it was a laudable result, and one which we are not ashamed to record.

The more serious consequences of the publication of the pamphlets have already been narrated. The Committees of the Church Missionary Society, both in London and at Madras, came to the conclusion that the connexion with Mr Rhenius could no longer be maintained. And here it will not be useless to show that, by those who were acquainted with the position in which he had been standing with respect to the Society, this separation was regarded as a matter of no surprise; not merely

on account of the view that the Society would, of necessity, take of his act, but also, and principally, on account of the uncertain relation in which the parties had, for years past, stood to each other. A single extract from the private letter of a friend, (who, it may be stated, was not of Mr Rhenius's side in the question,) will suffice as representative of the views of many others :—

"I sincerely deplored your separation from the Tinnevelly mission; but I was not surprised to find that it had occurred. I anticipated it; for I long since clearly saw that, if principles were indeed any thing better than mere empty words and forms, the bond which bound you and the Church Missionary Society together, was just a rope of sand. I did *not* anticipate the manner or the exact cause of separation; but that, sooner or later, it must take place, appeared to my mind the unavoidable consequence of the false position in which you and the Society were relatively placed."

And here may be noticed the terms of the resolution in which the Society put an end to the connexion which had so long existed between them and Mr Rhenius :—

"The Committee learn, with the deepest regret and distress, the publication in India by Mr Rhenius of his tract entitled a 'Review,' &c., impugning, as it does, the government, ritual, formularies, and discipline of that Church with which he stood connected as a missionary of this Society; and that afflicting as it is to them to dissolve their connexion with one, whom, on many grounds, they highly honour and esteem, yet they feel bound in consistency, as attached members of the Church of England, to take this very painful step, and to declare that the missionary relation which has hitherto subsisted between the Society and Mr Rhenius is at an end."

Some remark might be made on other parts of this sentence; but we bid the reader only observe that the sole cause of this their resolution was "the publication" of Mr Rhenius's pamphlet. They could not allege that they were startled by the peculiarity of his views—by their strangeness to the Committee: no, this could not be; and for good reason. Almost every member of the Committee was, or might have been, acquainted

with the fact that Mr Rhenius did hold those views; and they had, two years before, received from him this very pamphlet in manuscript. It was simply the *publication* of his opinions, which, in their eyes, now demanded the dissolution of the connexion.

It is not intended, in noticing this latter circumstance, to take any undue advantage of the Committee. We give them all credit for the best of motives, when, although they had had possession of the manuscript for such a time, they made no mention respecting it in any of their communications to Mr Rhenius. It can scarcely be doubted, that had they expressed to him the probable consequence of any public use made of that document, he would have refrained from giving it to the world, simply from a wish not unnecessarily to offend. It did, however, so happen that they, in their correspondence, made no mention whatever respecting it; of which circumstance we would only say that it was most unfortunate, nor ought either party to be blamed for the result. Mr Rhenius might have withheld the publication; but he considered himself free to publish it if he chose. When he saw cause for regretting its publication, he apologized for the act; but the opinions he therein maintained he would not withdraw; nor was this expected of him any more than it might be expected that the Church Missionary Society should have departed from principles which they held to be of the first importance.

If then, notwithstanding the esteem which they professed, and we believe sincerely professed, to have for Mr Rhenius, the Society chose to say that the connexion with them was at an end, they were welcome so to do. Unhappily, however, this was not the extent to which they thought themselves entitled to proceed. They went further. They declared that Mr Rhenius had now no part nor lot in Tinnevelly—that he must now remove from what they considered to be their territory. And this they did, one would say, in circumstances most adverse and disadvantageous. They could not reckon with any certainty on the three European clergymen who were associated with him in Tinnevelly, although two of these were Episcopalians by ordination. They had no one more fit for taking

charge of a mission in the Tamul country than the experience of five years in one case, and of two years and a half in another, could have rendered two of their missionaries; and of these reverend gentlemen they could, at this time, send down to Tinnevelly the junior, and not the senior. They might have supposed that the poor Christians and Heathen in that district would be quite amazed at this extraordinary, and to them unaccountable phenomenon, which passed before their wondering eyes. They might have had some doubt whether the converts from heathenism—whatever might be their attainments in worldly knowledge or scriptural principle—whether they would very easily transfer their esteem and affections from known and tried teachers to strangers, whom any Society might chance to send to them. They must have had some misgiving as to the course which Mr Rhenius might think right to adopt. They ought to have considered, too, that the occasion for all this procedure on their part was given by one of themselves—by one who was not indeed at the present time a member of their Committee, but who, at the time he sent his challenge to Mr Rhenius, was one of its members, and had borne the office of Secretary to them. They might have thought finally, that a Christian public, whatever they may do in lands where Christianity has been formally established, would not carelessly pass over this harsh treatment of a pastor and his flock, in a country where, if any where, the forms and peculiarities of a party ought to have but a secondary place.

Of Mr Rhenius's personal qualities, we attempt no description; we prefer to say, in a few words, that he had been labouring in Tinnevelly fifteen years; that if ever any European was honoured and loved by the Hindus, Mr Rhenius was; and that, as is confessed by all parties, his labours had been blessed from above. Yet, what was his conduct on this most trying occasion? We have already seen how he acted: we need not repeat. No wonder that, in such circumstances, Christian men should have addressed him in the following strain:—

"June 19, 1835.

"I have not felt such grief for many years, as on the receipt

of your letter; I had so entirely hoped some arrangement would have been adopted to avoid your leaving the scene of your labours. I grieve that the Church of England, to which I am most warmly attached, should not have continued to support your mission under the peculiar circumstances in which it had originated and grown up under the Church Missionary Society.

* * * * * * * * *

"If, by any communications with the whole Committee at Madras, you might yet return to Tinnevelly, and carry on your mission as a Lutheran mission, attached, under the peculiar circumstances in which it has arisen, to the Church Missionary Society; were it but pending a further reference to the parent Society, by whom, in England and in India, a separate fund might be raised from those of its members who were willing to support such mission, that so it could not be said by *any* that funds raised for the Church of England were applied to spread Lutheranism,—I should rejoice in such a measure."

"11th July 1835.

"Truly grieved am I indeed for the turn your affairs have taken. From the moment you left Tinnevelly, you were a conquered man. Away from your fortress, what can you do now? Allow me, dear brother, in the spirit of the warmest Christian affection, to put to you two or three queries. Who called you to labour in Tinnevelly—the Lord, or the Church Missionary Society? Who enabled you to become a spiritual father to multitudes of poor Heathens in that district? What will be the feelings of the Christians when deprived of those pastors who brought them to the Lord, and thus have others sent to them without any previous acquaintance? What will the Heathen say if you are forced to abandon that field? Will they not begin to suspect that missionary societies (for the faults of one will injure all) have some other view than merely to communicate to them the gospel of Christ?"

All things considered, then, we would put the single question: If Mr Rhenius did wrong in publishing the "Review," did the Society do right in insisting on his retiring from Tin-

nevelly? It has already been narrated how, notwithstanding the inducements he had had for continuing in Tinnevelly, he yet left it. To many, who knew his character, this appears, of all his proceedings, the most extraordinary; and we sincerely believe that it would, in the end, have been better for all parties had he determined to continue in the scene of his labours at any rate.

It ought to have been stated at the outset of this discussion, that it was our intention to consider this whole matter under two heads. The first was to be, the publication of Mr Rhenius's pamphlets, and its consequences; the second, his return to Tinnevelly, and its consequences. The latter division remains to be considered; and under the former we have to speak only on one more topic.

We shall be credited, perhaps, if we profess to concur in that estimation which is so universally yielded to the memory of the late Rev. Charles Simeon of Cambridge. It is, indeed, simply on account of our esteem for that venerable man, that particular allusion is now made to his opinions in this matter. The editor of the South India Christian Repository has published, in the first volume of that periodical, some letters addressed by Mr Simeon to the present Bishop of Calcutta; and we take the liberty of transferring to these pages such portions of them as refer to Mr Rhenius. Mr Simeon writes—

"How lamentable the case of Mr R——! I had thought of writing to him; 'being such an one as Paul the aged.' But to break his own church to pieces, as he has done; and in so many instances, it is to be feared, to injure those for whom Christ died, is a measure of folly far greater than we should have conceived so good a man could ever be induced to commit. Would not the idea of destroying those for whom Christ died, lead him to pause, if not to retrace his steps? John Mark was Barnabas's nephew; and Lutheranism was R——'s church. The whole church commended Paul to the grace of God, whilst they let Barnabas go his way without any such expression of regard. And do not all the church in Tinnevelly (the more pious and consistent part of them) bewail the

conduct of Mr R——? These two circumstances tell in favour of Paul, and against Mr R——. But the true spirit of Christianity, if felt, would supersede argument."

And in another letter, dated

"K. C. Camb. Nov. 9, 1835.

"To Mr R—— I would speak thus:

"You, Mr R——, are challenged by Mr —— to review his book. That challenge was unwise; but your reply was still more so. Your answer should have been to this effect:—'You, Mr ——, know full well that I cannot acquiesce in your sentiments, to which by my education and profession I am hostile. You know also that, if I choose it, I have much to say against them, and against your Church itself. But though challenged by you, I shall forbear to express my sentiments;

"'1*st*, Because I prefer union to discord.

"'2*d*, Because, as an agent of a Society professing your sentiments, I should not think it right to publish any thing against them.

"'3*d*, Because I have vast multitudes in connexion with me, and I should divert their minds from the great points relating to their everlasting salvation, and should thereby injure many souls.

"'4*th*, Because, if I decline engaging in controversy, I hope you will become wiser, and will forbear to provoke it.

"'5*th*, Because I am determined to know nothing amongst my people, but Jesus Christ and him crucified.

"'6*th*, Because my only controversy shall be, (and I will maintain it to my dying hour,) who shall serve God best, and do most good in his day and generation.'"

In these passages, we think we could point out several inaccuracies, and a statement or two which, but for the connexion in which they are placed, would make for, and not against Mr Rhenius. It is no wonder that Mr Simeon should have viewed them in the light he did. We shall, however, present a counterpart to the second letter, in which there is, indeed, very good advice; but, unfortunately, the one party required it as much as the other. Let the reader judge. He has read what

Mr Simeon has so well said: let him peruse the following exhortation to the Church Missionary Society:—

"You, the Committee, have been provoked by Mr Rhenius's publication of his review of Mr ——'s book, to dissolve his connexion with you; the Madras Committee has strongly advised it. But it will not, I think, be too great a stretch of Christian liberality on your part, if you reply to them in some such way as this—'We cannot accede to your proposition, for the following reasons:—

"'1. Because we still prefer union to discord—we will not cast a firebrand into the Tinnevelly mission, by making so open a breach between Mr Rhenius and the congregations whom he has been the means of collecting together.

"'2. Because, though we are cordially attached to the Church of England, yet we cannot, in the spirit of the gospel, refuse fellowship with him, merely because he has publicly avowed sentiments different from those of our church and has pointed out certain defects which we could ourselves wish to see remedied.

"'3. Because, were we to resolve on a separation, it would necessarily agitate the minds of the multitudes of the Tinnevelly churches, who as yet know nothing on the subject; and divert them, as well as other Christians, from the great points relating to their everlasting salvation, thus injuring many souls.

"'4. Because, by showing in this manner our Christian spirit, and overlooking the mistake which Mr Rhenius has committed, he may become wiser, and abstain in future from similar provocations. And the more should we incline to such leniency, if Mr Rhenius should see how gratuitous was his attack on our church, and should apologize for it; but even if he do not do so, we still do not feel justified in adopting your measure; besides, his pamphlet can do us no harm, believing, as we do, that most of his arguments are as weak as they are uncalled for.

"'5. Because we wish the Tinnevelly Christians to know nothing but Christ and him crucified—which, it appears, has also been Mr Rhenius's determination from the beginning.

"'6. Because, whatever others may do, it is our duty to set an example of meekness and forbearance; and to make it our

only controversy with Mr Rhenius, who shall serve God best and do most good in our day and generation.'" *

It is time now that we proceed to the consideration of Mr Rhenius's return, and its attendant circumstances; and in passing, reference may be made to two or three incidents immediately connected with these matters.

It should be mentioned, that the public discussion of the Tinnevelly question was not confined to India alone. In England, shortly after it was known that the Church Missionary Society had dissolved their connexion with Mr Rhenius, a pamphlet was published, entitled, "A Brief Account of the Present Circumstances of the Tinnevelly Mission," by Mr Groves, who, it may be remembered, paid a visit to Palamcotta in the year 1834. It was published, he says, in consequence of "a statement of the grounds of separation between Mr Rhenius and the Church Missionary Society having been privately circulated, and the charge of the Bishop of Calcutta having been published in England." This called forth a reply, entitled, "Mr Groves's 'Brief Account of the Tinnevelly Mission' Examined, in a Letter to a Provincial Member of the Church Missionary Society," by Mr Strachan, a member of the Committee, and who had resided in Madras for some time. A rejoinder from Mr Groves closed, we believe, this discussion.

The Christian community in India were interested in the Tinnevelly mission, long before the sad occurrences of later years. The name of Mr Rhenius had become identified with that district; and when at last it was heard that he had left it for ever, for causes such as have been already stated, the feelings which prevailed were those of sorrow and sympathy. When he and his colleagues had fixed on another spot in which they were, as they thought, to establish themselves, the friends of Christianity were forward in their zeal to support them in their new sphere. They willingly sent their offerings, as formerly to Tinnevelly, now to Arcot, and they bade the messengers of the gospel god speed.

* Query: Would so much obloquy have been thrown on Mr Rhenius if he had gone out of his way to publish a defence of the Church of England, or a panegyric on it?

Hitherto we have spoken of Mr Rhenius alone, for he was most prominent in the whole matter. It must not, however, be forgotten that his colleagues, the Rev. Messrs Schaffter, Müller, and Lechler resigned their connexion with the Society, when they believed that he met with treatment which he was far from deserving, and when the Committee appeared desirous of introducing a different system from that which had hitherto been followed in the mission. That one of them should have taken this step is not perhaps to be wondered at, as he had just been married to Mr Rhenius's daughter. All the three missionaries, however, returned to Tinnevelly, and together with their senior brother conducted "the German Evangelical Mission;" but it may here be stated that one of them, in thus co-operating with his brethren, was induced to do so, if we may judge by transactions subsequent to Mr Rhenius's death, not from principle, but purely from affection and esteem for him who is now no more.

In returning to his former charge, we have had evidence enough to prove that Mr Rhenius did not act precipitately nor rashly. He was fully aware of the difficulties in his way: if there ever was a measure which he took cautiously and "with fear and trembling," it was this one, of his resolution to go to Tinnevelly, and to resume, if he should there be convinced that it was his duty to resume, the spiritual charge of those who wished him so to do.

It should also be remembered that, although he left Tinnevelly "for peace' sake," he never let fall a single expression which might be construed into acquiescence in that act of the Society by which he was severed from his people in Tinnevelly. In a letter addressed at the time to their Secretary, he plainly told them that, by his separation, wounds were inflicted both on the congregations and on himself,—"wounds which could not easily be healed." In another letter, too, in which he took farewell of the Society, he expressed his opinion of their conduct with a severity of language that can be justified only by the occasion on which it was employed. From this latter communication we offer no apology to the reader for making the following extracts:—

"Reflect, dear brethren, on what you have done. In your instructions to missionaries, you hope and pray that the Lord may give them many souls for their hire. If then the Lord has given me many souls for my hire, you have come and robbed me of my hire! And why? because I published a pamphlet pointing out various particulars in the discipline and formularies of the Church of England, which, as it appears to me, need to be corrected—a pamphlet written at the express request of a clergyman of that church, and at that time a member of your Committee at Madras; and again, not so much because of the nature of its contents, but merely because I *published* it! Thus then you have separated me from my flock, because I was not a dissembler, but a straightforward minister of the gospel, endeavouring to purify a portion of Christ's church from errors which confessedly have been retained in it from Popery—an endeavour which you must allow to be the duty of every minister of Christ. And am I alone in this good work? Do not many of your evangelical clergy groan under the burden which the rubrics and canons are laying upon their conscience? Are there not many of them, even at this time, standing forth, and boldly pointing out the errors and abuses of the church? No bishop, I understand, would dare to do what you have done. But you have outstripped even the bishop in zeal for forms of the church, and dissevered from your body one, who during a period of twenty-one years, while in connexion with you, endeavoured faithfully to serve the Lord Christ—who was in no way bound to the forms of the Church of England, and who was therefore the more entitled freely to speak out the convictions of his mind—merely because he exposed what he considered to be errors still existing in that church. I entreat you again to reflect on this step, and see whether the Antichristian spirit of Popery is not at the root of it.

"You might indeed have dissolved my connexion with *you*, if it was dishonourable in you to be united with one who faithfully and conscientiously endeavoured to serve the Lord Christ without respect of persons, and if reasons of consistency made it imperative on you to do so—but you might have left

me undisturbed in the work in Tinnevelly. You had abundance of reasons for it; you might have considered that no immoral conduct—no heretical doctrine on my part made an expulsion necessary; that no pledge existed by which I was bound to the observance of the Church of England forms; that notwithstanding my difference from her in certain respects, I still conformed to her rules as much as I conscientiously could; that the work of the Lord was actually prospering in my hand, and that therefore he was not against me; that there were no suitable persons whom you might place as our successors to the work; that, humanly speaking, the cause of Christ in Tinnevelly must suffer by my removal; that such removal must strike wounds in me and my people which cannot easily be healed, and which a Christian public would not see inflicted with calmness and indifference; and that in case you withdraw from Tinnevelly, the work of the Lord would still go on as before, and that therefore no injury would accrue to the people in Tinnevelly. But no such consideration moved you and your representatives in Madras: you not only separate me from your Society, but you insist also on my leaving Tinnevelly, and having nothing more to do with the congregations! You maintain that the whole mission is yours; because in the first instance you sent me to Tinnevelly, gave me the temporal support which I needed, and defrayed other expenses of the mission. I fully admit your right to the mission to a certain extent; but shall *we* have none at all, even none to congregations among whom we have laboured day and night, and whom we were the means of bringing to the knowledge of Jesus Christ?—you say that we have no right whatever—what monstrous doctrine is this! How deeply striking at the root of every affectionate attachment between pastor and people! How much calculated to make your missionaries mere hirelings, servants of *men*, and not of the Lord Christ! Henceforth money is to be deemed the principal consideration in the work of converting the natives, and the bond of connexion between converts from heathenism and the Church of Christ! The sweat of the missionary's brow, his anxious labours, are nothing to be accounted of in the matter! Had you considered these things maturely,

you might have hit upon some other arrangement by which such inferences might have been avoided.

"Once more consider, I pray you, what you have done by this act to the people of Tinnevelly. What must the Christians think of the removal of their teachers by whom they were brought to the light of the gospel, and nourished for many years with the pure milk of the Divine word, and whom they loved and revered! Suddenly I am torn away from their midst. And when they inquire why, what answer can be given them? If a charge of immorality or false doctrine could be fixed upon me, then matters would be plain to them. But as this is not the case, what must they think when they understand the true cause; viz. that I published a little book pointing out certain errors in the forms of the Church of England! What must they think of the Church Missionary Society when they learn, that simply on this account they removed their beloved and consistently walking teacher from them? What must they think of this Christian Church in general? How greatly must their confidence, I will not say in Christianity, but in their new teachers be shaken! The heathen also cannot but be confounded. Knowing my upright and just life among them, they must by this act of yours receive the most unfavourable impression of the Christian Church. How will many of them, who are criminally disposed, exult in the fact, that what their own enmity could not accomplish, (viz. getting me away from Tinnevelly,) my Christian friends did for them!"

No one, then, can be surprised that, under the influence of such feelings, Mr Rhenius should be prepared at least to listen to the expression of a wish for his return to Tinnevelly, provided he believed this wish to be hearty and sincere. We know what a solitude is felt, when one who has been with us for a season has taken his leave, and may never again meet us. Even if the individual be not the dearest friend on earth, or one on whom we depend for much of our comfort and many of our joys, be he one who had only made himself a pleasing or instructive acquaintance—how does his vacant seat in the family recall him to our memory—how many trifling incidents bring past events and scenes before the imagination—how does

the *heart* regret and even grieve! That feelings like these should have existed among the Tinnevelly congregations, on the departure of all their pastors and the introduction of new ones, and that for causes which must to most of them have appeared quite enigmatical—that such feelings should have arisen, we cannot doubt for a single moment. If, therefore, Mr Rhenius, protesting as he all along had done against the equity of recent transactions, should have seen it to be his duty to yield to the wishes of his former people, irrespectively of any other consideration, we are sure that many will at least excuse, if they do not justify him.

But on this very point we are met with a direct denial, as to the prevailing wish for Mr Rhenius's return. The Church Missionary Committee at Madras repeatedly declare, that the people had no great desire for his coming again amongst them: it is true, indeed, that they still remembered him; but as to their wishing his presence in Tinnevelly, this was all got up only by two or three wicked and disaffected individuals!—In our humble opinion, there was not one of the Committee's statements more radically incorrect than this. It surely was not necessary that every Catechist and nominal Christian in Tinnevelly should, in express terms, have made the request. One, or two, or three persons will take the lead, and are generally allowed to act for the body: and yet we have seen that Mr Rhenius received, besides others, letters signed on one occasion by forty-four individuals, and on another by seventy-seven, which number was intended to represent the majority of the native Christians. But on this matter we think it quite unnecessary to say more. In the South India Christian Repository, vol. ii. p. 482, we find it stated, that, "undoubtedly Mr Rhenius had peculiar talents for the work of a Missionary, and *obtained an influence over the native mind, unequalled by any since the days of Schwartz, if indeed equalled by Schwartz himself.*" And this assertion is made by the same party who contended that his return to Tinnevelly was a matter of little moment to the Christians there, and was not generally desired by them! How these two statements, the one indeed made before, and the other after Mr Rhenius's death, are consistent with each

other, or how they can be reconciled, we confess we are unable to determine.

Now that Mr Rhenius had returned to Tinnevelly, contrary to the desire of the Corresponding Committee, they put forth a pamphlet in which they entreat his friends to persuade him to retrace his steps to Arcot or any where else, and leave Tinnevelly, where all things had been going on quietly until his reappearance. To this manifesto, he found himself under the necessity of replying; and in answer to his "Reply to the Committee's Statement," there issued from the press three pamphlets, which, if bound together, would make a neat octavo volume of 250 pages, and were respectively entitled,

1. "Narrative of Affairs in the Tinnevelly Mission, connected with the return of the Rev. C. Rhenius, by the Rev. G. Pettitt. Part I."

2. "Ditto. Part II."

3. "A Review of the Tinnevelly Question, prepared under the authority of the Madras Corresponding Committee of the Church Missionary Society, by the Rev. J. Tucker, Secretary."

To these, it may be stated, Mr Rhenius published no reply.

Had this been all the publicity given to these matters, it would have been well. But, unhappily, the newspapers also were made the arena of controversy. A friend of Mr Rhenius's, more zealous than prudent, was, we believe, the first to place the disputants in this most undesirable position before the vulgar eye. Subsequently, for many months, the papers were filled *usque ad nauseam* with communications on behalf of one side, and of the other, till the public would not read. None will suppose that we, in looking through that correspondence, should have found Mr Rhenius at fault; yet do we regret that he should have taken the part he even did, in discussing matters of which it were much better the public had never heard; but too often do we regret impossibilities.

It may be anticipated that this paper warfare did not bring the parties to any approximation of opinion. Mr Rhenius and his colleagues remained in Tinnevelly, notwithstanding all the publications of the C. M. S. Corresponding Committee, and

their attempts to drive him away. This was really a question which depended not on the truth of any particulars of detail, but which ranged men on opposite sides for the maintenance of what were deemed by each to be important principles.

To us, in reviewing the whole matter, there is one consolatory circumstance but for which we could not, perhaps, look with the composure that we do on this unhappy controversy. It is to us a cause for thankfulness, that Mr Rhenius did not take what may be called high ground, even in that which he considered it his duty to do. He did not tell the Church Missionary Society; "Go you away, now that I have returned; the majority of the people invited me back, and now I beg you will retire." No: he stated to them candidly the grounds on which he resumed his former charge; and he said, "If you thought it your duty to expel me from Tinnevelly, I too have thought it my duty to return—if you consider yourselves under obligation to maintain a mission, notwithstanding my presence here, do so by all means: but let us at once drop all further controversy. Do you teach the gospel to those who adhere to you, while I attend to those who have joined me. Let there now be no strife."

But what was the conduct of the other party? They declared that they could have nothing to do with Mr Rhenius—not even to treat with him, except he withdrew from Tinnevelly! Had their minds been wholly bent on division and strife, they could not have acted more dexterously; knowing well, as they must have known, that to such an idea Mr Rhenius would not pay attention for a single moment. We put it, however, to the Christian reader, who has in any degree attended to the circumstances of the case which have been already detailed, whether the proposition of Mr Rhenius was unreasonable.*

They said, indeed, that the two missions would, in such circumstances, be in all probability continually opposed to each other; but it may here be asked whether matters could by

* In one of the pamphlets published by the Committee, they state the many obstacles in the way of re-union; but we have lived long enough to know, that "where there is a will there is a way."

any possibility "make for peace," when parties were allowed openly to stand in hostile array against each other. We may also add, that the missionaries of the German mission, and those of the Gospel Propagation Society, in Tinnevelly, remained still on friendly terms; and we do not, therefore, see that there would have been much difficulty in the German missionaries coming at least to a good understanding with their brethren of the Church Missionary Society, if they could be on friendly terms with those of another Society, which also adhered to the Church of England.

But the cry was, "We are bound for truth's sake, for righteousness' sake, for consistency's sake, to keep the Tinnevelly mission for the Society by all lawful means." We will not more than simply allude to the appearance that such language has of coming from men, who would have us believe that they were proprietors of all the people and the chapels, and had, in consequence, an undeniable right to them; they speak as if the Tinnevelly district were some patrimonial inheritance of theirs. Nor shall we dilate on the expressions "truth" and "righteousness," the use of which, in this connexion, implies that those good principles were all on one side, and that Mr Rhenius's. But we do not understand what can be meant by saying that the Committees were bound "for consistency's sake" to act as they did; and they must forgive us when we declare, that the Tinnevelly mission was, from first to last, an entire piece of inconsistency.

Let it be remembered that Mr Rhenius was a Lutheran clergyman, that both he and Mr Schmid, before coming to Tinnevelly in 1820, had had differences with the Society, which were not indeed exactly on ecclesiastical points, but were still on points touching their ministerial functions;* and lastly,

* In explanation of this, it may be right here to insert a passage of Mr Rhenius's journal of the year 1820, to which period allusion is made above:—"Although the Committee," he writes, "and the Society at home, repeatedly say that they wish to have no control over our ministerial rights; yet, since they except from these our right to form congregations, to exclude wicked members, to have Divine service in the

that Mr Rhenius's opinions on ecclesiastical matters were known to almost every member of the Committee, whether of London or Madras, long before the year 1834, in which the "Review of the Church," &c. was published. We think, also, we are speaking correctly, when we say that it used not to be an uncommon cause for surprise in India, that one holding the views which Mr Rhenius did, should be allowed to act in connexion with the Church Missionary Society. We consider, then, that thus far, at least, we have not discovered much consistency in their proceedings with reference to him. But this is not all. When two episcopally ordained clergymen, Messrs Müller and Lechler were sent to Tinnevelly, nothing was told them about upholding the Church of England in that district: they were allowed to go on just as they found Mr Rhenius proceeding. Again, when he and his colleagues had left Tinnevelly, we find, both in private letters and in published pamphlets, that it was the endeavour of Mr Tucker and his assistants to conduct the mission exactly as in former times; indeed, this statement is repeatedly urged by them as a fact, and therefore as a reason for Mr Rhenius not intermeddling with Tinnevelly. May we not, on the other hand, inquire, Where then was the necessity for opposing his return, or for ever having desired him to depart? Lastly, since Mr Rhenius was a Lutheran clergyman, and since ordination or baptism, administered by his hands, cannot, in the eyes of the English Church, be valid, how could the Society allow the rite of baptism to be performed by him? Or have they, subsequently to his separation from them, caused those individuals to be re-baptized, to whom he or his colleagues had administered the rite? If they,

manner we think most proper and most agreeable to Scripture, and such like, we cannot understand them, unless they mean by ministerial rights nothing more than the mere right to divide the word of God according as we have ability and wisdom. But this seems straining at words. To establish their pretensions, they divide the mission affairs into three classes—the ministerial, the secular, and the mixed. With the secular we wish to have nearly nothing to do; and what the mixed shall mean we cannot say." Mr Rhenius writes, it should be stated, for himself and his colleague Mr Schmid.

then, earnestly desire to be consistent, let them forthwith repair their past errors; and we hope, after stating these considerations, to be excused for calling their entire proceeding, with reference to the Tinnevelly mission, totally inconsistent; and whatever other reasons they may have had for proceeding as they did, let them not add to those the plea of consistency.

"But," said they, "his coming into Tinnevelly was a positive act of intrusion: he came to wrench away from us that of which we were already in possession." Now, let us even concede to them that Mr Rhenius did, as they say, intrude himself into Tinnevelly: how is it, we would ask, that they had forgotten they were themselves intruders in that very district? How could they, in 1820, have sent any of their missionaries to a field in which another Society, we mean that for the Propagation of the Gospel, had for many years previous been maintaining ordained native priests and catechists? With what justice can those, who have themselves been intruders, blame another for that wherein they are culpable? If the Church Missionary Society wish to call Mr Rhenius an intruder, ought they not first to vacate Tinnevelly themselves? *

And then the Committee pleaded on behalf of their proceedings the many prayers, and the self-denying contributions of the subscribers to the Society. On this point we shall say but a few words. We have respect for the spiritual as well as temporal offerings which are presented to the Lord by each member of any Christian body; and if any argument ought to have weight, these assuredly ought. We venture, however, to make one suggestion: Would it have been the opinion of every member, had he been informed of the peculiar circumstances in which the Tinnevelly mission had commenced, and was continuing, and had he been asked whether the publication of an ephemeral pamphlet should be still allowed to be the cause of distraction in Tinnevelly—would it have been his opinion that

* It is well known to those acquainted with the history of South India missions of that period, that the Church Missionary Society were considered as intruding in "other men's labours" in Tinnevelly, when they sent Messrs Schmid and Rhenius thither.

the Committee, the representatives of the Society, should persevere in the course on which they had entered? We venture to say, that a great majority by far would have declared that, under such circumstances, and for such causes, division and dispute ought not any longer to be maintained. We may, indeed, possibly be mistaken in this supposition; but we cannot help stating our belief that the experiment, if tried, would have been successful.

But the Committee might again say, that they were already in the field, and were determined to keep it clear from those whom they chose to call invaders. Let us, then, concede even this to them; let us allow that the means which they employed, in the hope of keeping the entire mission to themselves, were lawful; and that Mr Rhenius's return was uncalled for, and was the cause of dissension;—still, may it not be inquired of them, whether, in consideration of his former connexion with Tinnevelly, and in the view of the sad divisions which already existed, they might not have yielded a tithe of their right, and suffered what they might consider to be injury. Supposing that their conduct was *lawful*, was it *expedient*? "All things are lawful unto me," said the inspired writer, "but all things are not expedient."

Lastly, and we have surely enumerated a long enough catalogue of reasons adduced by the other side, there is the cry of charity wounded, charity's bonds broken. And this from such a quarter. Charity! Why, how much charity was there in originally thrusting Mr Rhenius forth for such a reason as was stated, from among a people who loved and honoured him? How much charity in inflicting on him the greatest of wounds in their power, while at the same time they professed towards him all personal regard and esteem? How much charity in not allowing the people quietly to be taught concerning Jesus, by the teachers of their own choice? Alas for that heavenly visitant among the tabernacles of men! She came down to earth "seeking not her own;" but we, in our zeal, rend her in pieces between us, and present her, a mangled loathsome spectacle, to astonished and insulted angels.

What do we say then? Do we maintain that the other party

had no share or right in Tinnevelly—that it was iniquitous in them to remain there? We hope that nothing has been said which can be supposed to bear this construction; certainly nothing is further from our intention. We allow that they had a right to remain; but we claim for Mr Rhenius, and think we claim not unreasonably, his right also to continue in Tinnevelly. Ought this claim to have been denied? And ought the proceedings of the Society to have been such as they were? These are simple questions: let each reader answer to the best of his judgment. The Society seem to have acted as though not a word could be said on behalf of Mr Rhenius, or in defence of his proceedings; and as though all justice, and consistency, and charity, weighed down only their scale of the balance. Yet it is gratifying to find that, notwithstanding these their pretensions, he was not left alone; and the Christian public in India, and at home, came voluntarily, and with sincerity, to the strengthening of his hands and those of his colleagues. To all such as thus gave him their prayers and their money, we are sure that the pleasure of serving their heavenly Master must have been the first and greatest; and He who seeth in secret, we know, will not "in that day" forget their love for him who has now ceased from his labours.

Nor is it denied that the Society, in supposing themselves obliged to sever the bond between them and Mr Rhenius, proceeded in this matter with much kindness and outward manifestation of esteem. Indeed, we know not how they could have done otherwise, if they considered themselves a Christian body, or were ever sincere in the expression of their regard and esteem for him. We are sure, too, that they were most reluctant to take the step which they did; and we give them credit for all the professions of sorrow which they have made during the conduct of their proceedings. But we shall not, on this account—because they chose to inflict after a kind manner, what appears to be, and in the eyes of many at the time was believed to be, a positive wrong—we shall not, therefore, decline stating the facts of the case, or explaining our view respecting it.

But there are graver matters still. It has been already

mentioned that, on Mr Rhenius's return to Tinnevelly, the Corresponding Committee put forth a manifesto, in which they appealed to the Christian public whether he ought not to retire from his position. To this he published a reply, in which he stated his reasons for returning and assuming the charge of those who desired him so to do; and he narrated the circumstances attendant and consequent on his return, so far as he had reason to believe they were correct. Upon this there issued forth, as we have said, three pamphlets, to which he made no reply. Of his "Reply to the Statement of the Madras Corresponding Committee," when it reached England, it was remarked to us at the time, by a member of the Home Committee, that he was happy to find that Mr Rhenius, although his was a very different story from the Corresponding Committee's, did not directly charge them with delinquency; but stated his belief that Mr Tucker and the Church missionaries had been led into error by the native agents about them. Of the three pamphlets which this "Reply" called forth, we shall notice only one, the "Review of the Tinnevelly Question, prepared," it is said in the title-page, "under the authority of the Madras Corresponding Committee of the Church Missionary Society." Passing over the minor allegations and statements contained in this "Review," we may notice the following:—"The Secretary says, that he and the Committee have become very 'distrustful,' for it well behoved them to be so; that it had become necessary to 'raise the standard of Christian principle,' which, under Mr Rhenius's hands, had been too low in the Tinnevelly mission; that of late years Mr Rhenius had there introduced 'a worldly machinery;' and, owing in part to the enthusiasm of his sanguine temperament, he was so weak or wicked (we know not which) that 'he has deceived himself, the people, and the Christian church,' by the accounts which he had from time to time been giving of his labours. The Secretary gives us to understand that Mr Rhenius was a most self-willed, obstinate, haughty, and overbearing man. And as to the Tinnevelly dispute, it seems that Mr Rhenius was so weak as to 'yield to an evil influence;' and that he exhibited 'the most painful

levity' of manner; he is accused of 'wronging the Society' and of 'writing in a self-adulatory strain.' The Secretary allows us to infer, that on his first visit to Tinnevelly, he had been intentionally deceived by Mr Rhenius and his colleagues, so that it was no wonder he formed, at that time, a better opinion of the mission than he ought to have been allowed to form.* He insinuates that Mr Rhenius had positively bribed the catechists to come over to him;† he directly charges him with a deliberate falsehood! ‡

This is indeed a goodly catalogue of the iniquities of a man who was supposed to teach his neighbours the ways of righteousness; and he who believes the truth of half the allegations above made, may well close this book, and cast it into the fire. Such is the character given in the year 1836, of a man whom, in 1835, this same Corresponding Committee of the Church Missionary Society dared publicly to defend, on the score of honesty, in opposition to their own Diocesan! *Tempora mutantur, et nos mutamur in illis.* How opposed all this is to the repeated expressions of confidence in Mr Rhenius, and esteem for him, which in former times, for a period of more than twenty years, were wont to be made by that same party, we might undertake easily to show; but we must be excused from a task so ungrateful, and shall content ourselves with saying, that we value the one set of opinions as much as we believe in the truth of the other set of statements and assertions.

Had I lived for any considerable time on terms of familiarity and friendship with my neighbour, and had we, on points on which we differed, come to an open dispute, I should have grieved; but if it so happened that, in process of time, he ran me down as a man devoid of honesty and truth, because my views of my duty ran counter to his views of his duty, I should perhaps grieve the more; but he should not frighten me out

* "I did not then know what I have since been made acquainted with; I was not aware that I was taken to see the best schools, and that I had visited only the most prosperous villages," &c.—"Review," p. 17.

† P. 45.

‡ "Mr Rhenius knew, at the time he wrote it, that it was untrue."—P. 11.

of my propriety. And the greater the esteem in which we had held each other, or the love wherewith we had loved each other, and the longer the period of our intercourse had been, the more bitterly should I feel the unkindness of his "hard words." Well might Mr Rhenius have said, "It was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him: but it was thou, a man, mine equal, my guide, and mine acquaintance."

We know not whether any professions on our part will be deemed worth much. We will, however, venture to say, that if any part of the compilation of this Memoir has caused us sorrow, and even a disinclination to complete the work, it has been this, in which we have spoken, unwillingly indeed, but yet freely, and we trust candidly, of what we consider to be faulty proceedings on the part of others. We have endeavoured to give them credit for the best intentions; nor, we believe, have we desired to conceal any action of theirs in which they are to be commended. But in compiling a Memoir of Mr Rhenius, it would not become the biographer, in justice either to the subject of the Memoir, or to the public, to pass over in a very cursory manner that part of the life which must be considered the most eventful, or which displayed the stronger features of the character of the individual. We do not expect that all should concur in the view already set forth of this controversy; but, as matter of history or biography, we are bound to record facts and opinions as we find them, or believe we find them. Mr Rhenius, we are willing to confess, may have committed himself in minor points. We know that he wrote strongly; and this, although "strength of expression is the usual accompaniment of great power," was not amiable, and not calculated to conciliate men's minds. The reader might, indeed, if so inclined, discover some apology for this unamiable trait in Mr Rhenius's character; but whether he attempt it or not, we shall leave uncovered that defect, as well as any similar ones, of which, in the course of the controversy, very full advantage was taken by the other party, who have certainly

relieved us from the disagreeable task of pointing out the blemishes of his character.

In connexion with the Tinnevelly missions, we may state, that to none were the sad dissensions in them more painful than to Mr Rhenius. He could not but grieve and mourn over the errors and sins into which any body of Christians, and not those of Tinnevelly alone, are so liable to fall, at a time when division "must needs be;" and when the ministers of the everlasting gospel are themselves at issue on important questions. It has been a time of humiliation to all in that district, and it may yet be that good shall come out of this evil. In the midst of these melancholy occurrences, it is truly refreshing to meet with facts which show to us plainly that the word of God shall not always return unto him void. To the reader, then, who has been sorrowing over a state of matters which may well awaken sorrow, we present a letter or two, which may serve as an incitement to us still to pray without ceasing, that the word of the Lord may have free course and be glorified. The following was addressed by Mr (now Dr) Schmid to the editor of the Madras Herald, in which paper there appeared, during the years 1835 and 1836, many letters on the Tinnevelly controversy:—

"Sir,—When, in consequence of my having resigned my connexion with the Church Missionary Society for conscientious reasons, I had come into pecuniary distress, and happened at the same time to be robbed, some of the Tinnevelly catechists hearing of it, collected among themselves and among the (mostly unbaptized) mission schoolmasters, the sum of rather more than 200 rupees, quite of their own accord, and transmitted it to me at the beginning of the year 1833. Now, whoever knows the natives, will allow that *liberality* is by no means one of the most prominent features of their character. The catechists knew that, on account of my greatly debilitated constitution, I could not think of ever returning to Tinnevelly, when I could have rewarded them, neither did they even send me a list of their names. I, therefore, cannot possibly guess

any other motive for this act of theirs, than *Christian and brotherly love*. European friends also relieved my necessities at that time; but the bounty of my poor native brethren was larger, even in amount, than the total of what the kindness of European Christians contributed.

"As you, Mr Editor, know the Tinnevelly Christians only from the documents before you, being personally unacquainted with them, you could not, perhaps, have come to any other conclusion than that which you have expressed in your late number, 267, (March 5 :)—'As to the once great and flourishing Tinnevelly mission, we fear its character is ruinously shaken. The support gained to each party in the controversy, by exposing hypocritical, jesuitical, and self-interested conduct in the leading native members of their congregations, gives fatal proof of the "thousands of souls" numbering too many converts in name only.'—I mourn over the Tinnevelly controversy; and I had determined to keep aloof from it; but these very severe expressions of yours force me to inform you and the public of the above fact, which, to the honour of humanity as well as of Christianity, proves, I trust, that whatever serious faults may have been committed by some, into whatever inconsistencies others may have been betrayed, and whatever misunderstandings may throw doubts on the characters of many—the preaching of Christianity has produced a mighty change in Tinnevelly for the better, that there are many who love God and man in *deed* and in *truth*, and that, if the love of many has grown cold, it is not *entirely* their own fault.

(Signed) "B. Schmid.

"Ootacamund, 12th March 1836."

And in another letter addressed to the editor of the Standard newspaper, April 9th, 1836, we find the following additional statement by an anonymous writer:—

"Sir,—Mr Schmid has published a letter in the 'Herald' of 19th March, exhibiting a lovely trait in the character of the much calumniated Tinnevelly Christians; viz. their *liberality* in having collected amongst themselves, and transmitted to

him, the sum of rather more than 200 rupees, when he had come into pecuniary distress. In further commendation of these good people, I think it may be of use at this time to publish some further facts connected with this disinterested work. When Mr Schmid was at the time of his distress providentially assisted in another way, he would not accept of the donation of the catechists, but returned it to them. They would not receive it again; but devoted the amount to the funds of the 'Native Philanthropic Society,' for purchasing lands, and settling native Christians upon them; and, mark ye, the much calumniated David Pillei was at the head of this good work.

* * * *

(Signed) "A Friend to Mr Rhenius."

As to Mr Rhenius himself, we have hitherto simply stated the objections made to his proceedings, and in discussing them, endeavoured to show that he had as strong a case to present as the opposite party had; but we have not given, with the exception of his journal, any of his own more connected statements of the whole matter. The letter which is here submitted to the reader, was addressed to a number of gentlemen at Bangalore, who in a very frank manner had written to him, stating their opinion that he and his colleagues were not in the path of duty while in Tinnevelly:—

"Dear Brethren in Christ,

"We have been favoured with your kind and brotherly letter, containing the expression of your sentiments respecting the differences between us and the Church Missionary Society. We honour your Christian love in thus interesting yourselves in our behalf, and request you to believe that, if we differ from your sentiments and conclusions, it is simply from love of the truth, as far as it is known to us, and from convictions which are thus forced upon our minds. Allow us briefly and candidly to state them to you.

"1. We are fully convinced that the Church Missionary Society had no right whatever to separate me from the Tinnevelly congregations, merely on account of my publishing the 'Re-

view,' which was written at the request of one of their number. To make their alleged right good, they must first prove that my 'Review' contains false doctrine, or that it is not according to the word of God, or that I am guilty of any other crime against the Divine commandments. We trust that they cannot do any of these things: and therefore they grievously erred in separating me from the congregations, whom by the Lord's blessing we were enabled to raise from among the heathen. This will appear still more strongly, when it is considered that, by publishing the 'Review,' I broke no promise, and altered no engagement; and that the Committee came to their resolution, not because I hold those opinions, and acted up to them in Tinnevelly, (of which they were fully aware,) but merely because I published them. If they could allow me to hold them before the publication, they surely could also allow me to do so after it. There are now not a few eminent and evangelical clergymen of the Church in England, who in pamphlets point out the inconsistencies between her constitution and the word of God, and loudly and urgently, nay, in much stronger language than I have used, recommend an immediate and fundamental reform of her constitution. Are they on that account deprived of their livings, or separated from their congregations? I am ready to stand or fall by the contents of my Review of Mr Harper's book. If they are false, the Society are justified in their act of separation; if truths, they are not.

"2. The Brethren Schaffter, Müller, and Lechler, were constrained to leave the Church Missionary Society,—first, by their being fully persuaded in their minds, that the constitution of the Church of England was not in conformity with the word of God; and second, by the demand of the Madras Committee, to give a written declaration that they recognise the full and undisputed right of the Society to the Tinnevelly Mission, the congregations, and all the members of them, and all who may be added to them by the brethren's instrumentality; and that they be ready to leave Tinnevelly whenever they should be desired to do so. To this the brethren could not subscribe; and for these two chief reasons, (besides a few more of minor

importance,) they could not remain in connexion with the Society. Besides, Brother Müller had already the year before declined, for conscientious reasons, the orders of priest. Brother Lechler had come to the same convictions: it was therefore honest in them to resign their connexion with the Society, rather than force their consciences, or act contrary to them.

"3. I clearly consider my return to Tinnevelly as my bounden duty to the cause of truth, and to the people who called us back. The people are not the property of the Society, or of any man: it is their sacred right, as well as that of all other men, to choose their pastor or pastors. The Society had no right to deprive the people of their long known and loved teachers, nor us of the fruit of our labours. Their doing so in the first instance was plainly the first breach of the peace in Tinnevelly; and I feel guilty in ever having consented to their requisition to leave the congregations in the hands of strangers. The people's voluntary call (unaided by any deed of mine) for our return, was a providential event to correct my error. That their call was voluntary and true, has been fully evidenced by their subsequent conduct. Were it not so, they would soon have yielded to the means used in order to bring them back to the Society. In returning, which was no more than natural and reasonable, I broke no promise or engagement whatever. I had left Tinnevelly simply for peace' sake; but when I found that this peace was not maintained by our successors, and that the mission was thrown into great confusion, I could not remain a distant spectator. My return then was necessary every way. And why should the Committee oppose our teaching the same people, who were before under our charge, the same gospel which they had formerly heard from us, especially after they themselves ask us to do so? The Committee's opposition is plainly an infringement on gospel liberty, and a declaration that I am a heretic.

"4. Neither the call of the people, nor our return, has been the cause of introducing schism, strife, and disorder, into the whole of the Tinnevelly mission. As I have just mentioned, neither of them is unscriptural, and both are perfectly justifi-

able before God. The true causes of those evils have been, first, the resolution of the Committee to separate us from the people; and secondly, their unscriptural opposition to the sacred right of the latter. Had the Committee adhered to their first circular to the people, in which they left them their choice,* there would not have been any of the evils which we now justly complain of, and which every Christian must deplore; we should have gone on with the Church missionaries as quietly as we do now with the missionaries of the other Church Society. It is plain, therefore, that the dissevering and disuniting the Christian congregations, and the provoking the enemies of the Lord to speak reproachfully of his name and cause, are solely to be ascribed to the conduct of the Committee and their agents—which conduct only proves to us the necessity for our return and stay. We are fully convinced of our duty to maintain the liberty of conscience, and to remove the reproach which otherwise would have rested on the cause of Christ.

"5. Lastly, These evils, instead of being lessened, are only prolonged by the present conduct of the Committee. It is now

* The circular may be thus translated:—

"The Committee of the Church Missionary Society writes to the catechists and congregations as follows:

"We hear that Mr Rhenius has resolved on returning to Tinnevelly. Whereupon you must pray to God to direct you, and in prayer consider whether you will abide in peace with the Society, or join Mr Rhenius. You have all along been united with the Society, and have by their means received all the instruction which you and your children required. Moreover, we do not seek your goods, but your salvation. For this reason also there are new teachers among you, and soon many more teachers will come. And as we, the Committee, have hitherto endeavoured to do your souls good, so it is our desire and intention to do also hereafter, and even more. This you may be assured of. Wherefore, although the former teachers have been separated from us, there is no reason why you also should separate. Choose whether you will abide by the Church Missionary Society or not.—May the Lord be with you!

(Signed) "Tucker. "Cadell.
"Thomas. "Brown.
"Bannister. "Rowlandson."
"Bainbridge.

a year since we returned; we have gone on in our sacred calling as formerly; the Lord has continued to bless us; his church is enlarging; we put no obstacle in the way of the Church missionaries to go on likewise; we do not persuade any one to leave them; we do not retain any property belonging to them, (though they say we do;)—why then should the Committee refuse to come to an amicable understanding with us? A Christian friend in Madras, of his own accord, lately made an attempt to bring about an arrangement; but the Committee have rejected his propositions: they will not treat with us, except on the basis of our departure from Tinnevelly!! Now, we herewith distinctly declare, that we should be acting criminally towards the people, and towards the cause of Christ, were we to leave Tinnevelly. So long, then, as the great Head of the Church does not forsake us, we must abide here. Here we are: we cannot do otherwise: the Lord be our help! We have no other motive than to serve him; no other object than to lead souls to him; no other desire than to follow his simple unadulterated word.

"We should be glad of your assistance both by prayer and money; but if you cannot render it conscientiously, from love to the Lord's cause in our hands, we would not even expect it. The Lord himself is our hope and trust. He has hitherto helped us, and we humbly hope that through his people, who judge of this matter solely by the rule of his word, he will help us.

"Believe me, with Christian regards, and with best wishes for the Lord's blessing on your souls, yours most faithfully, in the name of the Brethren,*

"Pallamcotta, Oct. 26, 1836. "C. RHENIUS."

It remains for us only to say, that to the convictions above expressed, and to the judgment thus deliberately formed, Mr Rhenius adhered to the close of his life. Never did he repent

* In transcribing this letter, a few sentences and words have been omitted on account of the explanatory notes and comments which the insertion of them would require. This, we should state, is the only reason for their omission.

of the step he had taken in returning to the former scene of his labours, although he lamented that, to the eyes both of Heathens and Christians, there should be presented the spectacle of spiritual teachers opposed one to another. That he never felt any resentment for the injury which he believed the Society had done to him, was evident to those who were acquainted or associated with him during the last years of his life. Indeed we remember him saying, that he looked for the day in which these sad divisions should be at an end, "and then," with his usual sprightliness of manner, he added, "then we must all, of both parties, celebrate that day of union as a great festival." The Church Missionary Committees too, it may be, looked forward to some termination, a few years hence, of the same evils as were deplored by him. But "procrastination is the thief of time;" and death puts an end to many cherished hopes, and removes us from the toils and perplexities of this present evil world.

CHAPTER XVIII.

1835, 1836.—REMARKS ON THE MISSIONARIES' POSITION IN TINNEVELLY.—LETTER TO REV. DR WILSON.—INTELLIGENCE FROM HOME.—ARRIVAL OF MESSRS SCHAFFTER AND MÜLLER.—KNOWLEDGE OF CHRISTIANITY AMONG HEATHEN.—MEETINGS.—LETTER TO CAPT. L———. REMARKS ON CONVERSION.—STRIFE.—PECULIAR OBSTACLES TO A PROFESSION OF CHRISTIANITY.—TOUR IN THE DISTRICT.—CURIOUS INFEFTMENT.—REPORT OF THE MISSION.—MR RHENIUS'S TAMUL GRAMMAR.—THE TAMUL LANGUAGE.

SINCE the separation of Mr Rhenius and his colleagues from the Church Missionary Society, in the middle of the year 1835, it is to be understood that they were not in connexion with any organized body of Christians, to whom they could look for the support and continuance of their ministerial labours. This was a trying situation for them all; nor can we refrain from expressing admiration for the confidence of that faith, with which they were enabled to look away from man to God, the source and bountiful giver of all good. By a train of circumstances, over which they felt they had no control, were they brought to occupy a place so prominent, not only to the Christian's eye, but also to that of the worldly-minded. While some cried down as their folly that which was their honour, the man who knew the Christian warfare—the struggle between the flesh and the spirit—between faith and unbelief—could survey at least with pleasure the powerful operation of faith in those whom he rejoiced to call his brethren. If he could not fully apprehend the motives which actuated them—if he could not anticipate the success of an experiment so serious—he yet gave thanks for the grace vouchsafed to his fellow-pilgrims, and went on his own way rejoicing.

Nor was it otherwise when they returned to Tinnevelly. Here, indeed, not only were they assailed by trials from within, but they were under the necessity of bearing reproaches, which

came upon them from without. Although the majority of their friends and supporters were members of the Church of England, yet it may be well believed that, on account of their position in Tinnevelly, many had left them as soon as they heard of their return to that district. This circumstance did not, however, influence the judgment of the missionaries as to the points at issue. They laid their case before the Christian public, and obtained assistance from those who could conscientiously offer it to them. Although, in order to conduct the several departments of their mission, a sum amounting to between £2000 and £3000 was annually required, they were privileged to see that their faith was rewarded; they found that they were not forsaken. Not that theirs was a situation to be envied: they were quite alive to its peculiar difficulties; but believed, nevertheless, that to avoid them would not have been their duty.

It was a memorable example too—and it is in this light we can look with some degree of pleasure upon a picture so overcast with gloom and darkness—it was an example set to the Christians and Heathens of Tinnevelly, which will in after times be found, we hope, to have been eminently useful. Selfish as are the Hindus—covetous after the things of this world—full of contrivances for gaining their own ends, at the expense of justice and at the risk of injury to their neighbours—so commonly, alas! devoid of generous principle and motive—the natives of Tinnevelly have witnessed one example at least of philanthropy, the most generous and sincere. Were it even conceded to those who so unhesitatingly denounced Mr Rhenius's conduct, that it was he, and not they, who was deceived by two or three designing men; yet would it be some consolation to think that he had been so unwittingly made an instrument for good. Witnesses as they must have been to his Christian zeal and confiding love, we might expect that, as time advanced, they would have become sensible not only of the enormity of their own actions, but also of the sanctity of that principle which enabled him to go in and out among them as their friend and benefactor. Such an instance of unmingled Christian philanthropy will not be a very common one amongst

them; nor could all the dogmas of the most spiritual form of Hinduism instruct a man how to be benevolent to his neighbours, and at the same time have in view no private or selfish end.

But be this as it may, there will be, we trust, even a better and a less equivocal effect produced by Mr Rhenius's actual residence in the midst of them. The people of Tinnevelly, at least the Christians, were made fully aware that, in feeling it to be his duty to remain among them, he was not urged on to the resolution by any favourable circumstances from without. Indeed, they were frankly informed that he could remain only so long as Providence, by affording the needful means, should seem to sanction his missionary labours among them. They were most distinctly told, that now at least they must exercise a simple dependence on the power of the Christians' God, and must pray without ceasing. And we think that such an exhibition of the vanity of man, such an exalting of the power of his Creator, such demand for the exercise of simple faith and fervent prayer, could be manifested or secured in very few situations, on so large a scale, as they were in this Tinnevelly Mission.

We do not therefore make any appeal to the reader's sympathy, in those trials with which it pleased God that he and his brethren should be afflicted: these were many indeed, and great: but we feel that we shall better express their own sentiments when we say, that they "counted it all joy" to be thus spent in their Master's service. At least of Mr Rhenius it may be said, that he, though "troubled on every side," was "yet not distressed; perplexed, but not in despair." Rather would we call on the reader to rejoice in his behalf, than to sympathize with him.

In what remains, then, of the Memoir, we have to consider him as situated in circumstances different from those of his previous history; but still the same man. His zeal was not abated; the cheerfulness of his temper not lessened; his labours were as abundant; and, we might add, that there was an increase of faith and of the spirit of prayer.

Many passages of his future journal will probably be omitted,

which, if inserted, might have served to exhibit to the reader one or two views of his character, that circumstances had not, perhaps, as yet caused to stand out in relief. Many of them refer so much to local matters, that they could not be inserted unless accompanied by pages of uninteresting explanation. We have already spoken, too, of the strength of language with which he animadverted on what he conceived to be wrong. He did speak with a severity approaching to bitterness, whenever he thought that rebuke was called for. In his style of writing or conversation, there was nothing circumlocutory—nothing of the innuendo. He entered forthwith *in medias res;* and did not study the most amiable (which, by the way, is the surest and most cutting) manner of dealing a blow on an opponent. He bluntly, and as some thought too honestly, gave forth his opinions concerning men and things; and frequently, by that very openness of manner, caused a reaction in favour of those who were opposed to him. This may be matter of regret; nor shall we defend, in every instance, that positiveness with which he wrote and spoke; and this, principally, because we are too far removed, both as to time and place, to enter into the intricacies of any matter which appeared to him to demand a sweeping denunciation. It should be remembered, however, that in the latter part of his life he was *compelled* to think and speak much of himself and of his own doings; and if the reader discover the appearance of self-satisfaction and complacency, let him bear in mind that Mr Rhenius was but a man, and consider that if he spoke unadvisedly with his lips, it was not always entirely his own fault. Let him accept, if not a defence of Mr Rhenius's egotism, an apology for it in the following sentences of Coleridge, of which the latter part at least is, we think, applicable to the present case: "If a man be a victim to abuse on account of superior talents or great public services, he must continually unite with his own person a deep sense of the value of his genius; the most modest man is worked into a feeling of self-consciousness from the continued necessity of repelling unmerited abuse."

But we are warned by the length of this digression to return to the course of the Memoir. We shall be sorry if, in vindi-

cating Mr Rhenius's proceedings, we have appeared desirous of inculpating other men. Although we might, in such a predicament, have pleaded that, during his life, *they* do not seem to have been very careful how they dealt with his name and character; yet even then we feel that it would have been our bounden duty not to have followed in their steps, but confined ourselves to plain narration. The nature of the case, however, is such, that we know not how, in justice either to his memory, or to those numerous friends who so kindly confided in the honesty and uprightness of his character, we could have said less than we have done: and if, in saying thus much, we have given offence to any, we can only regret it. If the vindication of his conduct unhappily requires things to be said which give pain, we can only declare that what has been written has been written in good faith. If, therefore, there be found any mistatement or misrepresentation of the opinions of others, or of facts, we shall be happy to correct it, and make any possible atonement for the error. For our own sentiments we make no apology, except in so far as they may be unjust or uncharitable; and of this the reader himself is judge.

On his way down to Pallamcotta from Arcot, Mr Rhenius wrote the subjoined letter to the Rev. Dr Wilson of Bombay, who, in transmitting it for publication, describes it as "short, but peculiarly appropriate and animating." It was addressed to Dr W. at a season of much affliction—the loss of Mrs Wilson (whose memoir is well known—) and of their infant daughter, —and when an attack of severe illness had laid him prostrate shortly after those bereavements:—

"Trichinopoly, Oct. 8, 1835.

"My dear Brother Wilson,

"I have heard of the afflictions with which our heavenly Father has visited you; and I sympathize with you. But fear not. The Lord's hand is in them. 'Because the love of God is shed abroad in our hearts by the Holy Spirit, which is given unto us,' we can, as St Paul says, even 'glory in tribulation.' This is a fine lesson which the Lord Jesus is teaching us on our way.

"'I have learned,' says the apostle, 'in whatsoever state I am, therewith to be content.' Let, then, true joy in the Lord be your strength. He is still your gracious master, your physician, your sun, your shield. Keep this uppermost in your soul. Say with Habakkuk, 'although the fig-tree should not blossom, neither shall fruit be in the vines, the labour of the olive should fail, and the fields yield no meat—yet I will rejoice in the Lord, I will joy in the God of my salvation.' Joy in him is health to the bones. Blessed be his name for this unspeakably great comfort, which the worldly cannot enjoy. I have now and then passed through similar trials, and found it even so. May the Holy Spirit abundantly strengthen you! Let me hear that he is stronger in you than nature is.

"I am on my way to Pallamcotta again; chiefly because the catechists and people of Tinnevelly have urgently called for our return. The rest you will hear from my letter to dear Brother Stevenson, and from Mr Farish. Pray for me that my faith fail not—that I may do nothing through strife or vain-glory. I believe it to be the Lord's will that I go down.—Love to all the brethren.—Ever yours affectionately,

"C. Rhenius."

Mr Rhenius maintained to the last a correspondence with his relations in Prussia. His uncle, of whom mention was made in the early part of this Memoir, although he had become old and very infirm, was most kind in writing long letters to his beloved nephew in the distant land. One of his brothers, too, was very regular in corresponding with him; but as years rolled on, the ties which may be supposed to have bound him in any measure to his fatherland were gradually loosening. On the 27th Nov. of this year we find him writing; "Letters from my brother William in Prussia: my dear old uncle, at Bachmann, has gone to his eternal rest.—They request me earnestly to return home."

The fate of this request may be anticipated. It was made in the kindest and most urgent manner; but Mr Rhenius had not entered upon his missionary career without counting the cost. If at any time he needed rest and quiet, it was now when he was beset with difficulties and trials, which in all pro-

bability were to increase, and not lessen. At the very outset, however, he had resolved not to run away from his work: he never intended going into retirement after the labour of a few years: having put his hand to the plough, he could not now look back.

As in former days, the new year was commenced with a public service for thanksgiving to God, and prayer for grace for the future. Accordingly we read for

"Jan. 1, 1836.—To-day, we had a pleasant celebration of the new year. The congregation was large, and in the evening became larger. Preached in the forenoon on Rom. xv. 33. "The God of peace be with you all. Amen;" and read Phil. iv. and Ps. cxxvi. In the evening expounded Rev. xix.—Of course our present circumstances made our meetings peculiar; still they were comforting and strengthening, through the mercy of our God. We earnestly implored his grace; and devoted ourselves to be his people.—We are now entirely cast on him. Lord, strengthen thou our faith; and help our unbelief.

"*Jan.* 5.—The brethren Schaffter and Müller arrived from Arcot.* The catechists were still here, and were not a little rejoiced at seeing their old friends again; and we united in thanks and praises to our covenant God for all the mercies shown to them on the road.—Our house is now quite full.

"*Jan.* 7.—Had much consultation with the brethren about our further proceedings. It is agreed that we shall send no catechists to people who wish to join us in C. M. S. villages, but require them to settle on another piece of ground; and that the same be done, if of other villages only a few families join us, who shall be required to join some one of our congregations.

"*Jan.* 14.—The newspapers have taken up our affairs—*pro* and *con*.

"Received encouragement during these days from various quarters. From Halle came 724 rupees; from Mr Nelson 500; from Colonel Ketchen, 100.—The Lord be praised!

* Mr Lechler had come down a month ago.

"*Jan.* 30.—In my night-watches, the multitude of thoughts trouble me. I sometimes fear I have taken too much upon myself—for so large a work much money is required—there is no Society to send us regular supplies, &c., &c.,—as if the Lord was unable or unwilling to provide for us! All unbelief—little faith.—Then I am comforted and encouraged by the promises, 'Fear not, little flock; it is your heavenly Father's good pleasure to give you the kingdom.' This is precious:—with it I can lay me down and sleep.—Well—I am in his hands; let him do as it seemeth good in his sight.

"*Feb.* 9.—From the Malabar coast received to-day 680 rupees, of which 80 are from two native gentlemen.

"*Feb.* 24.—(While on a tour.)—In the forenoon we had a goodly assemblage at P——, before the tent, under the shade of trees; and I had a searching conversation with the people about their motives for embracing Christianity, and their expectations from it. Men and women were all ear; and though they were, comparatively, still very ignorant of the glorious work of the gospel, yet they were very teachable, and I could speak to them with pleasure. We were asked to come to every village on our way; but this is impracticable at present.

"*Feb.* 27.—Returned to Pallamcotta. Found several interesting letters, and a few pamphlets, from England, two of which are by clergymen of the Church, pointing out her errors, and using even stronger expressions than I have used in my Review.

"*March* 13, Sabbath.—Divine service, as usual. In the afternoon I went, with the judge's permission, to the jail, to preach to our imprisoned people. They were, of course, rejoiced. On leaving them, a respectable man wished to speak with me, and as I stopped in the street and conversed with him, a crowd gathered around us, whom I invited to repentance, and conversion to God.

"*March* 18.—This day our new chapel in Tinnevelly was opened. I exhorted on Isaiah xii. 3, 'Behold, God has become my salvation, I will trust and not be afraid.' The little place was quite full, and many heathen were present. May many be brought to the light of the gospel!

"*March* 20.—This forenoon opened our new chapel in the compound; which is also to be used as a school."

The missionaries, on resuming their labours in Tinnevelly, could not have the use of their former places of worship at Pallamcotta and the town of Tinnevelly, which were in the possession of the Church Missionary Society. They were, therefore, under the necessity of erecting other buildings. These were of the simplest description. Mud walls, and a roof of palmeira leaves, were sufficient, on ordinary occasions, to protect from the inclemencies of the weather, and were made to serve for more substantial and respectable buildings. The two churches, or chapels, alluded to in the journal, were of this humble description.

"*March* 23.—In the evening went to Tinnevelly, and preached there to our people and to many heathen. Some heathen weavers have lately put an idol just near the wall of our chapel. I understand that the stone was there before we got the ground, and that every year once or twice they made *púja* before it. It was, however, almost entirely neglected; but now they have commenced performing *púja* again, perhaps in order to annoy us. But I have directed our people to be quiet, and let them continue their ceremonies, if they choose. We ought to have considered this before we procured the ground.

"*March* 26.—Commenced a meeting for special conference among ourselves—to be held every Saturday evening, in order to discuss subjects relating to our work, and to pray for the Lord's blessing. This time we read part of John xv. It was comfortable and pleasant.

"*April* 9.—This forenoon two respectable persons from Tinnevelly, one a Brahman, and the other a Sudra, came to ask for a copy of the *Sadur-Agarádi*, (a dictionary in much esteem among the Tamulians.) I told them I could sell one at my disposal for seven rupees; but this book would not give them true knowledge or understanding; and so we entered on a conversation about Divine things. They appeared pleased, and sat down. The Brahman seemed pretty well acquainted with our Christian books; he spoke of a new heart by the Holy

Spirit—of Christ as the only Saviour, &c., at which I was surprised, for these men must in secret have read our books carefully. At last they asked for a large book on the subject of Divine truth, as they had already perused many small books. I gave them 'The Crown of Holiness,' and offered them the loan of the 'Evidences of Christianity,' unless they should prefer purchasing it for two rupees. They took all along with them; and in the evening the Brahman returned, bringing seven rupees for the Dictionary, and two for the Evidences. This is remarkable.

"*April* 27.—A letter from Mr West, who sends some gold ear-rings, as a gift to our mission, from Mrs S——. Received also a note from Mr B——, the Sub-collector, offering to defray the expenses of our school at S——. This has come unasked. A letter also from the Tanjore congregations, who separated some years ago from that mission, requesting to be received under our superintendence.

"*May* 11.—Spent this evening at Tinnevelly. First addressed the heathen in the street at the door of the chapel, and afterwards our people inside, particularly about the way in which we may cast all our cares on God, pointing out to them the difference between lawful and anxious care. At last one of the members said that the heathen have enquired whether we have any incantations or charms. We are to discuss this subject next time.

"*May* 12.—Several Heathen and Moormen came to see me; and heard some good news. New troubles at K——.

"*May* 16.—Encouragement by the information that the house of Arbuthnot and Co. have received for us, from England, somewhat more than 3000 rupees. Thank God!

"*May* 18.—Spent the evening at Tinnevelly; preached about 'Christ within you, the hope of glory.' The heathen in the street had a separate discourse. On coming home, I found another gift of 500 rupees from dear Nelson. He at the same time informs me that a report is spread in Bombay that I hold Neologian views, and that my Tamul translation of the Scriptures favours them.

"*June* 1.—We resolved on making special prayer to the Lord for peace, every Friday evening of this month. There is still much evil among the congregations.

"I heard, the day before yesterday, from the Königsberg Missionary Society, through the Rev. Mr Diestel. They have sent us 300 dollars.

"*June* 7.—A greyheaded and worshipped Pandâram, (monk,) seventy-five years old, who lives in this neighbourhood, came to see me. He is reputed to be a holy man. He has not worshipped idols for many years; but allows others to do so: he has dispensed holy ashes among the people, although he is aware that it is perfectly useless. I asked him what he had been worshipping all this time. He said, 'The only Divine Being.' And what is this Divine Being? He replied, 'My own soul!' I entreated him to think seriously of his state."

To a gentleman, who had requested Mr Rhenius's opinion on one or two important subjects, he addressed the following letter:—

"My dear Captain L——,

"In your last of the 28th of May, you put two queries of no small importance, which, with God's help, I shall answer according to the best of my knowledge and convictions.

"1. Whether Christians who have no pastor, and find themselves thrown together, do not possess the liberty of breaking bread together? I think they certainly have such liberty; because in the Holy Scripture it is nowhere said that the administration of the Lord's Supper is confined to a minister. All the disciples of the Lord Jesus have the right and privilege to remember his death in spirit, and why not also with the emblems? Of course, when a godly minister is present, it is no more than proper that he lead in the service; but if there be none, any other disciple may do so. Would that the remembrance of his death more frequently accompanied our daily suppers! See Acts ii. 44-46; 1 Cor. xi. 20.

"2. Whether our Lord came in the nature of Adam before or after the fall? To this I do not hesitate to answer, that our Lord took the nature of man as it was before Adam's fall, and

therefore a sinless nature. This is shown both by reason and Scripture. If our Lord were born in sin, as we are, he was altogether unfit to become a satisfactory sacrifice for sin; for then he would himself have been a sinner, and the curse which lies on us would lie also on him; but no sinner can by any means redeem his brother, Psalm xlix. 7; and Paul says, 'Such an high priest became us, who is *holy*, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice for his own sins, and then for the people's,' &c., Heb. vii. 26, 27. Now most of these titles could not be applied to Christ, had he had a sinful nature. Though he never *committed* any sin, yet being of a sinful nature like ourselves, he would not be holy—he would be defiled—he would not be separate from sinners—he would be required also to make a sacrifice first for his own sinfulness; and if, in that case, his freeness from actual sin exempted him from the curse, and consequently from eternal death, then our infants, who never committed any sin, might be thought to be in the same condition, and do not, therefore, need Christ's sacrifice for the removal of the curse.

"Moreover, if Christ had a sinful nature, with what propriety could he be called the *second* Adam, in contradistinction to the first? Surely this could not refer to Adam *after* his fall, but *before* it. The first Adam, our progenitor, stood not fast in trial, but fell, and thus brought death on himself and us. Christ too, then, must have been without sinfulness, in order to be a proper antitype; otherwise, how great would have been the difference between him and the first Adam! He could not with propriety be called the second Adam, who by standing fast in trial fell not, and thus brought eternal life upon us all. Moreover, if Christ was to have a sinful nature from Mary, then he might as well have been conceived and born in the usual way, by means of a human father; the Deity could still have united with his nature. But I think it was the Divine purpose to avoid such a sinful nature in the second Adam; and he merely chose a woman to prepare a sinless body for him, because it also was the Divine purpose that he should be born of a human creature. Neither do I think that

the Deity would or could unite with a sinful human being; it would be derogatory to him; it was enough that he should humble himself so much as to unite with a human being at all.

"What I have said does not militate against our Lord's being *liable* to sin, or that, in the absence of his Divine nature, he might not possibly have sinned: no, as a sinless man, he might have fallen into sin, as the first Adam might, although he was yet holy. But there is a vast difference between the being liable to sin, and actually being a sinful creature. As far as I know, there are only one or two passages which have been so construed as to imply that Christ was born sinful; viz. Hebrews ii. 16, 'For verily he took not on him the nature of angels, but he took on him the seed of Abraham.' But I think this passage has been greatly misunderstood; for it might as well be argued from it, that Christ was born of a human *father*—viz. the seed of Abraham. But even as it stands in the translation, it means simply this, that he did not become an angel to redeem the fallen angels, but became man to redeem fallen man, without necessarily implying that he became a *sinful* man. He merely took flesh and blood, as it is said in the preceding verse. But the original will bear a much better rendering than that given in the English version; viz. 'He taketh not hold of angels, but of the seed of Abraham he taketh hold;' as it is also rendered in the margin; *i. e.* when the angels fell, he did not take hold of them to restore them from their fall; but when men fell, he did take hold of them, that they might not fall into utter ruin. This passage, then, by no means implies that he became a *sinful* man.

"The other passage is Hebrews iv. 15, 'He was in all points tempted like as we are, yet without sin.' From this it is argued, that if he were not *sinful*, he could not have been tempted *as we are;* but this is a wrong conclusion. He was tempted as we are, *yet without sin*, as the Apostle well guards his expression. Now some explain, that this means only that he was without sin actually committed; but the Apostle says no such thing. If he was *without sin*, he must have had no sin, either without or *within*, (in deed or in thought;) for if he had a sinful nature, he was not *without sin.*' But this passage also

may be better rendered; for, as you will observe, the words, 'we are,' are not in the original. It ought to be, simply, 'He was in all points tempted according to the likeness' (where we should rather supply) 'of man, or Adam;' *i. e.* as far as his human nature could bear affinity to ours. See also Rom. viii. 3, where it is plainly stated that God sent his Son in the *likeness* of sinful flesh, which must imply that he had no sinfulness, though he was otherwise a real man.

"He having no sin within himself, and being perfectly free from every evil temper or passion, could not be tempted to sin by his own nature, as we are; in this alone is the exception; but from without he was tempted in all points just as we are, or as Adam was before the fall. And this temptation would be felt even more by him who was intrinsically holy, than by us who are not so. Moreover, a man naturally sinful, cannot, properly speaking, be *tempted;* he is already in sin: but a regenerate man is tempted; whence it follows, that it cannot be implied by 'temptation,' that Christ was necessarily sinful in order to be tempted. And further, if Christ was sinful, he necessarily required to be regenerated, as well as we; but there is no such thing spoken of with respect to Christ; and I repeat, were he sinful he could not possibly become a suitable expiatory sacrifice. One of our catechists who was lately preaching here, made this simple and striking comparison—'If I am carrying,' said he, 'a heavy load on my head, how could a man, with an equally heavy load on his head, relieve me of my load? if, however, he came without a load, he would be able to help me. So is Christ; he came without sin, and thus was able to take away our sins.' Accordingly, the whole tenor of the Scriptures, both Old Testament and New, represents Christ in no other character than that of perfect holiness without and within. And truly, had we any authority even to think that Christ was sinful in nature, how could we suppress the thought or suggestion that he may, at least, have had a sinful thought or a sinful desire, though he committed no outward sin? It seems clear, that, since man, in every respect sinless, was necessary to make atonement for sinners,—a just man should voluntarily die for the unjust. I have already hinted, that if Christ

had a sinful nature, he was liable to death, as we and our children are. With what assurance, then, could we believe that his death on the cross was not the curse, to which he was subject by his own sinfulness? and that he gave his life freely of his own accord? Such assurance we can only have from the fact that he was in every respect sinless, and that he died for sinners *freely*. Let us, then, reject with abhorrence the very thought of Christ being sinful; it destroys all the efficacy of his atonement for us.

"As the subject is of great importance, I send this letter off at once. May the Holy Spirit guide us into all truth!—Yours affectionately,

"C. RHENIUS.

"Pallamcotta, June 7, 1836."

"*June* 25.—The other evening I went out, and met near the river a Pandáram, who, I expected, would know nothing about Christianity; but when I talked with him, and asked what Swámi he worshipped at his *Madam*, (convent,) he said that his Swámi was the same as Jesus Christ.

"*July* 2.—I was this week at Curtálam, with our daughter Lydia, who is very ill; but I returned this morning, as the change did her no good. While there, I revised the Acts for the Jaffna Bible Society, and proceeded with my 'Summary of Divinity.' The catechists assemble.

"*July* 8.—Our daughter is better. Blessed be the Lord!"

During this month (July) the missionaries published a report of proceedings, for the information of their friends. At its conclusion they made a few remarks, explanatory of the principles which guided them; and as we think those remarks not unworthy of a place in this Memoir, they are here inserted. The missionaries write:—

"In certain recent publications, doubts have been raised as to the efficiency of our former plan of proceeding, and especially as to the character of the native Christians. Sorry as we are at the misrepresentations and insinuations which have been made, we will by no means enter into a minute refutation of them. If those who make them can pursue a better plan,

we shall wish them god speed, and willingly learn of them. It is easy to throw down a building, but not so to raise one; it is easy to cavil and find fault with measures, but not so to institute or improve them. We shall therefore simply content ourselves with making a few remarks on the work pursued here, particularly with respect to the congregations, for the satisfaction of our friends. What we are going to say is indeed not new, as we have often given them similar statements in our former reports; but as they are probably forgotten, it may be well to repeat them.

"The means used for calling the heathen out of darkness to the glorious light of the gospel are simply these,—the preaching of the word of God by ourselves and the catechists, the circulation of religious tracts and portions of the Scriptures, the establishment of schools, the intercourse of native Christians with their Heathen neighbours, and prayer for the Divine blessing. No other means are resorted to; no worldly advantages are held out to any; if one of our catechists were known to do any such thing, he would not only be sharply reproved, but according to the degree of his offence would be dismissed from his office. From the beginning, the holding forth of worldly advantages for the purpose of drawing the people over to Christianity, or attaching them to us, has been an abhorrence to our minds, and we trust the Lord our God will ever preserve this feeling in our breasts. We can fearlessly say, that there is not a single congregation which cannot rise up and declare that, in point of worldly advantages, they have always been discouraged by us to expect them, when expressing their desire to become Christians. The representations that we have given to the people of Christianity, have been simply these—that the religion of Jesus will make them sober, just, chaste, heavenly-minded, fervent in spirit, serving the Lord, and as a natural consequence diligent in business. Thus far we have told them that Christianity will improve their worldly condition; but herein we have done nothing more than prophets and apostles have done before us. To tell the people that they will be comfortable and happy under the influence of that gospel which teaches us to deny ungodliness and worldly lusts,

ought never to be considered as an enticement presented to them to throw off the profession of Heathenism for the garb of Christianity, on the ground of worldly advantages. We are aware it has been stated that we have taught the people that, if they became Christians, they would be freed from paying taxes either to the Government or to their landlords, as well as freed from rendering other dues to those to whom they are indebted—but we fearlessly assert, that though this charge may be made, it cannot be sustained; it is a perversion of the truth, as opposed to our principles as to our practice. Whoever else may have taught such things, we have never done so; and if a catechist should have gone further in this matter than either our instructions or the word of God warranted him to do, it has certainly been without our knowledge. Such a line of conduct would moreover be useless, as the people would in such a case soon be undeceived, not only by their intercourse with ourselves, but also by the fact that they have to suffer in this very particular; they being often compelled to pay more taxes after having joined the Christian Church than they did before.

"What then, it may be asked, influences the people to renounce Heathenism and embrace Christianity? We reply that their motives appear to be various and mixed. The people receive the knowledge of Christianity by one or the other before mentioned legitimate means; their minds become convinced of the excellency of the gospel, and as a consequence they become desirous of embracing it; but various causes often hinder them from breaking the chain which binds them to custom and to the world. Some individuals do not hesitate long: they are compelled by the force of truth to shake off idolatry at once, and enter the Christian path. Others go more slowly to work; they come and enquire, ask for tracts and the Scriptures, and examine them for a length of time, without taking any decisive step further than leaving off the grosser part of idolatrous worship. This is particularly the case with the wealthier inhabitants, who evince their earnestness in the matter even by purchasing Christian books. Thus, lately two respectable natives bought the Tamul Evidences of Christianity for two

rupees each. Again, many carry the thought of becoming Christians about with them for years, till some great trouble or affliction, either from oppression or sickness, comes upon them; they are then powerfully led to think that in a connexion with the Christians it will be well with them; the result of which is, that they renounce heathenism and request to be regularly instructed in the word of God. There was lately a remarkable instance of this. A rather wealthy Nádán in the south, acquainted with Christianity for many years, had long been leading a wicked life, to the great injury of his bodily health: he tried many medicines, and idols too, to make him well, but in vain; at last he became deeply convinced of his wickedness, and resolved to come to one of us when on a visit in that quarter: he came and told his whole case, and earnestly requested to have special prayer made for him to the Lord Jesus Christ. After suitable advice on the subject, prayer was made for him; he attended the Divine services of the day, and went home determined to follow Christ, whether his bodily sickness be removed or not. Further means were used and blessed; he is now well, and building a prayer-house in his village. Now, shall we reject such people because they come to Christianity, in the first instance, not from purely spiritual motives? If persons who are already acquainted with Christianity, and who behold the improved condition of native Christians around them, are led to think that by a connexion with them, and by worshipping the Christians' God, they will be delivered from their troubles, from vain expenses to idols, from the fear of devils, &c., and thus determine to embrace Christianity, surely this is not an evil thing to be rejected. If God uses such means to bring the people under instruction in the wholesome truths of the gospel, are we to quarrel with them because they do not come exactly in the way we wish them to come? or ought any one to defame the work of this Mission, because the people do not immediately show forth all the fruits of true conversion, and do not at once leave off all the evil habits which they have contracted from their youth? Let us not forget from what a mass of corruption a native has to come out, when he embraces the gospel. How long is it even with

Europeans, after their conversion, before they can shake off all the worldly and superstitious notions and habits in which they had previously lived. And how many conversions among them take place chiefly through the instrumentality of affliction, or troubles of a worldly nature! If *they* require a great deal of patience and forbearance, how much more the *natives*! To this it is said, 'True; but do not call them *Christians*.' Certainly not in the proper sense of the word; but why not in its general sense, and for the sake of distinguishing them from the Heathen? Are they unworthy of the term, merely because from circumstances (not under their control) they have not yet received the rite of baptism? Is it nothing to be accounted of, that they have actually forsaken their idols and the fear and worship of devils, and have broken the former to pieces?—that they are learning the word of God, and are gradually improving in right views and in character; becoming better men, better fathers, mothers, children; better masters, servants, and subjects? Not that we suffer vice in them; they 'must be exhorted, reproved, and sharply rebuked,' as also the *primitive Christians* had need to be, (Titus i. 13, and ii. 15;) but in all this, a great deal of wisdom, patience, and gentleness is required, lest we root out the wheat with the tares, and altogether choke that which is good in them. How few Europeans deserve the name of Christians! and yet they are *all* called so, for obvious reasons.

"It has been asked, how many *real* Christians are there among the ten thousand converts in Tinnevelly? (meaning particularly our Mission.) To this we answer that we do not know. Neither the rite of baptism, nor that of the Lord's supper, is a safe criterion by which to form a sure estimate. Many, both Europeans and natives, enjoy these ordinances, and are not yet thereby *real* Christians; and so we say on the other hand, that there may be many true Christians among our congregations, though they have not yet received the rite of baptism, and had administered to them the Lord's supper.

"'The Lord knows them that are his,' and we are persuaded that in every congregation there are at least some men and women who believe in Jesus Christ as their Saviour. The

great day will declare them. A correct judgment in this matter, depends much upon the measure we use to estimate a true Christian. Europeans—who have had the advantage of a Christian education for centuries, and who have received a tincture of propriety and true morality with their birth, even though they be yet unconverted—are apt to form a wrong estimate of a truly Christian character among the natives, because they measure them by themselves: they imagine that a native Christian must be as civil, courteous, cleanly, kind, candid, liberal, intelligent, and just, as themselves; and they are ready to strike off from their list of native Christians every one whom they find not possessing these qualities in the same manner and to the same degree; while, on the contrary, they put on their list of true Christians every one who exhibits these qualities as Europeans do, whatever may be their character in other respects. Now, much as these qualities are to be prized, and to be encouraged in the natives by all proper means, yet Europeans who use them as a measure to ascertain whether a native is a true Christian or not, are adopting an erroneous standard. Every true Christian must indeed believe in the Lord Jesus Christ as his Saviour, forsake idolatry and every sin; but with this character there may still be mixed much indecorum and (to us) indecent carriage, with many superstitious notions and bad habits contracted from their very birth; many of which they had been taught to consider even as decent and proper. We will not here instance habits which merely refer to manners, and have nothing sinful in themselves, but go at once to the habit of lying or prevaricating, so common among the natives. That direct falsehood is wicked, and must be given up, every native Christian of course knows, and the true believer abhors it; but that a cunning way of speaking (implying falsehood) is wicked also, this he may not know or feel so immediately or so strongly, having all along considered it rather a virtue than a vice. Now we do not wonder at all, if on certain occasions even the true native Christian is guilty of this species of falsehood; nor ought we to deny him to be a true Christian merely on that account. Such a mode of speaking among the natives is similar to what

are called, by Europeans, 'white lies.' And, alas! how many Europeans are guilty of the same, whose conversion to God it would be difficult to question! Do we excuse the native Christians in these habits? Not at all. We only wish to show that there are certain bad habits in them, on the account of which merely we cannot deny them to be true Christians: they are habits, the renouncing of which depends on their growth in grace and holiness, about which they must be continually and opportunely instructed, warned, and reproved. They are sad blots in their Christian character; but the Holy Spirit has instituted the sacred ministry to remove them: through his gracious influence they will be removed, and the native Christians also will come 'to the measure of the stature of the fulness of Christ;' but this is a work of time, and we must patiently labour and wait for it. Happy are we in being able to say, that there are already many native Christians who have by the grace of God so far advanced in holiness, as to be free even from these blots—who would not knowingly speak a falsehood on any account.

"It must also be remembered, that among the 10,000 professing Christians, children are included, which form a large portion of the whole. For instance, among the 6358 souls now on our list, there are 2636 children. Again, of the remaining 3720 adults, only 786 are baptized, the rest are candidates for baptism; and again, among the baptized, there are some who were Roman Catholics. Those whom we admit to the holy ordinance, are such as give us reasonable hope that their hearts are right with God. Those who are not yet baptized, however, must not be thought to be all unconverted persons; we are sure there are many among them who ought to have the rite administered to them—our circumstances alone have hitherto prevented this being done. We humbly think that the fact alone, that so many souls have been snatched from the strongholds of idolatry, and brought into the way of knowing the only true God and the Saviour, should be a matter of great joy to every Christian heart, and should call forth most fervent prayers for the finishing of the great work so happily begun in them. We have never said that all are real Christ-

ians; the contrary has been our language, as we have often witnessed the strong workings of iniquity even in some who have been baptized—still we do not hesitate to say, with joy and gratitude to God, that there are indeed many who love the Lord Jesus Christ, and sincerely endeavour to walk according to his commandments. That there is a mixture among the congregations is not at all extraordinary; it is no more than was the case among the primitive Christians, and than what we now meet with among Europeans. It is true that in the late struggles here, a number of the native Christians have been led to show a character much opposed to what they have been taught: we mourn over them, and pray that God may in mercy restore them; but it is also as true that a great many of them have, in the midst of very trying circumstances, shown that their faith is not inactive, and their knowledge of the word of God not vain; they have shown that they can relinquish the goods of this world for spiritual advantages. Some bystanders have cried out 'Desolation! woe!' But let the heart of none fail. The congregations of Tinnevelly have been severely tried; but this trial has already worked much good for them, and we trust will work still more. Our eyes behold it with pleasure—we bless God for it, and are assured that our former labour has not been in vain. Our prospects are certainly encouraging. The late troubles have had a wholesome effect upon the heathen also; who continue to resort to us even with greater confidence than they did before. The large increase from among the heathen during the last six months, is a proof of this.

"We praise God our Saviour for all the blessings he has bestowed upon us and upon the people: truly he has been good to us, and fulfilled his precious promises: he has graciously borne with our failings and imperfections: as our day has been, so also has he caused our strength to be. We daily feel more and more that without him we can do nothing. For every good that has been done, to him alone be all the praise!"

To return to the journal of Mr Rhenius.

"*July* 24, Sabbath.—Last night left home, and reached P——, (Dohnavúr.) Here the church and bungalow, (the

former of which I built with Count Dohna's money,) are now shut before me. Had morning prayer in my tent.

"*July* 27.—At V——. The people rather ignorant; although they have been learning for a year and a half. In the evening we were again together in the street, under trees, the moon shining brightly. I addressed them from 1 Peter v. 8, 9. They seemed moved, and promise better things. They have a sad habit of quarrelling: for the least things immediately they take fire. This forenoon I went to see a piece of ground which I bought lately for a Christian village, with thirty-four palmeira trees on it. It is a nice spot. One house is built upon it. Enemies have arisen against our occupying it. As there was an ill feeling between two men, I sent for them and endeavoured to make up matters; but I did not fully succeed. About a most trifling thing this people will quarrel for ever. The Lord deliver them!

"*Aug.* 31.—A man famed as a *Nyáni* (sage) among the Shánars, wrote me a letter lately, remonstrating against my teaching 'that God cannot be seen with our bodily eyes.' To-day he came himself, and I had a short conversation with him, in which I could make nothing of him. He also seemed somehow or other confounded, so that he could not explain himself. He meant he could see God. He will come again to-morrow. This evening I was at Tinnevelly, and preached to Heathens and Christians. A Moorman was very teachable. Many Heathen came into the chapel.

"*Sept.* 1.—Another conversation with the before-mentioned Nyáni; but he maintained that God could be seen in the form of a certain light.

"*Sept.* 15.—An aged native gentleman came to see me: he said, among other things, that all the Brahmans' idols in the pagodas are useless, and therefore he did not go and worship them; but he thinks that the sun is the true God, and him he worships every morning. I enlarged upon the folly of this, and begged him not to worship the sun, but seek to know Him who made the sun.

"*Sept.* 16.—The same person attended the lecture to the Preparandi. He has the common notion that without God we

can do nothing—not even *evil*: he would not, however, charge God with doing evil. He said also that at night he worships the light, when the lamp is brought into the room. Poor minds!

"*Sept.* 26.—Received from Halle an order for 1000 dollars.

"*Oct.* 7.—Finished, a day or two ago, the translation of the Psalms.

"*Oct.* 17.—Started on a journey to the west.

"*Oct.* 18.—Arrived at P——, a large congregation of more than fifty families; but of late they have insisted on carrying on their marriages, not according to the Christian way, but the Shánar way, and have in other respects manifested a wish to unite with Christianity 'the fashion of this world.' The ceremony of marriage, it seems, must not take place in the church, because among the Heathen women of bad character alone marry in temples. Also the woman must not be asked, whether she will have the man for her husband, &c. At morning prayers I did not say any thing about it. At noon most of the women were together, as the men were in the fields. I was glad to find that they had nearly all learned pretty well almost the whole of the catechism. I examined most of them. In the evening, the men were together with a few women. I now questioned them about the marriages which they had lately celebrated in such a way as to despise the Christian Church; also about their having gone to the Heathen feasts. The latter they acknowledge to be wrong, and promise no longer to do so; but about the marriages, the head Nádán declares that they cannot deviate from the customs of their caste. I could not have prayers with them.

"*Oct.* 19.—This morning, the Nádán was at prayers. He seems to have somewhat better notions than formerly on the subject of marriages: and I hope the threatening evil of schism will be prevented. In the forenoon went to L——, a congregation of sixteen families. On examining them, I found the women had learned but little of the catechism. Some of the men also are behind. The congregation is not flourishing—the cares of this world trouble them too much. However, there is a Hannah among them—an aged woman of about eighty

years. She was yesterday with me at P——; and I found her a simple Christian, resting herself very firmly on the Lord Jesus. Her I baptized, together with a child of the catechist's and a son of one of the people. I exhorted them all from James i. 12; and then returned to P——.

"*Oct.* 20.—At A——. The aged head of a family (ninety-seven years old) came to see me. I had a long conversation with him about his heart's desire, now that he is so near to the grave. He wants to have his sins blotted out, and to be received into heaven; but his chief concern seemed to be, lest his children should lose their property. Poor old man! May the Lord Jesus be revealed to him!

"*Oct.* 21.—This forenoon proceeded to S——. This congregation, too, is much troubled with the cares of this life. I gave them an address, and endeavoured to rouse them to a greater and more earnest consideration of spiritual things. They thought that by believing in Christ, they would get the needful food and raiment here, and eternal life hereafter.

"*Oct.* 25.—Received a letter from nine brethren at Bangalore, protesting against our continuing in Tinnevelly contrary to the wish of the Church Missionary Society. Their letter is kindly worded; but they see through the glasses of Mr Tucker.

"*Oct.* 27.—Sent an answer to the Bangalore brethren.*

"*Nov.* 2.—The Chetti (merchant) at K—— continues to improve: he diligently reads the Scriptures: he will establish a school on his own premises. He begins truly to believe in Christ; only the ashes he has not yet put away.

"*Nov.* 5.—Entered to-day my forty-seventh year. I could meditate a little on the merciful guidance which I have experienced from God through my life. But where is my love to him—gratitude to him—desire to suffer for him? Is my chief joy in him?—In every particular I fall short. Nothing but his free mercy can save me.—I w[illegible] better to-day than I have been lately. There is an idol feast at Pallamcotta and Tinnevelly: people crowd the roads. I was able to preach for a few minutes to two groups. The merchant, with his younger

* This reply has been already inserted.

brother and another man from K——, came to see me, and hear the word of God. This forenoon I had conversation with them, which ended with prayer.

"*Nov.* 7.—The merchant's father and elder brother seem to have been alarmed about their relations, and came running after them. I saw them this morning, and endeavoured to allay their fears.

"*Nov.* 9.—Catechist A—— of Tinnevelly did not take his pay for September last, because he had during the month attended also to some secular affairs of his, in connexion with his relations. On this account he could not conscientiously take the money; and desired the man who had brought it to him to keep it, until further explanation. David is preparing a little text-book in Tamul; a compilation from an English book of the kind.

"*Dec.* 15.—Last night set out with the brethren Schaffter and Müller for S——, thirty miles southward, in order to fix upon a spot for a second mission establishment. During the day, had much conversation with many people from various places. Several catechists from the neighbourhood also were together with David Pillei, (who has a village, P——, in this neighbourhood;) all agree that this vicinity will be the best for a mission establishment. David is most willing to give us a large piece of ground on his lands. Towards the evening we went to P——, and having looked around, and found it was a proper situation, we measured about four chains, sufficient both for building two bungalows, and for forming a Christian village. We then performed the ceremony of *Kál-nátu*, (*i. e.* planting of the foot;)* gave the new place the name of

* Of this ceremony of infeftment, there is an interesting account given in the number of the Scottish Guardian newspaper, for August 23, 1839. It is contained in a letter from the Rev. J. Russell, of the London Missionary Society, who, with Mr Müller, was a party on such an occasion. After stating the preliminaries to the purchase about to be effected, Mr Russell writes:—

"The next thing we had to do, was to take formal possession of the property. To enable us to do this with as little delay as possible, the parties retired to the ground to make the few necessary arrangements

Suvisésha-puram, (*i. e.* Gospel-village,) and then offered up a prayer for the Lord's blessing, and concluded with singing 'Praise God,' &c. Many persons had come together. Afterwards, to the prayer-house of P——;—gave a short address to the people, both Christians and Heathen; and then returned to S——, where I conducted evening prayer. Brother Schaffter went on the same errand to Pudúr.

"*Dec.* 17.—At T——. A number of the congregation of K—— came with their catechist. They are in a sad state; so much quarrelling among them: there are some drunkards among them. To-day a kind of Temperance Society has been commenced, as members of which all present immediately subscribed themselves.

"*Dec.* 20.—At K——, where catechist A—— introduced to me his aged mother, as one who will not give up her idols. He has often entreated her with tears to repent and turn to the living God, but in vain. I had a conversation with her, which closed with prayer.

"*Dec.* 25, Christmas.—Our chapel was nearly full: heathen also were present. We had a comforting remembrance of the Lord's incarnation.

"*Dec.* 31, Saturday.—Many of the catechists, together with people from the congregations, have arrived; and we closed this year with self-examination, prayer, and praise. Last year at this time we were in trouble. Now we are comfortable."

and preparations. In a short time we followed, Mr Müller on horseback, I on foot. Having arrived at the ground, which is a very large field, nearly square, they chose a spot in the western angle of it (why, we could not ascertain) for the ceremony of taking possession, which was done in the following manner:—a piece of the branch of a tree, about two feet in length, pointed at one end, was given into the hands of the owners of the ground, when each of us took hold of it with our right hand, and as we held it thus, fixed it in the ground. After this it was driven in with another piece of wood."

The term "planting of the foot," by which this ceremony is designated by the Tamulians, is owing, we suppose, to the circumstance, that the feet are used in treading down the earth about that part of the log of wood which has been beaten into the ground.

At the close of 1836, the review of which Mr Rhenius thus completed, the missionaries prepared and published a Report, which possesses an interest seldom equalled in publications of that kind. We find in it, that notwithstanding the distractions which had prevailed, one or two charitable institutions had been commenced, and, as we shall presently see, others were shortly to be founded, similar to those which had existed for years past in Tinnevelly. With reference to the free schools in the district, there are two circumstances which may be noticed.

"The desire for schools," the Report states, "is very great among the heathen, and we could have established fifty more this year: but from unbelief or little faith, (we freely confess it,) we have refrained from doing so. We have commenced also another plan with new applicants; viz. to defray only half of the master's salary ourselves, and let the inhabitants provide the other half. In two instances this is now actually the case. But whether the plan will answer our purpose or not, time will show. It must also be observed, that the inhabitants of a heathen place, who apply for a school, must themselves build the school-room.

"As our schools are open to all classes of natives, the lower castes partake of the benefits arising from them. This was a cause of some trouble to us at first; but we see with pleasure the prejudices of the natives giving way, and the schools in a certain degree helping to destroy the invidious distinction of caste."

The number of scholars in the seventy-six schools of the mission, was 2583, of which only 114 were girls;—a proof of the prevalent unwillingness of the natives to improve the minds of the female portion of their community.

Under the head of finances, we find that the expenditure for 1836 had been 23,290 rupees, and the income considerably more.

During this year, too, Mr Rhenius's "Grammar of the Tamul language," an octavo volume of 300 pages, had issued from the press. This was not the first essay of the kind, similar works having been written many years before, of which

those most known were two—one by Beschi, a learned Jesuit missionary; and the other by Mr Anderson, of the Madras Civil Service. In the introduction to his work, Mr Rhenius states the origin of it, and enounces the system or principle on which it had been compiled. He says,

"The following Grammar of the Tamul language was composed several years ago. I had found the grammatical works previously published, defective in various respects, especially in regard to syntax; and I originally purposed to publish only a treatise on Tamul composition; but having been advised by various friends, to whom I submitted the manuscript, to add the other parts of grammar, and thus form at once a complete work, I yielded to their advice.

"In constructing the chapters on orthography and etymology, I have followed more the order of the native grammars than that of European languages; because I judged it expedient to introduce the student at once to the native manner of treating the subject, and to facilitate the study of the native grammars themselves. I have, however, every where noticed the difference between the Tamul and the European languages, and in the appendix given a translation of the English particles into Tamul, noticing various other differences between the English and Tamul idioms.

"It is not the object of the above observation to detract any thing from the valuable works of Ziegenbalg, Beschius, and others. They in their days did what they could in Tamul literature, and we are greatly indebted to them for the degree of knowledge they have given us of the Tamul language. But they all have failed in giving us pure Tamul: they have mixed vulgarisms with grammatical niceties, and left us in want of a regularly digested syntax.

"The present work will, I trust, supply these deficiencies. It is no' a grammar of the high, or rather the poetical, Tamul: in order to study this, the learned Beschius' second work will still be necessary; but it is a grammar of the vernacular Tamul, as spoken and written by well-bred Tamulians, yet so as to avoid the errors against grammar which are found among them. It steers between the high and vulgar Tamul, avoids

the intricacies of the former, and the barbarism of the latter. The student will, however, find notices of both interspersed in the work for his information, which will be useful to him when he either reads the poetical works or hears the common talk of the illiterate."

Then follow a few remarks on the classical books of the Tamulians, which "are all in poetry;" and in the paragraph here subjoined, he gives a hint, as to the acquirement of the language, to all students, who can scarcely, we think, fail to attend to it:—

"After what I have said, it will be asked, How then shall we acquire the proper Tamul idiom? I answer, that it can only be acquired by the assistance of a learned native who knows the native grammars well, has had no practice in English and foreign compositions, possesses a clear and logically thinking intellect, and is no flatterer. With persons of this character I was early brought into connexion; and to this providential circumstance must be attributed whatever degree of critical knowledge I may have obtained."

He next gives a brief account of the Tamul grammatical works, which also by the way are in poetry; and informs us that "the Madura province, including Tinnevelly, is confessedly the seat of the purest Tamul. Towards Madras, it becomes mixed with the Telugu and other dialects. About 500 years ago, when Pandia Raja was reigning at Madura, lived Agastier, the famous Muní of the Hindus; who, at the desire of the king, wrote the first grammar of the Tamul language."

The Introduction closes with the following ascription of praise, which is quite characteristic of the piety of the writer: "To God, the eternal and almighty Jehovah, and Author of speech, be glory for ever and ever!"

To the Rev. Dr Schmid, who was long resident in India, and for ten years Mr Rhenius's colleague, we are indebted for many useful hints and items of information, as also for a few particulars respecting the Tamul language; and these are here mentioned in the hope that they may not be uninteresting to many readers. The Tamul, which is spoken by about six millions of Hindus, is one of the four native vernacular dialects which pre-

vail in South India; the three others being the Canarese, the Telugu, and the Malayálim. Besides these four, there is the Tuli, spoken in the vicinity of Bangalore, on the Malabar coast; but it extends over a very small portion of the Madras Presidency. The Pandian princes of Madura were the Ptolemies of India, and encouraged the cultivation of native literature: it was one of that dynasty who sent a mercantile embassy to the emperor Augustus. The Tamulians were originally Buddhists; and the Brahmanical race, on migrating into their country, found for a long time much difficulty in introducing amongst them, by art or force, their own religion and language, because the kings of Madura continued for many ages to patronise the Tamul literature and religion. In later times, however, those monarchs began to show a partiality in favour of the Brahmans, and the language in consequence declined. Its classical authors, Tiruvalluvar, Avyar, and others, whose writings are extant, flourished between the fourth and eighth centuries of the Christian era.

The Tamul is the purest, the most independent of the Sanscrit, and the most anciently cultivated of its sister dialects. The words are radically different from those of the Sanscrit; but the grammar and syntax have evidently originated among a Caucasian or Himaláyan race. The declension of nouns, and there is but one declension, is effected by adding syllables to the root; and the three tenses of the verb, the present, past, and future, proceed on a simple enough method. "There are," Dr Schmid says, "no exceptions or irregularities. This part of Tamul grammar, therefore, is beautifully simple and clear."

The mode of collocation of words follows the logical or intellectual order, more so than even the Latin and Greek do. The invariable rule is, that the word which defines, or more particularly describes another, must stand before it; and this rule determines the whole arrangement of ideas and turn of thought in the Tamulian; hence the adjective must invariably stand before the substantive, the adverb before the verb, the cause before the effect, the exception before that to which it is excepted, &c. And Dr Schmid refers to Horace, Carm. Lib. II. Ode 13,

" Linquenda tellus, et domus, et placens
Uxor; neque harum, quas colis, arborum
Te, præter invisas cupressos,
Ulla brevem dominum sequetur"—

as a passage in which, although probably by mere accident, this rule is strictly observed; so that, in translating it into Tamul, we could not change the position of a single word without committing an offence against the idiom of that language.

CHAPTER XIX.

1837.—RETROSPECT.—EXTRACTS FROM JOURNAL.—LETTER TO MAJOR ALEXANDER.—VISIT TO PÁVANÁSAM.—SUPERSTITION.—TWO PANDÁRAMS.—CORRESPONDENCE WITH GERMANY.—LETTER TO DR SMYTTAN.—A CHRIST FESTIVAL.—FOUR DIVISIONS OF MANKIND.—VEDANTA SCHOLAR.—VAIN CUSTOMS.—WORSHIP OF THE KITE.—LETTER TO A MISSIONARY.—CIRCULAR LETTER ON THE CHOLERA.—FAITH.—NOTICES OF THE MISSION.

We shall commence another year in Mr. Rhenius's words:—

"*Jan.* 1, Sabbath.—Had a large assembly this forenoon. I read the 107th Psalm and the second chapter of Luke, and preached on Rev. xxii. 10, 'Behold I come quickly.' We have indeed many causes for humiliation and shame; but the goodness of the Lord is overwhelming. How wonderfully has he helped us during the last year! He who has so graciously, and without any merit on our part, brought us thus far, will surely also help us farther. It is wonderful to many how we have continued on our course. We gave ourselves up afresh unto the Lord. Will he provide us with all we shall need during this new year? I am ashamed of the fears that arise in my mind now and then. I see it is want of faith. Lord, deal not with me after my unbelief, whereby I so plainly dishonour thee!

"*Jan.* 2.—To-day we established the Bible and Tract Society, and the Peace Society, which is for raising Christian villages. They were interesting meetings. May the Lord prosper all!

"*Jan.* 26.—This evening went to Tinnevelly. Our people are perplexed by various questions put to them by the heathen; for instance, how sin can have been committed without God's will, and, since it has been permitted, is he not its cause? &c. I instructed them on the subject.

"*Jan.* 30.—With the catechists. There are too many faults among them, which make me sad. The merchant at

K—— is still persevering. His father troubles him much for desiring to be a Christian. Since he has acquired a knowledge of Christ and the gospel, he has left off cheating in his mercantile affairs. Some Heathen said of him lately, that he had become 'a true man,' whose word may be believed. This is pleasing.

"*Feb.* 1.—Had comfortable meetings with the catechists; particularly about prayer, and obedience to the dictates of the Spirit. In the evening, the Lord's Supper with sixty-seven persons, besides ourselves.

"*Feb.* 22.—Received a letter from Dr Lawrie yesterday about our three sons, whom he proposes taking along with him to Scotland for education. I wanted to go up to Madras to see them once more, but cannot; so I must commend them to the Lord's keeping by pen and ink. He graciously provides for them.

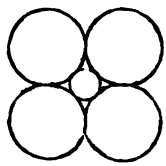
"*March* 9.—A member of our small congregation at K——, in the N.W., came here with his son. I asked the old man whether he knew the catechism. 'Yes,' said he, and forthwith began to say it so distinctly and correctly as to rejoice me much. He would have said the whole had I permitted him. I asked whether he truly believed in Jesus Christ as his Saviour. He said 'Yes,' and then spoke on the subject with much feeling.

"*March* 11.—Letter from Mr ——, who tells us that the prospect of pecuniary contributions for this year is gloomy, &c. I have written to him—that as for money we are in the Lord's hands; it is he who must provide. We endeavour to do all things with him and for him. May he correct us wherein we err!

"*March* 20.—Set out this morning for the south.

"*March* 21.—Arrived at K——. Here is a congregation of thirteen or fourteen families; and in a village quite near this are ten families. There were eleven; but one has lately backslidden, and offered to devils. When the catechist admonished him, he replied, 'What can I do? the devil plagued me too much.' During the day, the Nádán of P——, with two or three others, came to see me: they are Heathens. I had a long conversation with them; and towards the evening rode over to their village, where nearly every one came, and I preached.

They are almost persuaded to become Christians. On the way I met with men in two spots making hearths of clay, in the midst of which they had made a figure of Pilleiár. The form of the four hearths, which are for boiling the juice of the palmeira, is thus:—in the middle stands a small pyramid of clay, which they worship, and from which they expect a blessing on their labours in the palmeira forest.



"*March* 25.—At A——. This morning several persons desired to give themselves and their children up to the Lord by baptism. Accordingly, at noon, I baptized twenty-three persons—viz. five men, nine women, and nine children. It was an encouraging meeting, and I trust they had, in deed and in truth, given themselves up to God in Christ.

"*April* 2, Sabbath.—Services as usual.

"*April* 4.—Yesterday and to-day examined the catechists in their reading and knowledge. Went through four districts; in which all gave satisfaction with the exception of two individuals."

To Major Alexander.

"Pallamcotta, April 7, 1837.

"My dear Major Alexander,

"You are now at a great distance from us, which has, of course, been the main cause of my not having had the pleasure of hearing from you for so long a time. Allow me, therefore, to drop a few lines, as I doubt not your interest in our affairs continues undiminished. By the wonderful help of God our Saviour, we are enabled to go on, and to gather together some at least of such as shall be saved. We must not be confounded by the dust which the arch-enemy has of late been casting about the mission work in Tinnevelly. He intended, no doubt, to bring the whole into disrepute; but the Lord is confounding him: the work continues to prosper; the grand object of saving souls stands more prominently than ever before our eyes; and we have the pleasure of seeing many people desirous of coming out of darkness into the light of the gospel. Indeed,

the Heathen who come to be instructed are so numerous, that I am sometimes afraid they are too many, because we may not be able to provide teachers for them. You will not be surprised that, on this point, I should sometimes be troubled with unbelief or little faith. But then the precious promises of God cheer me, and I trust that he who has done all things so graciously for us hitherto, will not fail us this year. Before this reaches you, you will, I hope, have received our Second Report.

"How is it in your quarter? I ask this, although I do not know exactly where you are located. Wherever you be, you cannot but let your light shine; and this will be a blessing to all around you. Oh! that the world might soon be filled with the glory of the Lord. It is more and more distressing to see how much evil afflicts mankind in consequence of sin; to see so much hardness of heart. Let us continue to pray heartily for the coming of the Redeemer, to make an end of iniquity—Yours affectionately in Christ Jesus,

"C. RHENIUS."

"*April* 8.—I set off to-night westward, to visit Pávanásam, for the great bathing festival there on the 11th.

"*April* 9.—Reached K——, where the congregation consists of fifteen or sixteen families. In the evening addressed them on 2 Pet. iii. 14: 'Be diligent, that you may be found of him in peace, without spot, and blameless.' I spoke with them also on the fruits of their faith, especially as to what they had hitherto done from love to Christ. It seems they have yet helped little, or rather not at all, either the Bible and Tract Society, or the Peace Society; and only two or three persons have paid the gospel-fanam. They are also unwilling to give oil for the lamp at evening prayers. I reproved them sharply for it. The old headman got somewhat out of humour because I looked for contributions, as he considered it in the light of taxes. They said that they did what they could for the poor among them and around them. I mentioned what we spent for them, entirely for their benefit; and why should they not do something themselves? The old gentleman asked, who gave the apostles what they needed? I said, 'Usually the people,

and so should you.' But I see that giving money will not enter their heads at all; other kinds of personal exertion they are ready enough to make.

"*April* 11.—At Pávanásam. Soon after midnight, noises began to be heard, trumpets, conches, &c., announcing that the great day of ablution was at hand. Before sunrise I was out on my pony, and found large crowds of people washing in the river, or walking on the road to it. I stood at one group, and asked what the matter was? They said they had come to bathe in this famous river. 'And why? have you not a river, or tank, or well in your villages?'—'Yes; but here a great many people come together, and so we have come also.' 'You have bathed here in former years; have your sins been thereby washed away?'—'Who can say? who has seen the sins flow away? It is said that they are thus removed.'—'If so, you must be conscious of a change, and on returning home to your employments you must be holy people, without evil thoughts and desires, and will not lie, cheat, and so forth; but I believe that, sinful as you came, you returned home sinful too; so that this bathing cleansed only your bodies, and not your souls. Is it not so?'—'True, true; it is all a mere story. But how, then, is the soul to be purified?'—I informed them of the fountain of purification, Jesus Christ; and read them a tract. I then went on, and stood at another group, going though the same with them. So I did four or five times, till the sun became too warm, and I returned to my tent. During the forenoon I had visiters, who came in groups of various numbers, to whom I explained the subject of sin, and gave tracts. In the afternoon I had a crowded assembly seated in the shade before my tent, whom I addressed at large, and with pleasure. They heard, and received books; but all could not be satisfied. Towards evening I went to see the famous Fall of Pávanásam. The path lies through hills—the steps are of stone, and all is wildly grand. I could walk only so far as to see the fall from a distance—the source of the famous river Tambravanni, which winds its way round between Tinnevelly and Pallamcotta, and is famous for washing away sins. On returning, I found the temple of the god Pávanásar (*i. e.* sin-destroyer) beset with people, and

the avenues to it crowded. Oh! that many of them may carry home some idea of the true sin-destroyer, Jesus Christ. Several thousands of tracts have been distributed. Our native brethren experienced no trouble from the people; on the contrary, they were met kindly, and their exhortations gladly received. At midnight set out homewards. The road was lined for a long way with people sleeping on each side under the trees—men, women, and children, who had come to the feast.

"*April* 26.—This evening we went to Tinnevelly. In passing the street, I saw a crowd before a rich man's house, and a man seated in the viranda, singing most lustily. I stopped and listened, when the master of the house invited me to come and sit down. I did so. The musician then stopped his song, and began to show his skill in imitating with the voice many European instruments—the clarionet, flute, trumpet, &c., as if they were playing a regular piece. He did it very well indeed, but, of course, with immense effort. His companion then came forward, and imitated a woman's voice and conversation. I soon interrupted him, and gave them a word of exhortation, which they took in good part. I then proceeded to the chapel, and first addressed the Heathen in the street. Not far from our chapel, they had, to-day, an extraordinary feast to 'the *Chain*-Swâmi,' which must be in memory of some wicked rogue. They could not tell me the history connected with it. I besought them to turn from these vanities and sins to the living God. Then preached to our people on Rev. ii., the epistle to the angel of Thyatira.

"*April* 29.—Finished the book of Judges.

"*May* 3.—I have been going through the list of catechists, to see whether we could not reduce them; but I find it difficult to do so.

"*May* 11.—A long letter from the Breslau Missionary Society, who seem to be stanch Lutherans, and wish to find out whether we also are such.

"*May* 24.—Was in Tinnevelly this evening. Address to the heathen. One of them, the inhabitant of the opposite house,

seems to be an enquirer. One of our people related that he had a conversation to-day with a heathen, who told him seriously that the transmigration of souls is true. As a proof, he related that there is at K—— a storehouse, which formerly belonged to a Raja, but there is now a god in it. A poor Brahman had been in the habit of daily performing his devotions to the god, to obtain from him some temporal favours. At last, the Swámi told him that it was useless for him to do so, as he (the Swámi) could do nothing for him. The Brahman alleged his poverty, &c., upon which the Swámi told him, 'Well, the Raja, who was here before, is now born again in such and such a caste and family, go to him, and ask him for a note, desiring me to deliver to you the treasure which lies concealed in this storehouse.' Accordingly, he went to the person pointed out, who gave him a note; upon this he received the treasure!

"*May* 31.—A few days ago received a letter from Mr Merkel at Nürnberg, sending us 350 dollars, and desiring to unite with us in future, but wishing, first, to know whether we are genuine Lutherans.—I have answered both him and the Breslau Society, that we are not Lutherans, but *Christian* missionaries; and I have given them a faithful account of our views respecting baptism and the Lord's Supper.

"*June* 25.—A letter from Mr ——, who writes very despondingly about our finances, and thinks that in India no more than 6000 rupees can be annually expected; and he makes wise suggestions. I spread it before the Lord; and he says, 'Is my hand shortened at all that I cannot redeem? or have I no power to deliver?' We must, therefore, go forth in faith. Lord, do thou strengthen it!

"*July* 12.—The Pandáram whom I saw some months ago on the road, near a Madam, and who to my question, answered that the Swámi whom he worships is the same as Jesus Christ, came to me this forenoon, reminded me of the conversation, and desired to be farther informed about the true doctrine. He said that he and his companions spend all their time in begging, and in saying a set of *mantrams* (incantations) to a lingam (*phallus*) made of flowers, through which they imagine

they adore the great soul of the universe. The body of that supreme soul is the world; the earth is his foot; the ocean is his clothing; the eyes, &c., of men are his eyes; and so forth. They live such a life, and make these adorations, in order that they may not again be born in this world, but may, immediately after death, obtain admittance into the presence of Deity. I said, 'Well, but for this end, you must be conformed to the will of the Deity.' Of this, however, and particularly of God's moral character, he had no notion. He spoke with intelligence, and seemed desirous of obtaining further instruction, as he freely admitted that all their doings gave no satisfaction to their minds. Another begging Pandáram, an old man, came and asked for alms, having *rutiratchams* about his neck, and being well besmeared with ashes. I asked him what he thought would become of his soul after death. 'I do not know.' 'But do you not know that you are a great sinner?' 'Oh no! I am not a sinner. I have from my youth up only been taking what was given me, and have committed no sin.' 'But have you not uttered many lies?' 'To be sure; that I have done plentifully.' 'Well; is this not sin?' &c. The old man marvelled that lying and the worship of idols could be sin.

"*July* 14.—Commenced the translation of Daniel.

"*Aug.* 6.—About two months ago, I preached here to the catechists on John xiv. 23, when I enquired what we and they had hitherto done from love to Christ. It seems that this query has had some effect; for I hear that a number of the catechists continued the enquiry among themselves, the result of which was, that they have sent a pious man out among the heathen villages to make known the gospel to them. They contribute something monthly for his support.

"We have recently been encouraged by a remittance of £212 from Halle, and of 1200 rupees from Bombay. The Lord be praised!"

About this time, Mr Rhenius addressed a letter in reply to Dr Smyttan of Bombay, who had for the preceding year or two most kindly corresponded with him, and was not the least liberal supporter of the German mission. He writes—

" Pallamcotta, August 7, 1821.

" My dear Dr Smyttan,

" Your kind letter of July 21, with the order for our mission, has safely reached me, for which we praise the Lord, and to you, and all the kind friends who made up the amount, to accept our best thanks.

" I have just appointed a catechist for a new congregation in a heathen village forty miles north from this, belonging to a Zemindár whom I visited three years ago, and whose the knowledge of the gospel was diffused by preaching and the distribution of tracts. The Zemindár himself seems not at all favourable to Christianity being within his territory; but a beginning has been made, and if the work be of God, all his opposition will not be able to overturn it. It pleases me particularly that congregations are increasing in the north, because they have there been very few hitherto. We have many trials, and difficulties, and sorrow in our work: we wish to see more evidence of the Spirit's operations on the hearts of the people; but still, there is something doing every where. Our Third Report was sent to press early in July. I hope you will soon get copies. We have added extracts from our journals.

" Three or four years ago, I was requested by a gentleman, a proprietor of lands at Tellicherry, to send him a catechist who might instruct the labourers in his villages. I sent him one. Lately I received a letter from the catechist, saying that the people of his charge (about 200 in number) are improving in knowledge; that some wish to be baptized, and requesting I would pay them a visit for the purpose. The great distance forbids my doing so; but I have written for farther information about the state of the people, &c., and the Lord will then direct what to do. That catechist is, of course, supported by the gentleman who sent for him.

" Our Native Religious Book Society has lately sent fifty rupees to the Madras Bible Society, thirty rupees to the Madras Tract Society, and the same sum to the Nagercoil Tract Society. It is but little; still it is something.

" Yesterday a respectable Brahman from Tritchendúr, one

of the strongholds of Satan in this province, came and asked by all means to establish a school (a Christian school of course) at that town. He would give a house for the purpose, &c. During the last six or eight years, several attempts were made to introduce Christian knowledge there, but the enemy always baffled them. How this request comes from the Brahmans themselves, I do not know yet. But we hope again to try. Perhaps the Lord may prosper the attempt.

"I humbly trust that his people have every encouragement to support our labours. Let them do so for his sake, and it will not be in vain. With my Christian love to all our friends at Bombay, I remain, yours affectionately in Christ,

"C. RHENIUS."

"*Aug.* 9.—I had a good number of Heathen hearers this evening at Tinnevelly. In the church, one of the members said that he had been asked by a man who is well inclined towards Christianity, and whose grandson lately died, how it is with children, Will they be saved or not? He gave as good an answer as he could, and wished for more instruction on the subject; which I gave him. We read Romans v."

On the following day, Messrs Rhenius and Lechler "set out on a tour to Shankarnárkóvil, for the great festival there, on which occasion it is said that about 40,000 persons assemble." Mr Rhenius has given a minute and interesting detail of their engagements while on this tour; but we can here insert only a small portion of his notes. The missionaries were accompanied by several native assistants, and took with them tracts and copies of single gospels, which were to be judiciously distributed among the multitudes who should have come up to worship. The following are extracts from the journal:—

"*Aug.* 12.—Thermometer at 90°. In the afternoon went to sow the good seed. The Preparandi had preceded us with several hundred tracts. The people who have come together to draw the car, are not so numerous as in former years. When we got into one of the principal streets, some men made a *salám.* We stood, and enquired what had brought them to this place. They said they had come to see the Swámi. In

a few minutes the hearers increased to a large number. Many who were at the end of the street, with the car, came running to hear our conversation. Brother Lechler then went on to the *Mandapam*, where the school children were waiting for him. I continued my discourse. Some persons wanted only to cavil; and defended their idolatry by the fact, that the Honourable Company gave them money for their festivals. I satisfied them by saying, that the Company do not give this money from their own pockets, but from the people's money. Many seemed to hear the gospel with interest.

" On proceeding farther, I saw a woman half naked performing penance, as she measured the earth, by throwing herself successively at full length on the ground, and worshipping, until she gets quite round the temple walls. I asked her why she was doing this? She said, to be healed of her sickness. I wished to speak with her farther; but another crowd came together, and she went on with her prostrations. I addressed those who surrounded me, but they were not reasonable in their objections; so I left them, and the boys raised a shout after me.

" *Aug.* 13.—In the afternoon the Tasildár paid us a visit. I had heard much of him before as a scholar, and as desirous of conversing about religion. I now found him to be so indeed, but after the fashion of the Sankar-Asárya school. He told us that his religion consists of two parts. One is the hidden or mysterious part; viz. the knowledge that Deity is abstracted from all sense, which is Brahm; and the self-contemplating, which is the spirit. Few only attain to this knowledge, and such require to observe no outward rites and ceremonies. The other part is the ceremonial, which consists in idolatry, festivals, temples, &c., and which has been invented for the ignorant multitude, who can form no abstract idea of the Deity. Mankind ought to be divided into four classes; first, the most stupid—who cannot be taught any Divine knowledge, no more than the green stem of the plantain tree can be made to burn; then those a little better in capacity, but who must be constantly under instruction—these are like the leaves of the plantain tree, which burn when the fire is continually blown upon them;

next, those who are better than the former, and can discern a little more readily—to be compared to dry wood which burns without difficulty; lastly, the really knowing ones, who need but a word to understand, whose wisdom lights up—just as cotton and straw require simply to have the fire held to them to burst forth in a blaze.* I asked him how it was possible that those who possessed the 'hidden' wisdom, if it was the true one, could sanction idolatrous practices, and themselves take part in them; and how they could atone for their sins. To the former he said, that he would explain it to me some other time; and as for sin, he did not know what it was, and he thought he had no sin: but about this also he would defer speaking till another time. When I pressed on him the fact that he was also a sinner, I saw that I was touching on an unpleasant topic; but he would waive all off, by maintaining that man had no free-will—all is of and by God. I then represented to him that he must either have free-will, or he is not a rational and accountable creature, &c. On this subject, also, he would rather speak some other day; and so he took leave. I would have given him some books for his special study; but he wished me to understand that he has nothing to do with *books:* oral communication is enough for him. I have always found these Vedanta scholars sadly perverted in their minds.

"*Aug.* 14.—Came to a spot where two men stood before a large sheet of paper, about six feet long and three wide, full of pictures of the gods and their exploits, which they were pointing out to the people, explaining them by singing a commentary on them. I stood and listened for some time, when I asked the people what good they received from the recital of these stories. They said, 'None.' I gave them a short exhortation, and went on to a convenient place. I saw a Pandáram with a brass rod, on the top of which was a cup on a square brass plate, with bells under it. He said it was for burning incense

* Mr Rhenius gives the Tamul words by which these four classes were designated by this learned man, and which may be thus rendered:—1, The men of brute knowledge, or rather brute ignorance; 2, The men of little knowledge; 3, The men of distinguishing or discriminating knowledge; 4, The men of verbal or word knowledge.

to the Swámi. I recited to them the parable of the lost son, and entreated them to repent and believe in Christ. The people behaved well on all these occasions: they seemed to hear with pleasure. Yesterday, a man in the street asked whether they must leave their gods. I said, 'Certainly.' 'But, in that case, this temple will go to ruins.' 'Of course it will; but let that go to ruin rather than your soul.'

"*Aug.* 15.—Several groups of people came to speak about religion. One of them, from a place in the west, was a very sensible, and, in the native way, a learned man. He gave us briefly the result of all the observations he has made on religion, both as it exists in their Vedanta doctrines, and in the practice of idolatry among the people. With neither is he satisfied. He was pleased with the exposition he had heard from us in the street, of the Christian salvation—still he did not seem at all inclined to apply it to himself—he thinks our religious books have as little weight and authority as their own books. It is remarkable that such men as he and the Tasildár, and many others whom I have met with, become at last sceptical, and are prejudiced against every thing that is written. They seek only for oral instruction. This man from E——, however, took some books, and so also many other persons. It is apparent that idolatry is seen more generally than ever to be a useless thing, and that many go to these festivals chiefly for the sake of variety, and because there is a rendezvous of friends who live at a distance from each other, and a fair, at which they can make cheap purchases.

"In the afternoon we left the town for A——. Here four men and a woman were presented for baptism; but in my conversation with them, I did not find that they had the substance of Christianity experimentally at *heart*, although they knew a large portion of the catechism. I have therefore made them wait, and endeavoured to show them how their minds should think and their hearts should feel; also in what light they ought to regard their temporal troubles. They were pleased. We were together till eleven o'clock at night.

"*Aug.* 16.—At R——. In the afternoon several of the *learned* people of P——, in the neighbourhood, came to converse.

One of them was so full of his Vedanta doctrines, that he maintained he was not a sinner. This is a matter of course; because the men of this school hold that God has nothing to do with the world as lawgiver, or ruler, or judge. The poor man maintained that he knew God, but could tell nothing more of his mysterious nature than that God is *arúbi*, (without form,) and *suttan*, (pure as crystal,) by which he meant that the Deity has no desire of any kind. Notwithstanding this wisdom, which he believed he had above the vulgar, he had no scruples in joining in the common course of the world—the ashes on his forehead were only an ornament, like the clothes on his body. Another man was more reasonable; at least he did not maintain his ground so boldly; but this, perhaps, was merely civility.

"*Aug.* 23.—This evening spent at Tinnevelly. Several Heathen seemed to hear with eagerness: they came into the chapel, after they had heard the address in the street. The congregation requested for instruction regarding the afflictions of life; whether they are *according* to the sins of men. I explained that our afflictions are not according to our sins, for then we ought never to be saved, and we should be unable to bear our crosses; but *in measure*, in order to work repentance in us. Our afflictions are three-fold; viz. 1. Afflictions which the Lord has annexed to our present sinful state, and which naturally befall men. 2. Afflictions which men add to their natural ones, by wicked conduct. 3. Afflictions which other men may cause to us, when they persecute us for righteousness' sake. It seems that the Heathen have much talk with our people respecting these things.

"*Sept.* 2.—The assistant catechist of Tinnevelly reports that a widow belonging to the congregation died the day before yesterday: on which occasion the relations, those of the congregation not excepted, observed all the ceremonies practised by the Heathen at their burials. There is no particular observance of idolatry in them, but foolish and vain superstitions. The catechist remonstrated against this conduct as not becoming Christians, but his advice was not followed:

they said there was nothing sinful in them; they were only customary ceremonies, which they must observe for the world's sake. I am the more sorry for this, because even those among them who seem really to have somewhat of the grace of Christ in their hearts, have been active in this matter. The catechist did not accompany the funeral. The conflict between faith and the world is indeed great: often real faith appears to exist, but on certain occasions it seems unable to overcome the world. How is this? I fear that these vain and foolish ceremonies will not entirely cease until the majority of the population become Christians. Or, do we perhaps require the relinquishment of customs which it is not really necessary to relinquish? Or, is the influence of the Spirit on the heart of these (to all appearance) believers, too weak to overcome the customs of the world? Or, does the Spirit suffer the heart to follow its own natural inclination to join in the prevailing manners, in order to show to it its own wickedness and inability to overcome the world? When one is apt to be discouraged by these things, it is almost a comfort to remember that even in Europe true Christians observe many worldly customs along with their neighbours—customs which are derived from ancient days. What is the pompous and reverential accompanying of corpses to the grave—the taking off of hats before them—the presenting arms by the military when a funeral passes—the burning of candles around the coffin by day—relations going to the grave after the burial, kneeling down, and offering up a prayer, or at least saying the Lord's Prayer? And how many other vain ceremonies are observed at baptisms, marriages, at Christmas and Easter, &c.?

"*Sept.* 16.—This evening I met at the river side some heathen of the neighbouring village. Whilst I was talking with them about the state of their minds and about idolatry, which they partly defended partly modified, by saying that they worshipped God through the idol,—one of the men suddenly cried out, 'Oh, there is the Swâmi, the Swâmi!' It was a kite, which came flying over our heads. All looked up, and ran after him to get a sight, and clap their mouths, as they usually do in worshipping this bird, and by which they hope to have good-luck. I

told them of their folly in adoring a bird;—they themselves laughed at it; but custom was their plea. They wondered when they heard that even the sun ought not to be worshipped.

"*Sept.* 18.—This evening finished the translation of the prophecy of Daniel.

"*Sept.* 26.—The American brethren, Poor of Madura and Hoisington of Jaffna, arrived here this morning on a visit; the latter is on a journey seeking for health; both are desirous of collecting information on missionary proceedings. Brother Poor is an old acquaintance of mine, having laboured in India about twenty years.

"*Oct.* 1, Sabbath.—Our monthly assembly here is diminished by about forty catechists, who now meet Brother Müller at Suvisésha-puram. This evening I asked the catechists whether they had any particular passage of Scripture which they would like to hear expounded. Pédru proposed the temptation of Christ. We accordingly considered the subject."

The letter about to be inserted was a reply to a missionary in South India, who had been a few years longer in the field than Mr Rhenius, but was willing to learn of those who were younger than himself. He wrote to say how dissatisfied he was with his labours, and wished Mr R—— would send him his thoughts on the subject. There seemed to be a revival or renewal of zeal, which perhaps had long been dormant; and the sincerity with which his letter of enquiry was penned, was at least highly creditable. The reply contains Mr Rhenius's sentiments on one or two subjects not hitherto touched upon; and it is here submitted at full length with the less hesitation, now that both the correspondents have been removed from the scene of their earthly labours. Any further comment upon it from us may be deemed unnecessary, and we therefore proceed at once to present it to our readers.

To the Rev. A. B——.

"Pallamcotta, Oct. 2, 1837.

"My dear Brother,

"I was glad to receive your letter about missionary proceed-

ings. The three ways and modes you mention, viz.—addressing the heathen in public places; at their private visits; and distributing tracts among them, are highly proper, and worthy of our most diligent pursuit. It is difficult to say why these means have so often and so long been in a manner fruitless. I do not, however, think they are altogether so. The Hindus are like a most sterile and hard-beaten soil, which must be ploughed again and again—sown plentifully, and watered frequently. Here these labours have not been in vain. Thousands have renounced idolatry, and hundreds have been, I humbly trust, savingly converted. The same can be said of the Nagercoil and Neyúr missions in Travancore. But what has caused this distinction? 'Even so, Father, for so it seemed good in thy sight,' is the answer.

"If I may be allowed to give a further explanation on this subject, I would say that much depends on the mind or spirit in which those means are used. Many may plough, harrow, sow, and water a field, and yet make but sorry work, for want of strength and skill. (I mean humanly speaking, and as under God.) By spiritual strength and skill, I mean more particularly right motives and designs—these are love to Christ and our fellow-sinners, and ardent desire to save the latter from sin, and to glorify the former; to which I must add, the performance of this work entirely as servants of our Lord Jesus Christ, as by his command, and irrespectively of others. Now it is the fact that we can teach and preach the gospel, distribute tracts, and be otherwise very busy in this work, *without* these spiritual motives and designs; or at least with very little of them. We may consider missionary labour as a duty which we must perform on account of men who provide for our temporal support—we may be actuated by the feeling that it would be base to be idle in this business, and others would talk about us—we may be diligent in it by the fear lest we lose our bread if we sit still, or by the hope of securing a comfortable support in old age;—in short, we may be very active in this work, simply by regarding it just as any other employment among men for getting through the world.

"I do not mean to say that these motives and designs are the only ones which may actuate us, (I hope there are but very few missionaries who have no others but these;) but they may be the chief, the mainspring as it were; while those right motives and designs before mentioned are not indeed wholly neglected, but kept up only as secondary ones; whereby we become in this matter rather the servants of men than the servants of Christ; or we strive to serve two masters. Now, in this way, though we be ever so diligent and zealous, we cannot but want the unction from on high; the Holy Spirit cannot be with us in full measure; and though we speak and promulgate his word, it abides fruitless. I verily believe, dear brother, that our age is not at all wanting in devising means and schemes for the extension of Christianity; there is plenty of them; and on this point no alteration or reformation is required: but I fear that right motives and designs are wanting; the apostolic spirit is wanting; pure supreme love to Christ as our Saviour, and warm love to men as our fellow-sinners who need the same salvation; unreserved obedience to him as our Lord and Master, irrespectively of man; real simplicity and godly sincerity in doing his will, cost what it may; determination to follow in our calling his word alone, without men's inventions; trusting in his promises; and designing only the glory of God, and the salvation of sinners. These, these are wanting—and these wants need to be supplied.

"I am aware that there are many missionaries who seem to have these right motives and designs, and yet labour apparently in vain. To this I would say, that their vain labouring is but in *appearance:* they do not actually labour in vain, they only do not see at once as much fruit as they wish to see. They must humble themselves under the wise disposal of the Lord, and persevere in the same spirit to do the work of evangelists: in his own time they will see more fruit. They must learn not to despise the day of small things, nor to think meanly of the conversion of even a single soul: they must learn not only to know, but also to feel that all success in this work does not glorify or exalt themselves, but Christ alone.

"Besides these internal and spiritual causes of deficiency, I

would mention another of a secondary nature, which appears to me to hinder the progress of the good work in India:—this is the difficulty of speaking the native languages idiomatically. From our habits we are apt to speak European-Tamul; whereby we do not a little darken knowledge by words and phrases which the Heathen man does not comprehend, be they spoken ever so readily and fluently. Understand me:—I do not mean that we should speak in what is called *High* Tamul,—not at all—speak it as low as we please: I mean only that we should so express the sense of our European languages, as the native would express the same in his own tongue. In this particular, I think there is much still to be amended; and the nearer we come up to the native mode of speaking, the better will they understand us, and the more success may we expect.

"From what I have said, you will have observed that I do not find so much defect in ways and means for making known Christianity, as in the state of mind of the missionaries themselves. We all want more spirituality, more personal holiness, more real and practical regard of the Lord Christ as our Master in this great work—more constant living in it from morning to night—more believing prayer for his blessing and guidance. So long as we are here in the flesh, we shall, I fear, always come short of perfection in these particulars;—we shall always have to cry out, 'Oh, my leanness! my leanness!' Still there must be a decided and determinate reaching towards them—an evident pursuit after them—a remarkable conformity to Christ, and obedience to his word. Look at the passsages, Matt. xix. 21, and Rom. xii. 1, 2. Do we come up to what is required therein? And here allow me to speak somewhat plainly 'between me and thee;' to which I am encouraged by your anxious desire to become a more shining light. I have often heard it said that you are rich—that you have houses at ——, and that you have a large sum of money laid up in the bank or houses of agency. If this be true, I have no doubt you have done so from prudential reasons; viz. to provide against a future day. This, however, will do well for persons who serve not Christ—not for us who know an Almighty and All-sufficient God and Saviour. Is there not at bottom a want of faith in his care and provi-

dence? And if so, if we cannot trust him for these *meaner* things, of what sort must our faith in him for the *weightier* things be? It cannot but be a very miserable one; and this again will cast a great shade upon our labours in his vineyard. His command is, 'Seek ye *first* the kingdom of God and his righteousness, and then all these (meaner) things will be added unto you.' I would therefore say, my dear brother, if the above rumours be true, 'Sell that thou hast,' and devote it to the poor Heathen—lay all at the feet of Jesus Christ, and spend it for him, fully confident that he will care for you and yours. Thus honouring him, he will honour you, and will make you a light that shineth.

"I have written thus plainly to you, trusting that, if the above report be true, your desire to become truly useful among the people around you, will induce you to bear with me; and that, if it be not true, you will rejoice in the Lord. Our Heavenly Father is rich over all, and he will not fail to supply us with all we want. Such trust in him is true and lasting riches.

"Do not think, my dear brother, that I imagine myself as having already apprehended, or that I already come up to the full character I have here described: what I have said to you, I say also to myself. This I know, that the more we advance in spiritual-mindedness and in such confidence in our Lord and Maker, the more efficient shall we be in his work. Oh! that the Holy Spirit would mightily urge us onward in this blessed career, and purify us as he himself is pure!

"I was going to conclude, but one thing more came to mind, which I shall just touch upon. It is the party spirit from which, and in which, much missionary labour is performed in India. See what a spectacle the Heathen have of Christianity in its ministers! The one is of Paul, another is of Apollos, another of Cephas, &c.; and not only are such distinctions made, but they are made so as to make people believe that we are *opposed* one to another. It arises, no doubt, from the fact, that other masters than Christ are set up. But 'cease ye from men.' You will know how to enlarge on this point. I shall send you a little pamphlet on this subject,

written by Mr Baptist Noel, a clergyman of the Church of England. You will make the best use of it. Keep it, and circulate it.

"Now give my Christian regards to Mrs ——; and believe me, yours affectionately,

"C. Rhenius."

The reader will most probably sympathize with us in the reluctance with which we turn from this interesting letter to the miscellaneous extracts from the journal.

"*Oct.* 3.—The merchant at K—— continues in the path of Christianity, only he cannot bring himself entirely to put off the ashes from his forehead: he has ceased to take all unrighteous gain by his business; he no longer says that an article is good when it is bad, and *vice versa*. When he looks at the wealth his father and he have got, he feels sad when he thinks of the means by which they were obtained: his father is much annoyed with him for having almost embraced Christianity, and become righteous, which lessens his worldly gains. The Heathen acknowledge that Christianity has certainly made him an honest and upright man. He is a bright light in that idolatrous town: I trust the Lord will lead him onward. He has much trouble from his father and relations. He sent to-day three rupees for a Harmony of the Gospels. He seems to have a particular horror for lies.

"*Oct.* 6.—The river is very full. Went this evening along the bank, and had a goodly assemblage to hear a word of exhortation.

"*Oct* 17.—At a village in the country had morning prayer with the people. Three women desired to be baptized; but I found upon examination that they thought it would cure their bodies, particularly two of them who are sick. They have not been long with the congregation, and do not yet know much of the catechism. I have, therefore, deferred their baptism.

"*Nov.* 13.—The cholera is awfully severe; every where it rages. We dispatch medicines to all quarters. On thinking what I might do for the great people among the natives, I have written a letter to them, which I have had printed, and of

which I intend sending to every one a copy with my signature annexed. The Lord make this also useful!

"*Nov.* 15.—A respectable Moorman, in the Government Office, to whom a letter had been sent yesterday, came this morning to speak on the subject. I explained to him the general statements made in my letter, and spoke of the need we have of a Saviour—which Muhammad is not. He received all very kindly; but it appears that his visit was only a friendly compliment he would pay me for my letter. We do not know, however, what the Lord may cause him to see.

"*Nov.* 17.—This evening brother and sister Lechler left us for Madras. He was evidently getting worse daily. The Lord himself be their comforter and physician!

"*Nov.* 20.—On Saturday, I got an answer from nine or ten native gentlemen jointly, to whom I had sent my letters, headed by Sulóchanam Mudelliar. They in the first place thank me for the letter, with which they are pleased; and then say that I am not correct in asserting that the cholera is a punishment from God for men's iniquities; for if this were the case, wicked persons only should die of it; but now we see even holy and good men carried off by it—for instance, the Rev. Mr Darrah at Madras, who they say certainly did no iniquity, and even if he committed sin unwittingly, God would certainly not punish him for a single or a slight fault, seeing that his general conduct was so holy and upright. They then comment upon my advice to them not to sacrifice to idols and devils; by which remark they were evidently pricked. They say that God cannot be displeased with any worship which men pay to him, of what kind soever it may be; and they hint that they hope, when I next write to the great people, I shall do so more carefully and considerately. They style themselves 'the good-natured people,' or rather 'the men of good natures.'

"*Nov.* 26.—In the afternoon, a native gentleman, to whom I had sent a letter, came to converse on the subject of it. He said it was good, and that they are considering among themselves what they ought to do. He advises me to send a letter also to the chief Guru in Tinnevelly. This we shall do. He

was particular in enquiring why we are to seek for forgiveness of sin through Jesus Christ.

"*Dec.* 5.—Went to Tinnevelly. Addressed the Heathen in the street, and then preached to the congregation on 1 Cor. xiii. 1—3; to which passage I was led by the report that a wealthy native, who died yesterday, had caused 6000 rupees to be distributed in charities a few moments before his death.

"*Dec.* 19.—This afternoon preached to a company of Heathen at the village here. They asked whether Christians do not die of the cholera.

"*Dec.* 20.—Spent this evening at Tinnevelly, in the house of M——, and discoursed to them particularly on Baptism and the Lord's Supper, at their own request. The use of wine, Hindus find it very hard to bring themselves to. The Lord has again cheered our faith. Help has come in from Cannanore, Hingoli, and England. Lord, forgive my ingratitude!

"*Dec.* 30.—The catechists assemble.—The cases of cholera are awful. What occurred in a Moorman family is remarkable. Seven in it were attacked. Three died first: two of them left the house and ran to S——, where they were attacked, and died: two ran to another place for safety, where they also were carried off. This would seem to show that the disease is infectious, and yet there are many instances to the contrary. —The Lord have mercy on this people!

"*Dec.* 31, Sabbath.—A large assembly. At morning service it was pleasing to see some Heathen also from the neighbouring village. In the evening we closed the new year with considering Ps. xcii. 1, 2: 'It is a good thing to give thanks,' &c. We reviewed the goodness and faithfulness of our God during the year in all our various relations; and were made sensible of our unworthiness, on account of our manifold sins and failings. We endeavoured to give thanks to our covenant God."

There is nothing in the character and whole history of the subject of the present Memoir, which has been more surprising to us than the boldness of that faith which it was Mr Rhenius's privilege to possess. Nothing daunted by adversity, and not

exulting in prosperity, he held on his Christian course—an enigma to those who cared for none of these things, and an example to those who are the called of God. Whilst endowed with an unconquerable energy, there yet were seasons of deep-felt consciousness of inability and sin, which caused him much sorrow of heart and humiliation of spirit. But these were as the passing cloud, and soon did he come forth as "a strong man," with renewed and increased vigour, to run with patience the race that was set before him.

At the close of this year, as on former occasions, he solemnly recounted the mercies of his God, and, together with his brethren, besought the continuance of the Divine goodness towards them, and the pardon of their sins. In accordance with this, their private train of thought and exercise of heart, was their view of the public station which they occupied as messengers of the everlasting gospel. In a statement of mission proceedings, which was printed for the information of their friends at the close of 1837, we find, as an introduction, the following passage, which contains also some very just remarks in regard to the success of missionary labour:—

"It is by the undeserved goodness of the Lord our God, that we are enabled to behold the close of another year in a good degree of health and strength, whilst, in the course of it, thousands of our fellow-sinners have been taken out of the land of the living. And, not only have we been permitted to pass this year safely, but we have also been favoured, in the midst of many infirmities, imperfections, temptations, and failings, with the needful grace to do something for the glory of his name—a privilege which millions of our fellow-creatures have not enjoyed. Oh, that we were more truly thankful! and that both his goodness and severity might stir us up to greater devotedness to him, and to warmer zeal in his wonderful work among the children of men! What work is there on earth more necessary and more honourable, than that of leading benighted and infatuated men to the light and truth of the gospel of our Lord Jesus Christ? to bring them into fellowship with the Father of Lights; and to teach them the way to hearty obedience to his holy and just commands? But 'Who is sufficient for these

things?' Were not the work of evangelization accompanied by so many precious promises of the Divine blessing, we should despair of effecting any thing; for the heart of man is too much hardened, too much lost to a sense of Divine things, readily to yield even to the most eloquent persuasions of mere men; and therefore, not by human might or power, 'but by my Spirit, saith the Lord.' Is it then from the want of a real feeling, and of an unreserved acknowledgment of this truth, that we see comparatively so little fruit of missionary labour? or, is it a want of discernment of the Divine Spirit's working in his various grades, so to speak, which makes us blind to his blessing, and perhaps guilty of accusing him of bestowing none at all? For here, as in the soil beneath our feet, there is 'first the blade, then the ear, after that the full corn in the ear.' Or, do we perhaps look at once for the full corn, when we ought first to mark the shooting forth of the blade? and yet, where all the soil is stony and barren, it must surely fill us with joy to behold even a single blade spring up. Or, do we perhaps fix our eyes too much on the stony and barren ground, so as not to observe the blades which here and there are actually springing up; and thus withhold from ourselves the joy which we need for our encouragement to go forward, and from the Lord of the harvest the praise which is due to him?

"It is our desire to avoid these errors with regard to the Tinnevelly field. If we cannot exhibit to our Christian friends and supporters much full grown corn, we are glad to be able to show them at least many blades and ears which have sprung up in it; and we trust they will rejoice with us even in the day of small things, praise the Lord for his blessing, and entreat him to bestow more."

It farther appears from this statement, that the various societies among the natives had been in operation—at least, that they had raised during the year the sum of 660 rupees—certainly a pleasing proof of the reality of their Christian profession, and of the care taken to show them the propriety of giving, even out of their slender means.

Respecting the finances of the mission, we find that the income during 1837, including the balance of the year preceding,

was 31,259 rupees, and the expenditure 25,972 rupees; on which head, it may not be unworthy of notice, that the missionaries did not derive the bulk of their income from any distant land, Germany or England, but from India, where they were best known, and all their misdeeds might be heard of. Of India, too, the Presidency of Madras, that in which Mr Rhenius had spent so many years, contributed more than either of the other Presidencies of Bengal or Bombay.

In preceding passages of the journal, mention was made of a letter which he had addressed to the nobility and gentry of the native community in Tinnevelly, and of some of their consequent interviews or correspondence with him. We may here add from the Statement the opinions of one of them, who with singular *naïveté* pleads his cause thus: "That their idol feasts are of great use to the people, inasmuch as they excite them to do much charity, and to be merry together; and that their idolatry must be looked upon as pleasant playthings, which God is pleased with in the same manner as parents are pleased when they see their children take their dolls and other playthings to amuse themselves." He thinks that "to discourage them from the practice of idolatry, &c., would be to discourage them from worshipping God through these idols, and from doing a vast deal of charity." After which sentences the missionaries exclaim with justice, "Truly 'darkness covers the earth, and gross darkness the people!'"

CHAPTER XX.

1838.—TRAITS OF CHARACTER.—MISSION INCIDENTS.—INFLUENCE OF CASTE.—LETTERS TO DR SMYTTAN.—LETTER TO THE REV. DR SCHMUCKER OF BOSTON.—NATIVE SCHOOLBOY.—CHARACTER OF MR RHENIUS.—DEATH.—MONUMENTAL INSCRIPTIONS.

We remember well the opening of the year 1838. It was our privilege to have returned, a few months before, to the parental roof, and ours became the melancholy satisfaction of attending on the death-bed of an honoured parent. In the days of childhood, it had been a blessing to be placed under the mild but firm authority of such a father; and we had then, in ignorance indeed, witnessed the activity of his life and the cheerfulness of his piety; but now that we beheld him again in the midst of his labours, we could with some degree of intelligence appreciate those merits which had won for him the esteem of so many, and could understand, if we could not sympathize with, that extraordinary fervour of soul, which, through a period of nearly four-and-twenty years, had enabled him in India to hold on his course with an activity so useful and unceasing. It was impossible not to admire the great simplicity of so strong a mind—to feel that the energy of that faith which supported him was not the common lot of Christians—to consider that it was no wonder a man of his zeal, and talents, and disinterested love, should exert so great an influence over the minds of others—and, remembering as we also did, the obloquy which he had of late been called to suffer, it was impossible, as we looked upon that fine and ample forehead, which gave to the whole countenance the air at once of intelligence, benevolence, and determination, but to imagine that we read emblazoned the words, "none of these things move me." It might be seen that there "deliberation sat, and public care"—a thought and solicitude, not for himself, but for others; and if ever it had been a fancy of ours that true greatness comported

only with the most honoured of the literati of a university, or with the dignity of the highest civil functionaries, or with the renown of the mightiest warriors, we had soon been convinced that it might also have been found in this remotest corner of India—in the person of one whom the world, and many Christians too, denominate the "humble missionary."

We were often present when he addressed the Heathen, and the congregations. Besides the correctness of his style, and the fluency with which he spoke, there was to be observed, according as circumstances required it, the earnestness of his manner, the clearness of argument, the severity of rebuke, or the eloquence of that charity which the gospel alone can inspire. Indeed, the chastened fervency of his spirit often melted the hearers, who, if they did not approve, could not but admire. If it was the first time they heard him, the natives felt that they had never heard a European so eloquent in their language, and much of the complaisance with which the multitude listened to him, must be ascribed to this favourable circumstance. We remember once a sturdy Brahman entering his study, and falling into a discussion on matters of faith. He was a *Nyáni*, or sage, and recited texts one after another out of his books on religion and morality, to show that the worship of idols was vain and blameable, and that all required of us was meditation on the Supreme Being. The verses thus cited were, we believe, unexceptionable, so far as they went; but Mr Rhenius put to him the serious question, how, if he held these sentiments, he could so iniquitously delude his neighbours, by leading them on in the path of error. To our utter astonishment, and that in presence of bystanders, both Heathens and Christians, the man answered with the greatest *sang-froid* imaginable, that of course he did it for his rice! Upon this, Mr Rhenius, with a solemnity which must have surprised him, addressed him in few but most impressive words, pointing out to him the awful enormity of his wickedness. On such occasions, indeed, it was quite astonishing to hear the tone of overwhelming authority which every syllable bore with it. And still you felt that in these circumstances such a man could not but have spoken as he did; and you were also convinced that such language, coming from

most others, would have fallen upon the ear as "sounding brass, or a tinkling cymbal."

But his public ministrations were the fruit only of a discipline and a habit which he had learned to perpetuate in private and in the domestic circle. Here was he seen to be daily arming himself with those weapons of warfare, whose use it is the duty of the minister of God so thoroughly to understand. His almost daily task, for many years, of translating the Scriptures, must have conduced much to set before him in a clearer light, and to impress upon his memory the living oracles of God. And to this he added the constant habit of fixing on some passage of Scripture every day, which, it might easily be seen, was not effaced by the labours and distractions that each day brought with it. Frequently would he recall the passage to his own mind, and tell it to his children; and we remember how, with some little cheerful anecdote, or a few bright words, which he knew so well to employ, he used to make us believe and see that the pious man was also the happy man. And then, for we may at least speak of his devotions in the family, we had early noticed the simplicity and yet the power of his prayers; and often, when he rose from the bended knee, it seemed as though he felt that fresh grace had been bestowed upon him; and, if others had not caught of that fire, they saw that he, at least, had gained accession of strength.

Frequent allusion has been made to the cheerfulness of his religion. It really did one good to see how gaily he proceeded about duties, which to so many might appear the sorriest of all. His zeal and diligence, too, came not upon him in fits and starts, but, like his cheerfulness, were uniform, and withal sober. Not that we wish it to be supposed that his views of religion were lax, or that his temper was tinctured with a fanatical enthusiasm. Far from it. He was "after the most straitest sect," so to speak, one of those who are commonly denominated evangelical; and we are sure, that none who knew him ever found him deficient in common sense, either in things temporal or spiritual. He was not by any means what men call odd or eccentric in his religion, or in his intercourse with mankind. This circumstance it is which explains the esteem and love

which some had for him, as well as the utter aversion with which he was regarded by others. While men of God rejoiced in his society, there were those who, if they did not hate him with a perfect hatred, thought it far wiser to keep aloof from him altogether.

His views on ecclesiastical matters have sufficiently appeared from what has already been given, and we need say very little on this head. The preceding journal must have shown, that if, in respect of outward observances, he might be ranked with any body of British Christians, he may be said to have belonged to the English Church rather than to any other. But, be this as it may, he was not more kind and conciliating to his brethren of one denomination than to those of another. All, of whatever name, must bear witness, that, although he hesitated not to disapprove of what he thought to be wrong in any, his love and regard for them was "without partiality and without hypocrisy." And, in thus stating what we believe to be only true respecting him, we cannot deny that by some he was considered a very equivocal sort of friend or partizan. But Mr Rhenius was a man of no party; and it must not therefore be surprising, that he should have been found by some to be a dangerous friend; if, indeed, they did not at once regard him as their sworn foe.

After this digression, we beg the reader to allow us once more to resume the journal and correspondence.

"*Jan.* 18, 1838.—Last night left Pallamcotta on a tour southward, and this morning reached M——, a mission village, in existence now about a year and a half. In the course of last year there was much disturbance in this congregation, chiefly caused by three unruly members, who would be governed by their caste rules rather than by the gospel. After repeated admonitions, they still continued to excite quarrels, &c., and I therefore excluded them from the congregation and village about four months ago. The remaining fifteen families have since begun to fare better. But when I examined them this noon, I found them very deficient in knowledge: only two men and three women had made good progress, and appeared to love the word of God; the rest had cared more for their looms than

for their souls. Their children also they had neglected, and always had an excuse ready when the catechist asked after them. Still, their conduct has improved, when compared with what it used to be; for they are of the low caste: they were extremely ignorant, and had the sad habit of constantly quarreling together. This has evidently lessened; and continued instruction will, by the Lord's blessing, cause further improvement.

"*Jan.* 19.—This morning arrived at P——, a village near the Ghâts, where thirty families have lately embraced Christianity. The people seem to be in tolerable circumstances. At morning prayers I met about thirty men: on enquiring after their wives, I was told that they were still shy, but that they would come afterwards. There was a most suitable text for them this morning, viz. Eph. v. 16, 'Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.' On this I preached to them, and all were attentive. It was, of course, nearly new to them; some appeared to be perplexed or astounded, others to be glad. The passage was imprinted on their memory; they repeated it very readily; this they were to tell their wives, along with these three things which they all stood in need of, in order to be happy and to go to heaven; viz. true knowledge, the forgiveness of their sins, and a good heart—all which Christ would give them.

"Towards evening, I went to our village P——, which is just beginning to rise. There are nine houses on it. All did not come together. I had not much joy in them, excepting in three persons, a man, a woman, and a boy. The rest were still very ignorant; they said they found it very difficult to commit to memory. This, I think, is true; but I fear the catechist also is to be blamed for not taking sufficient pains with them, or for busying himself in other matters, to the neglect of the people's souls.

"*Jan.* 20.—Went to K——. Twenty families. With them also I had no comfort. They were ignorant of the catechism, and seemed to be absorbed in care for their bodies. They plead that they must labour hard from morning to night on the hills. The market, too, is held in a neighbouring village on the Sabbath, when the women must go. This can be obviated

only by the magistrate changing the day for the market to some other. So they have on the Sabbath an early morning service, which is finished by seven or eight o'clock. About nine the women proceed to the market, and return in the evening. Excepting the four baptized men, all were in a sad state. I endeavoured to rouse them; the Lord himself do so!

"*Jan.* 24.—This evening spent at Tinnevelly. The heathen ask our people why Christ only should be called the Son of God, seeing the Apostles did even greater miracles than Christ himself, or, at least, equal to his. I fear a native Socinian (the head servant of a civilian here) spreads these notions. I explained the great difference between Christ's miracles and those of the Apostles. Our schoolmaster there and some others have lately been reading the 14th chapter of the Romans, from which they seem to have inferred, that if they were but honest and faithful men, it did not matter what their creed was. I therefore expounded part of the chapter to them."

In the following month also, Mr Rhenius made a short tour in the district, during which he seems to have met with much that gave him joy. In particular, he mentions in detail the circumstances which led to the real conversion, as he hoped, of a man of great respectability in the country, whose baptism seems to have created considerable excitement in the neighbourhood. While on this tour,

"*Feb.* 18.—Received letters from Pallamcotta. Little Sarah not yet better. A letter from Mr —— speaks despondingly about our means of going on. He says the age of miracles is past: we cannot expect to continue as we have done. I lay it before the Lord. The time of miracles may be past; but not the time of an Almighty Saviour to help. Lord! remember the word upon which thou hast made me to hope.

"*Feb.* 21.—In the afternoon went on, and stayed a few hours at P——, where I had prayers with our people; but it was with difficulty, as so much speaking these eight days has affected my throat and chest.

"*Feb.* 28.—At Tinnevelly this evening; preached in the street and in the chapel as usual, but my throat is still affected. There is an old man there, a neighbour of one of our people,

who has lately bethought himself of forsaking the world, and spending his time in worshipping all the idols which come in his way. He commences with Nelleiappar Swámi in the pagoda, then he goes to all the Swámis within the temple walls, before each of which he falls down and worships, then the idols that are on the walls, and in the other smaller temples without. The greatest part of the day is taken up with these acts of devotion, and with smearing himself with sacred ashes, whereby he thinks he is preparing for heaven. I sent for him, and showed him the uselessness of these idols, and directed him to Christ, the only expiator of sin. The poor old man would or could say nothing; but 'what do I know?' Others in the crowd said, 'Oh, you will never get us to become Christians!'

"*March* 7.—This evening we had the Lord's Supper. I have lately found out that catechist M—— has never yet been to the Lord's Supper because he has been a Sivenist, and was taught from his youth to abhor drinking wine, or any such thing, and also because his neighbour, from whom he takes the cup, might be of low caste, on which account his Heathen relatives and friends would be angry with him. This shows what difficulties these men have to contend with. To-morrow I hope to have a thorough conversation with him. If he cannot overcome this, he cannot be catechist.

"*March* 14.—Went to Tinnevelly. The Heathen in the street where I usually preach continue to be quiet about their souls. The owner of the house opposite our church often attends preaching at the door. When I asked him, this evening, why he delays repentance and faith in Christ: he said, as usual, 'God has not yet given me sense.'

"*March* 16.—Vengata Ráo, the Diwán of Travancore, arrived here this morning on his way to Trivandram. As he halted near our compound, I sent him four books, for which he wrote me a very polite note of thanks.

"*March* 19.—A letter from Capt. Lawrence, Jaulna, sending us 363 rupees, which have been collected for the mission —Thank God!

"*March* 21.—A visit from a Brahman Shástri of A., who professes to love Christ and his gospel, and to rejoice in it, and

who has translated some portions of the gospels into Sanscrit verse. He has left off the worship of idols, and frequenting the pagodas. 'But,' I said, 'why then do you still wear the mark of Vishnu on your forehead?' That, said he, is like wearing a cloth—an innocent thing. I showed him that it was not an innocent thing. At last he said, that this habit also will go in a few days.—The Holy Spirit assist these men out of their sad condition! Really they are much to be pitied.

"*March* 25.—At Tinnevelly this evening, I met with a Moorman, who acknowledged that, notwithstanding his five daily prostrations, and his invocations of Muhammad, he utters lies, cheats, gives way to anger, pride, envy, and evil lusts, but still fancies that finally he will get to heaven through Muhammad. —Our people desired to hear something for their comfort, so I preached to them on Rom. viii. 'I reckon that the sufferings of this present time are not worthy,' &c. The doors and windows were filled with Heathen hearers.

To Dr Smyttan.

"Pallamcotta, March 28, 1838.

"My dear Dr Smyttan,

"A few days ago, I had the pleasure of receiving your last, and was made glad by its contents. Sad indeed, most sad and injurious, is the spirit of party; it quenches the Spirit of God. May the Lord soon arise out of his holy temple, and banish it for ever from his church!

"The *Oriental Christian Spectator* for January and February has come in. I am much obliged to you for the arrangement you have made; and I shall be farther thankful to you, if you should be so kind as to pay my subscription to it for 1838, and deduct it from the amount which you may be enabled to send us in due time.

"India is becoming full of Missionaries. I am glad to see the western coast so well provided. Now, may the Lord send prosperity! Let them all come only in his name, and his bless-

ing will not fail them. I fear there is too much of coming in other names. However, I must not judge. The Lord knows the hearts.

"What has become of the famous Mr Wolff? Is there any change perceptible among the Jews in Bombay? Dear Dr Stevenson has become quite a stranger to me; I fear his health is not very good. Please to give him my Christian love, as also to all our other friends and fellow subjects in the work—and believe me ever, yours affectionately,

"C. RHENIUS."

"*April* 4.—This evening, when at Tinnevelly, I had again to do with Moormen. One of them, a respectable-looking old man, thought seriously that God had two mouths or wills—one good, the other bad. In proof he said, that first he gives life and then takes it again! To prove that Muhammad is the chief of prophets, he said that the number *four* is more than *one* or *two* or *three;* and since Muhammad was the fourth prophet, he must be greater than Moses, David, or Jesus! He listened to what I had to say in return; but another Moorman was very unreasonable, and would not even allow that he was a sinner.

"*April* 9.—Three European Romish priests have arrived lately. They endeavour to draw back to them the people who have become Protestants, and to represent my Tamul translation of the New Testament as corrupt and perverted. These men will doubtless endeavour to do mischief, but I think they have come too late.

"*April* 12.—At N——, our catechist S—— has been misled to give false evidence before the Tasildár. I have, of course, dismissed him.

"*April* 18.—To-day received a letter from Mr Henry Hill, Treasurer of the American Board of Commission for Foreign Missions, Boston, dated Sept. 8th, 1837, transmitting 640 dollars for our mission. This is an answer to a letter I wrote to Dr Schmucker more than two years ago. Thanks be to our God!

To the Rev. Dr Schmucker.

"Pallamcotta, April 20, 1838.

"REV. AND DEAR BROTHER IN CHRIST,

"To-day I had the great pleasure of receiving your kind letter of July 10, 1837. The contents of it were highly interesting to us, and we rejoice and bless the Lord our Saviour for all the ways and means which he uses in our days for enlarging his glorious kingdom throughout the world.—May your German Foreign Missionary Society* become a great light among the other luminaries which send the rays of Divine truth to the remotest parts of the earth. Alas! that so large a portion of mankind is still in darkness—that cruelties still fill so many corners of the earth! The Christian Churches are now awakening to their duty, and are beginning to lay their strength, their money, their persons, and their lives at the Saviour's feet, and to obey his old command to go and preach the gospel to every creature. Also in our native land, Germany and Prussia, this spirit is annually increasing.

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"As for the means of support on which we can rely;—since our return to Tinnevelly we have cast ourselves directly and entirely on the Lord Jesus, and look to him for all our support to carry on his work. He has been graciously pleased to dispose the hearts of many of his people all over India, some in England and Scotland, in Prussia and Germany, and now also in America, to send us help. He knows our wants, and we look to him for supplying them. Humanly speaking, we have nothing to *rely* upon; but our reliance is on him whose is the silver and the gold, and who has promised that to these who seek first the kingdom of God and his righteousness, these meaner things will be added. As we are but weak believers, our faith has often been tried, and also as often encouraged, so that we learn more and more not to fear, but to go on in his name. It is wonderful indeed, how he has helped us through

* A Society recently formed in the United States.

these three years. I trust *His* treasury is not yet exhausted; and now he has commanded America also to come to our assistance. Under his guidance we ask help, not from the *world*, but from his people, wherever they may be.—The friends of missions at Halle, Berlin, Breslau, Calwe, Königsberg, &c., have not been slack in this labour of love.

"With respect to our want of ministers of the gospel, and assistants, we wish to have two or three more ordained brethren to carry on the work already in hand, and to extend our borders among the heathen in this province; more especially as one of our number, Brother Lechler, has been obliged to leave us on account of ill health, and is now at Madras intending to go to sea for a few months, although I have little hope of his entire recovery: the Lord, however, is able to do exceeding abundantly more than we can ask or think. Brother Schaffter and myself reside here at Pallamcotta; Brother Müller is at Suvisésha-puram, a new mission establishment about thirty-five miles south of this, where he superintends the congregations in that quarter. Similar establishments we intend to form in the east, west, and north, if the Lord be pleased to send us men and money for the purpose. Here, then, is a fine field for your Society. You will consider it before the Lord; and if he direct you to send us both these means, we shall be glad and thankful. We require men who are well educated, who have their hearts in the right place; *i. e.* who have chosen the Lord Christ to be their Master in all things, and who take his word for their sole guide, who desire to spend and be spent in his service, who will not think any business too mean, nor any trouble too great, if his cause can be furthered thereby;—men who have no sectarian spirit, but embrace as brethren all Christians that hold the head, allowing differences on secondary matters, and heartily desiring to copy the Apostles and primitive Christians, as we find written in the New Testament. Here is work for the most enlarged capacity; and faith, love, and hope, find ample employment. Although there are so many people come out from Heathenism, and from Christian congregations, yet those who are inclined

to join us must not expect to come into a garden of Eden; they must remember that these people have but recently come out of heathenism, and that there is still much filth to be scoured off, many bad habits to be broken, much ignorance to be removed, many waste places to be built up. They must remember that the vast majority of the inhabitants of this province are still altogether in heathen darkness, and require much hard and patient labour before they can be brought into the light of the gospel.

"I have the pleasure to send you a copy of our last Report, together with a few former Reports: from which you will be able to inform yourself more particularly about the state of this mission.

"Now, may the Great Head of the Church, even our Lord Jesus, guide and direct you in this matter. Dearly beloved and esteemed brethren, work in *his* name, as on *his* command; and your faith and patience will be strong. 'Believe, and thou shalt see the glory of God.'

"My brethren unite with me in best Christian regards to all the members of your Society.—Believe me, yours affectionately in Christ Jesus,

"C. Rhenius."

"*April* 19.—Supramania Pillei, of E——, a landholder, came this morning to say he wished to become a Christian. He had first heard of the gospel through Mr Charles West several years ago. He seems to be a nice man. Time will show.

"*May* 1.—Last night I set out for the country; but on reaching the Uppu river, we found it so swollen that it could not be passed, and therefore I returned home."

To Dr Smyttan.

"Pallamcotta, May 2, 1838.

"My dear Dr Smyttan,

"Allow me to trouble you with the enclosed order for 18 rupees on Messrs Skinner and Co., which please to receive and send along with the contributions, which the Lord may

enable you to send in due time for our mission. It is a gift to our native Pilgrim Society.*

"The Essays on Native Female Education, by natives, as published in the last Oriental Christian Spectator, are very interesting; particularly the first, which I intend putting into Tamul for the benefit of the people here, as soon as I can find time.

"I am glad to see you all so active in the good cause. The Lord himself prosper you, to the glory of his holy name!

"One of the latest pieces of news from the country is the happy death of Sebanyánam, a boy about ten years old, the son of a poor widow in one of our villages. He was eight years old when he began to learn in our school, which he did diligently and regularly. Latterly he was in the sixth class, reading the New Testament. When he went home from school, he used to repeat the lessons of the catechism; and on the Sabbath-day, on returning home from the prayer-house, he used to get some boys together, and endeavoured to have prayers with them in the same way. In the evenings, when they had no lamp, he would get his mother, or brother, or sister, to make a fire of palmeira leaves or wood, and then read to them. During the day, when the women of the neighbouring houses were spinning, he would go and repeat to them his lessons. When he saw the ashes on the foreheads of people, he would say, 'Of what use is it to smear yourselves with that stuff?—how glad shall I be if you will all become Christians like ourselves, and settle in our village!' His whole conduct was good. In March last, his elder brother got the small-pox; Sebanyánam would then make a fire near him in the evening, and read to him the word of God; when he saw his mother weep, he would say, 'Mother, weep not!' and spoke comforting words to her. His brother recovered. On the 5th April he himself caught the disease; his whole body was covered, still he wished to go to church; and when his mother said, 'How can you go to church in this state?' he replied,

* An Association for sending about the country one or two persons who might read tracts, &c., to those who would hear them.

'Then carry me to it.' The catechist, however, went and prayed with him. The boy told him, 'Jesus Christ has died for me also, and therefore I shall be saved by him.' He had no fear of death. On the 23d, he fell asleep in Jesus.

"Perhaps you may find this short story of some use in your schools at Bombay.

"With Christian love to Dr Stevenson and Dr Wilson, I remain, yours affectionately,

"C. RHENIUS."

"*May* 9.—I have been obliged to put away catechist G—— for misconduct.—To-day examined the catechists in the 'Summary of Divinity.'—They were taken by surprise, and did not acquit themselves well.

"This evening had the Lord's Supper.

"I am not well.—The heat is very great."

With these words the Journal concludes. Mr Rhenius, a few days after the above date, was obliged to lay aside his usual habits. His life was now drawing to a close; and soon his course on earth was ended.

It is a sad fact, that the last record of his daily duties contains a memento to us of the disappointments, the trials, and the sorrows which were his portion. In that very career, on which he had from choice entered, and during which he had acquitted himself with no common degree of honour, he found, even at the very last, occasion for grief and shame. One of the native teachers he was obliged to eject from the office; the rest disappointed him in the performance of one of their duties. We wish not to discourage from the missionary enterprise, nor to represent the Hindus as the worst of mankind; but it is right that he who goes forth on an errand like Mr Rhenius's, should well count the cost, and bear about him the remembrance of those disheartening trials which his predecessors have been obliged to endure. How affecting is the zealous missionary's situation!—how does it call forth the sympathy of those who remain at ease in their peaceful homes!—how does it behove the aspirant to a similar course, to see to it that he do not

too hastily gird himself for this arduous race! Witness the groanings, the anguish of spirit, with which this missionary at least mourned over scenes that vexed his righteous soul. "Oh, when will these dry bones live? When will the Spirit of God convince them of the error of their ways?"—"Oh, for patience with these men!"—"Lord, open their eyes to see. Awake, and put on thy strength, for thy name's sake."—"O my God, when shall Satan be bound, no more to deceive the people—no more to bring reproach on thy name!"—These, and similar to these, were the exclamations of sorrow and ardent prayer, which often, during his missionary career, were wrung from his very soul; and, in the later years of his life, it was with an apostle's spirit, and an apostle's words, that he went about among the Tinnevelly Christians, declaring to them, "What is our hope, or joy, or crown of rejoicing? Are not even *ye* in the presence of our Lord Jesus Christ at his coming?" He sought not theirs, but them; it was that *they* might be presented "in peace, without spot and blameless," to Christ at his second coming, that Mr Rhenius continued amongst them, and laboured, and died.

But, before proceeding to the last scene, we must turn to one or two more traits of his character, the reference to which may serve to fill up the portrait that has been attempted to be here given. They conceive wrongly of the temper of his mind, who should have supposed, from what has been said regarding his cheerfulness and kindness of heart, that he was a man of a facile or weak disposition. It was universally allowed, indeed, that the sprightliness of his manner was such as to win the affections of those who were acquainted with him. Not only, however, did he thus attract others to himself, but in religious society at least, he was calculated to be a leader—the principal person in the company. He seemed, as it were, to throw himself in the van; and the rest, unless directly opposed to his views, or possessed by a lurking jealousy of his superiority, were both ready and glad to follow him onward. He was, as a friend once expressed it, "born to command." This, truly, was his nature; and some, perhaps, would tell us that it had been much better for himself and others, if he had not be-

taken himself to the occupation of a missionary; but this will be the language of those only who think lightly or meanly of the salvation of souls, not considering that such labours require the highest and noblest gifts that can be conferred on men.

We regret that various circumstances have combined to prevent our giving so many of his private letters as we could have wished. Very few persons in India maintained so extensive a correspondence as he did; and this principally because letter-writing cost him no great effort. Here, indeed, he excelled. His epistles might be termed "short and sweet," although he generally got into one page what most people contrive to spread over half a dozen. What he wrote was felt to be from the heart; and whether in trifles, or in great and serious matters, the same ease and cordiality were visible. His style, although he was a German, and it was therefore at times peculiar in idiom, was yet fluent and quite intelligible. For the value set on his correspondence, we might refer to the opinions of many, as stated in their letters to him. We shall here make a single extract from that addressed to him in June 1830, by one who was most familiarly acquainted with him, and to whom he was under many obligations:—

"Your letter of the 12th April came to comfort and spur me on. You know, I think, that I am easily cast down. It is this infirmity which opposes most stoutly the discharge of all my duties, and especially, after those of a devotional nature, the duty of correspondence. I do not like to write when I am in such a frame. I find then a letter from you to be sweet indeed. I always feel, after reading it, as if I had just made a sudden leap on the way to Zion. All your letters I keep, and occasionally refer to, beginning with that which you penned the night of our departure from Pallamcotta. Therein you caution me by the example of the Laodiceans, (in Revelation.) I find I needed the caution," &c.

In a letter also from another of his friends, who was long a correspondent, there is a passage which we shall be excused for inserting. It bears the date of October 1, 1831:—

"A remark you made to me once at Madras, has perhaps been the most profitable of any I ever had in my life. When

speaking of the afflictions, or rather trials of temper I had to bear, and seeing how ill I bore them, you told me that God would lay on more until I learned to bear them more *patiently*; and so it has been. The several trials I have had, have manifestly operated on this infirmity."

But we must refrain from much farther comment on the life, and labours, and character of him who forms the subject of this Memoir. It has been our constant fear lest we should seem to exalt him beyond measure, and above other men. We can, however, say with sincerity, that throughout the volume now drawing to its close, we have endeavoured to state neither more nor less respecting him than seemed consistent with truth.

It has been seen that the last words in Mr Rhenius's journal complain of the great heat. He certainly felt it much during that season; and it probably conduced to bring on his last illness. Another cause may have been, that for a month or two previous he had given up taking horse exercise, because he felt it too much for him. His constant habit had been, to take a quiet ride in the evening between half-past five and dusk; and for at least the last ten or twelve years of his life, he scarcely took any other exercise during the day. Latterly, too, his habit of body had become fuller. Above all, we are not to forget the incessant toils which for so long a period had harassed his mind; for he may be said to have never made any thing like a pause during his whole career. But time tells at length upon any constitution, however vigorous; and in this case, the bow which had so long been bent to its utmost stretch, gave way with a sudden crash.

During his illness, he wrote the following letter, which was left unfinished:—

To the Rev. G. D. Cullen.

"Pallamcotta, May 12, 1838.

"My dear Brother,

"A little while ago, the Lord rejoiced me with your kind letter of November 22, 1837; and as I am somewhat indisposed,

so that I must lay aside my regular work to-day, I sit down to write to you a few words in reply. We give thanks to the Lord our God, for the help you and your brethren have again found it in your hearts to send to us. Our good Lord knows our wants, and he sends supplies as they are needed. We have gone on in this way already for nearly the last twelve months; and the Lord is greatly strengthening our faith, so that we do not fear. It reminds me, however, of a discourse of Dr Chalmers', which I read many years ago, and which was deeply impressive: I mean that on the words, 'Paul said to the centurion and to the soldiers, except these abide in the ship, ye cannot be saved,' Acts xxvii. 31. And this he said, after he had been assured in a vision that they all should be saved. Now, I am pretty well assured, that the Lord will carry on this work in our hands; yet, if his dear people do not continually and regularly bestir themselves to send us help, it cannot be carried on. Your dear brethren have not been slack. May the Lord Jesus give you, in return, much joy and peace in believing!

"You will be glad to hear that our German brethren in America also have come forward to our help, and have formed themselves into a German Foreign Missionary Society. So you see the Lord provides. Trust in him at all times. I hope you have received before this our third and fourth Reports, and that you will have found much cause for praise to our gracious Lord for what he is pleased to do for us and by us. We are all but poor and weak instruments, and the work often appears to me to go on but miserably and lamely—which is apt to discourage. The struggles with the corruption of the human heart are so many, and the triumphant operations of the Holy Spirit apparently so few, that we often walk in darkness and see no light."

At the commencement of May, according to the usual custom, he was, as we have seen, employed with the catechists. At the close of the month he wrote to them, saying, that on account of his indisposition he could not meet them in June. It was about three weeks previous to his death that he was under

the necessity of betaking himself to rest and quiet; and during that time, his family and his brethren were watching with solicitude over the state of his health. The illness was not a painful one; but there arose amongst us, towards the close, an indefinable anxiety, which we found it impossible, however, to communicate to each other. Admirable was the patience which he evinced, and it was delightful to see that he who was afflicted, had his heart fixed, not on earth but on heaven. Till within ten days of his death he sat with his family as usual, and only a few hours before it he was busy about his Master's work, and doing what he could whilst yet it was day. But we must not attempt any thing like a narration of that season of sorrow. Never, while life remains, can the remembrance of those days of darkness be effaced from our hearts. Death has removed from us him whom we loved and honoured, but his memory cannot perish with his earthly tabernacle. "The righteous shall be had in everlasting remembrance."

Most thankfully then do we insert the conclusion of a brief Memoir, which was, shortly after his death, published by his surviving colleagues. It contains a few paragraphs, which, in a very summary manner, treat of his character, and recount his labours. The portion which we have selected begins thus:—

"We now willingly pause, to consider for a few moments the striking features of his character. None was ever more diligent than Mr Rhenius was in those duties which devolved upon him. Indeed they were not duties to him. It was his meat and his drink to do the will of his Maker. In season, and out of season, was he to be found sedulously engaged in something directly useful. His diligence was not occasionally exhibited, nor did it strike by any peculiar zeal existing only for a season and then waxing cold, but it was steady and uniform. Indeed, but for this quality and the great blessing of general physical health, he could never have produced so many monuments of his zeal and perseverance. Of time he took especial note: and in the regular routine of Mission work, every department had its particular hour. Except during a few years before his death, he regularly sat up till twelve or one o'clock at night.

In the middle of the day he rested for about an hour. In the household arrangements he studied simplicity; and by regulated temperance he was suffered to be free from many ailings too common in this country.

"Never did he omit an opportunity of doing good. Whether it was a native or European, rich or poor, high or low, to any, if there occurred a fit opportunity, he would endeavour to do some good. A few years after his arrival in India, he wrote to the King of Prussia a letter containing an account of India Missions and of his own labours, and sent with it copies of the Tamul and Telugu New Testament. His Majesty returned a gracious answer, and from that time ordered an annual sum to be paid from the Royal treasury to the Missionary Institution in Berlin. But, it will be sufficient to have mentioned this one instance; for many in India and elsewhere have, we know, been personal witnesses to that zeal for his Heavenly Master, which was so prominent in every period of his career.

"His patience and submission to the Divine will were truly admirable. He was never known to fall into any fit of impatience or sullen discontent. Whatever happened he recognised as the ordinance of God; and through grace he cheerfully submitted to it, allowing nothing to interrupt that peace of mind which was so richly bestowed upon him. In any afflictive dispensation, he was the pillar of consolation to those around him; and even when in personal affliction, have we seen him with tears in his eyes singing the praises of God. His patience under provocation was equally great. When ill-treated, he seemed not so much to think of himself, as to lament over the poverty and weakness of human nature: and many a thing which would sorely try the tempers of other men, he appeared scarcely to feel. In sickness, too, his patience was wonderful. We allude particularly to his last days, when not a single repining word escaped his lips. Though he had enjoyed for many years a good degree of health and strength, and during that time not a day passed without active engagement; yet, for the three or four weeks preceding his death, he quietly laid aside his regular duties, and waited till he should feel better. But this resignation may be attributed to that decision of pur-

pose which, we may observe, was the most striking feature in his character. He probably saw that it was now his duty to cease a little from his work, and he at once resolved to abide by this conviction.

" The firmness of his mind was indeed remarkable. What he found to be his duty, was every thing to him. He persisted in it through all opposition, and never heeded the opinions of others, unless they were satisfactory to his own mind and his own conscience. Did he fix upon any plan, and he never did this without prayer and mature consideration, he ceased not, till it was, if possible, carried into effect. To those who felt unpleasant consequences from his determined purpose, it cannot be expected that his proceedings could be agreeable, and to such they might appear to be the fruit of pure obstinacy. But we know well the kindness of his heart, and that nothing but internal conviction as to the path of duty ever led him to act in opposition to the desires or entreaties of others.

" His talents as a missionary, we have no hesitation in saying, were of the first order. His Tamul writings tended not only to lead to the principles of practical Christianity, but were of a far more diversified kind. On morality, on general knowledge in different departments, in fact, on whatever subject he thought would be useful for enlarging the minds of the native Christians or the Heathen, he attempted to write, and has written much. Latterly he composed a Tamul Grammar in English ; and it was his intention, in case the present undertakings by others should happen to be frustrated, to enter upon the laborious work of compiling a Tamul Dictionary. Just before his illness, he finished ' The Summary of Divinity ' in Tamul, a book intended particularly for the use of catechists: but his translation of the Scriptures has been left incomplete, several of the books of the Old Testament not being translated.

" He possessed a retentive memory. When going about among the villages and congregations, if there was any of the people noted for something either of a pleasing nature or otherwise, he has been known to recognise such a one immediately, though he may not have seen him for a considerable

time. His manner among the people was the most affectionate and attractive, and his command of the language was very great. In his Diary, many are the interesting accounts to be found of his journeys, not only within this district, but in other parts of India; and we believe his remarks to be valuable in many respects. From a hasty perusal of his journals, it appears to us that he very early obtained an insight into the Hindu character. There was much indeed to blame and dislike in it; but, though he always sharply rebuked the blameworthy, he never behaved towards this people in any other than the mildest and most considerate way. While none was more quick in discovering their faults, yet, unless fully convinced of their guilt, he put the best possible construction upon their actions, and aimed only at teaching them the ways of purity and holiness. He well knew that a moral change cannot be wrought upon a people so long immured in darkness, without time and without much patience. And thus, especially in the later years of his life, there was a tenderness in his exhortations both to Heathen and to erring native Christians, which they only can imagine who have witnessed the love and the forbearance which he manifested on those occasions.

"We have hardly any room for enlarging upon his private virtues. His habitual cheerfulness and patience saved his family from many a scene of confusion and unhappiness. His love, and above all, the concern he showed for the spiritual welfare of the children the Lord had given him, will we trust never be forgotten by any of them who can appreciate a father's affection. But we may proceed to express our feelings upon one point more of his character, bearing principally upon his public connexion with Tinnevelly. It was that entire subordination of all else to the grand work of missions. Every thing he did was with this view, and for this end. It was the earnestness of his zeal for their real good, which secured to him the love and veneration of this people. He thought himself well rewarded, if, besides an approving conscience, he obtained the affections of those whom he loved, and for whom he sacrificed much of private comfort. Many years ago, when he found that his work here was gaining strength, and the Lord's

blessing rested upon it, he resigned to others in Prussia the property which he might have possessed. Latterly, too, when his brothers urged him to return home and they would secure him a living, he decidedly refused to entertain the thought. There was none, we believe, who so entirely took the word of God for his guide, heedless of men's opinions—none who more fully, more unreservedly, cast all his cares upon the Almighty: and truly never did the Lord put to shame the confidence of this his servant.

"Among the people whom he loved, and by whom he was venerated, has he closed his useful life. On the 12th May, he commenced a letter to a friend in Europe; but did not live to conclude it. He now ceased from his regular occupation, and although he sat up every day, even till that of his death, he contented himself with occasionally giving some unimportant directions in the mission. His last act in the service of his Lord was signing some notes to the residents of the station, asking for subscriptions to the Madras Auxiliary Bible Society. This he did on the morning of the day of his death. During his illness, he frequently had the 14th chapter of St John read to him, and portions of the epistles to Timothy and the Colossians. Four or five days before his death, he admitted into his room all the seminary boys, desired them to pray that if it were the will of God he might be restored to health, and reminded them of the words, 'Jesus Christ, the same yesterday, and to-day, and for ever.' There was during the three weeks preceding his death a constant dry heat about his head and neck. The whole time of his illness he suffered no pain: he complained only of a drowsy feeling, and a kind of heaviness in the head. For some time, the remedies employed appeared to be useful; but on Sunday, the 3d of June, the symptoms of determination of blood became worse. On that day and the following, bleeding by leeches was resorted to as before, and all was done to induce moisture and coolness about the head and neck; but in vain. On the morning of the 5th he appeared indeed to feel better; but about half past two in the afternoon, the symptoms suddenly became very urgent. He was quite restless, and already it seemed as though his last moments were

ome. It was a mercy that during these trying hours, and for week preceding his death, there was a medical friend in the ouse—a surgeon attached to the Travancore mission—and it as a consolation to us to think that all the means possible ould be used.* The medical aid of the station was also obained; but all in vain. A little after five, the apoplectic fit ame on, and about half-past seven o'clock he ceased to breathe.

"The nature of the attack did not admit of his speaking much, during the last hours, to any around him. The evening before his departure, he derived great comfort from the 23d Psalm, which he desired to be read to him; and, on the afternoon of the 5th, before he became insensible, when asked whether he felt the presence of God, he faintly said 'Yes,' and already joy indescribable brightened his countenance. Several words and sentences escaped his lips, while he was in the delirious state. He was heard to say the German for the words 'my beloved Lord,' and to speak of 'the remainder of life.' Also, while in the state of restlessness he sat upon the bed for a few minutes, when the fear was expressed to him that he was going to leave us, he replied, 'We must have patience—patience.' He expired amid the sobs and tears, not only of his family and friends, but of many natives, Christian and Heathen, who collected at the doors as soon as they heard of his dangerous condition.

"While in health, he is remembered several times to have expressed a wish that when his end drew near, he might be taken away unexpectedly. It was but natural that a man of his usual health and activity should recoil at the thought of lingering pain or comparative idleness. And the event has been according to his desires. Suddenly was he deprived of sensibility, and it was solemn to witness the gradual sinking of his earthly frame. He quietly fell asleep in Jesus.

"Most affecting was the sight, when, one after another, the catechists who were out in the district, and the people came breathless to the house, to try if by any means they might once more behold the face of their long-loved teacher. Many

* Mr Rhenius's family will not soon forget the kindness they received at this time from Dr Ramsay, the gentleman alluded to.

were too late, even to be present at the funeral; and for a fortnight after, catechists and people were coming in here, in order to mourn the loss of their spiritual father with his surviving brethren.

"We now bring to a close this hasty review of Mr Rhenius's life. Imperfect it must be confessed to be; and we trust that we shall be excused for having dwelt at some length upon the last hours of his existence. These, at least for the present, retain the strongest hold upon our memory, and have inflicted the deepest wound upon our feelings. But we are assured of the joy unspeakable and full of glory which has now become his portion; and we mourn for ourselves, not for him. His religious course has been that of 'a strong man' rejoicing. To us it appears to resemble the scene which we witness nearly every day. His sun was not preceded by a long and faint twilight. He rose at once into brightness and warmth, and took his steady course upwards, and increased only in splendour: but, scarcely had he reached the meridian, when he has been snatched away to fairer worlds. His was the life of a *cheerful* Christian from first to last; and we shall not perhaps better express the feelings and thoughts which were present with him during the whole of his career, than by transcribing a passage from his journal, of the year 1811. The following lines, originally in German, were written when he was on the point of devoting himself to the work of a Missionary, by entering the Institution in Berlin:—

"'His will be done,' was the motto of my heart, in respect of what was to happen to me in future. On him who is the Lord of the whole creation—the greatest Benefactor of men—the All-wise finisher of the great work of making known his gospel to every nation, I could implicitly trust, because he would do all things well. And indeed I have at all times, even under the most trying and afflicting circumstances, experienced his free grace. Without him, I should be a miserable grovelling creature, who would have for ever perished.

"'The glory of His name sound far and wide from eternity to eternity—from one end of the earth to the other; and in all the heights of heaven be sung. Amen. Hallelujah!'"

At his death, Mr Rhenius had not completed his forty-eighth year; and he had spent twenty-four years of his life in India.

Over his grave a neat monument has been erected, for the building of which the native Christians cheerfully contributed a large portion of the money required. Two marble slabs contain the following inscriptions; of which the second is a translation of the Tamul words, as they were agreed upon for an inscription by the catechists themselves.

IN ENGLISH.

SACRED TO THE MEMORY OF

CHARLES THEOPHILUS EWALD RHENIUS,

BORN ON THE 5TH NOVEMBER 1790,

LANDED AT MADRAS ON THE 4TH JULY 1814;

DIED AT PALLAMCOTTA ON THE

5TH JUNE 1838.

"Surely my judgment is with the Lord,
and my work with my God."

IN TAMUL.

THE REV. CHARLES RHENIUS, WHO WAS BORN IN PRUSSIA

ON THE 5TH OF NOVEMBER 1790,

ARRIVED AT MADRAS ON THE 4TH OF JULY 1814.

BOTH IN THAT REGION, AND ESPECIALLY

IN THIS TINNEVELLY DISTRICT,

HE PREACHED THE GOSPEL BOLDLY AND FAITHFULLY;

AND, "HAVING FOUGHT THE GOOD FIGHT,"

HE ENTERED THE EVERLASTING KINGDOM ON THE

5TH OF JUNE 1838.

"A crown of righteousness shall the Lord, the righteous Judge, give me at that day; and not to me only, but unto all them also that love his appearing."—2 Tim. iv. 8.

ADDENDA.

We here subjoin the opinions entertained respecting Mr Rhenius, as we find them in some of the periodical publications issued at Madras.

From the "Thursday Budget," July 5, 1838.

"The Rev. C. Rhenius.

"It was stated in our last that a subscription was about to be entered into, and an appeal made to the public, in behalf of the widow and children of the late Mr Rhenius. We are happy to hear that a meeting of some of his friends was held last week, and that an appeal will be put forth immediately.

"The circumstances in which Mr Rhenius has been placed during the last few years, and his eminently valuable labours, apart from the consideration of what may, to a certain extent, modify the estimate of his entire character, and of the amount of unmixed good accomplished by his unceasing exertions in the missionary cause, do most powerfully plead in behalf of his widow and children. Whatever may have been wrongly or too strongly asserted, or inconsiderately done; or whatever feelings alien to the general tenor and frame of his mind may have been engendered in the course of a discussion arising out of trivial causes, and leading to results, of which some were painful to all concerned—the generosity of his nature, and the freedom of his character from all personal considerations as influencing his conduct, were very clearly evinced. Had he been faultless he would have been more than man; but had he not been a good, and more than a common man, he would in his position have displayed fewer excellences. Although we could see errors in his views, his high Christian character was conspicuous. We could not in all things approve of his measures; but we loved the man, and cherish his memory.

"Since the days of Schwartz there has been no missionary in Southern India equal to Rhenius. There has been, and there is, purity of char-

acter, ardour of piety, and devotedness to missionary efforts; but the happy union of such cheerful piety, masculine talent, strength and activity of mind, promptitude of action, and decision of character, high acquirements in the native language, with a bodily constitution capable of great and sustained exertion, *mens sana in corpore sano*, entirely consecrated to the Saviour's service, has not appeared in the missionary field of labour. His intimate friend Haubroe, indeed, had many of the fine qualities of Rhenius; his depth and fervour of piety, energy and grasp of intellect, strength of character, and devotedness to the Lord, with more of scholarship and learning. He seemed fast ripening for most extended usefulness and success; but it pleased God to cut *him* off in the midst of his days, after having laboured with singular devotion only *eleven* years in India. Had he been spared, there is reason to believe he would have been equally eminent with Rhenius. Those who knew him well mourned his *early* removal, and hold his memory in high regard.

"The length of time during which Mr Rhenius was spared to prosecute his missionary efforts, served to bring out his ripened excellences, and rendered him the more useful. Few missionaries are permitted to labour so long in this enervating climate; a failure of health or exhaustion of bodily powers drives them away, or death cuts them off. It is of the highest advantage to a mission when a missionary is long spared to labour in it. After about *twelve* years in India devoted to missionary work, every succeeding year becomes progressively valuable. Not only is a fund of experience laid up, but the growing command over the language gives a growing power for good which is beyond price. In this respect Mr Rhenius was highly favoured, and his usefulness was proportionally augmented. Every year added to the stock of his experience, and of his resources; and multiplied resources and furnished weapons increased his powers and his means of success. And these used with prayer have been very successful. They were never buckled on or unsheathed by Mr Rhenius, without an earnest supplication to Him whose Spirit alone guides them in the spiritual warfare, that every blow might dislodge some error, and every arrow pierce some sin.

"Mr Rhenius came to India as a missionary in the early part of 1814, and never left the country for a single day, up to the day of his death. During a period of twenty-four years he pursued his labours uninterruptedly, and with remarkable cheerfulness, when minds less strong and faith less realizing were apt to despond. Whatever events befell, he never lost his buoyancy of spirit. His general health was always good, although he suffered long from a troublesome complaint.

"His labour was unceasing, and well directed. It was not merely, or perhaps most, by his preaching and teaching of the gospel, that he has been the instrument in the hand of God for enlightening and saving

many: his Tamul writings are both numerous and valuable—and will long delight and instruct both Christians and Heathen. Their style is perspicuous, elegant and nervous; the matter and thoughts well arranged, and the subjects generally of deep importance. Many of his smaller publications are merely elementary; but some of them are works of great labour and much thought. His 'Evidences of Christianity' is a most valuable work; as is also the last in which he was engaged, and which was in course of publication at the time of his death. The matter and arrangement are for the most part from Pictet's Body of Divinity, but the style possesses all the freshness and freedom of an original composition. His 'Substance of Religion' is an excellent little work, and very useful in the higher classes of Tamul schools.

"Rhenius's Grammar of the Tamul language is a work of high merit; and his Tamul Geography is, with some exceptions, a good and useful work. His "Harmony of the Gospels" is in very general use, and his numerous tracts are well known and much read throughout all the Tamul country. His Tamul writings may be looked upon in the light of a legacy of no mean value bequeathed for the benefit of those to whose welfare he so long, so zealously, and so faithfully devoted all his talents and energies. Schwartz, after a course of nearly fifty years' unceasing missionary exertion, left a legacy, the interest arising from which goes a great way to the support of the Tanjore Mission, and part of Tinnevelly.* Rhenius has left his legacy too, after a bright course of twenty-four years, and it is a rich one for one man to bequeath. He has left also the fragrance of an honoured name His piety and worth drew men's hearts to him. He had an extraordinary power over those who came under his personal influence. There was something very winning in his manner and address; and few remained long with him or came often under his ministrations, without being brought under an influence which led them to vital religion. He was an honoured instrument for bringing many to a knowledge and love of the Saviour, and his memory will long be cherished in the Indian church.

"In some points but few could fully adopt his views; and in some of his measures many (and ourselves among the number) found it impossible to approve or follow him: one we decidedly condemn: but these were

* It should be stated that the money which Schwartz left was not sordidly heaped up by him from the savings of his slender income. The property alluded to was accumulated by the rich presents which he received from native princes, and by the remuneration which the Hon. Company made to him for public services, which at that time could not be performed, except by his interference and influence among the Hindus of the south. We have thought it necessary to say thus much, because the manner in which the writer of the above sketch alludes to Schwartz, might to many persons appear to involve something unfavourable to the memory of that missionary; —which must certainly have been very far from the writer's intention.

but small specks on a luminous body;—defects common to fallen nature, and which cling even to renovated and sanctified humanity while here on earth; his excellences were great and varied, and were the rich fruits of the operation of the Holy Spirit, 'without whom nothing is strong, nothing is holy.'"

From the "South India Christian Repository," vol. ii. p. 482.

"Rev. C. Rhenius.

"All our readers will long ere this have known of the death of this highly talented and devoted missionary. He died at Pallamcotta on June 5th, in the forty-eighth year of his age, and the twenty-fourth of his labours in India, leaving a widow and nine children. While we acknowledge that our views very materially differ from those of his supporters, both with regard to his conduct in the late unhappy divisions and as to the character of the Tinnevelly mission, we rejoice to remember that all the infirmities of the people of God which we deplored in their lifetime, are buried with their body of death, and that they rest from their labours to enjoy a state of perfect knowledge, and perfect deliverance from all the trials and temptations by which the Church on earth is harassed and torn. Undoubtedly Mr Rhenius had peculiar talents for the work of a missionary, and obtained an influence over the native mind unequalled by any since the days of Schwartz, if indeed equalled by Schwartz himself. He was very remarkable for his laboriousness, self-denial, and devotedness to the missionary work, and for the affection which he manifested to the people amongst whom he laboured: whilst his knowledge of their language, and his acquaintance with their habits and modes of thought and expression, caused him to be highly respected amongst all classes of natives.

"A subscription has been set on foot for the bereaved widow and children; and although the Corresponding Committee of the Church Missionary Society has received Mrs Rhenius and her family on the same terms as if the twenty years' connexion with Mr R. had never been broken, yet the amount of this provision is not by any means such as to preclude the friends of Mr Rhenius from testifying their regard for him by contributing to the comfort of his family."*

* We must be pardoned for inserting a note here. When the Committee alluded to made to Mrs Rhenius the kind offer of the pension, which they felt themselves at liberty to bestow, her friends advised her not to refuse it, for the following, among other reasons:—1. Mr Rhenius had been in connexion with the Church Missionary Society for one-and-twenty years. 2. He had not sought any separation from them; and when it did take place, it was grounded by them on what appeared to his friends to be a very insufficient cause,—the publication of opinions, which opinions the So-

From the "Spectator" Newspaper, July 7, 1838.

"THE LATE REV. C. RHENIUS.

"We are happy to learn, that at the meeting of the friends of the late Mr Rhenius, which took place last Friday, noticed by the *Examiner* and *Thursday Budget*, the resolution was unanimously come to of putting subscription books in circulation without delay, and of writing to friends at all our stations, and to Calcutta and Bombay, to inform them of the measures taken, and to invite their co-operation in the charitable and praiseworthy design. An appeal in behalf of the widow and children of such a man, can hardly fail of being very widely and generally responded to; and we need not say how heartily we wish it success.

"Mr Rhenius was no common man: his talents were of a very high order; and had he chosen any other walk of life than that to which he devoted himself from his youth, there can be no doubt that he would have risen to eminence among men of talent and literature. The line of duty which he chose, and to which he clung with such singular devotion, precluded him from elevation to high official rank; and the nature and design of the literary works which his powerful and ardent mind produced, necessarily confined a due appreciation of their value to Tamul scholars. They were not written for literary fame, but for missionary usefulness: yet, composed as they are in a language so totally different in structure from every European syntax, and so confessedly difficult of acquirement, the more finished and elaborate among them are allowed by learned Tamulians to be chaste, elegant, and idiomatic. The learned Jesuit missionary Beschi, and Rhenius, rank far above every other European as the two best and most elegant writers in the Tamul language, but who should bear the palm is yet a question among the Sastrees; "*adhuc sub judice lis est.*" Had the time and thought bestowed on these Tamul compositions been expended on works in his native language, doubtless he would have produced volumes in which the peculiar excellences which appear in his Tamul style would have shone with much greater brilliancy;—perspicuity, simplicity, purity of diction, and elegance of idiom, with masculine vigour of sentiment and thought. But he wrote nothing that we are aware of in German. He did indeed draw up a brief history of Missions, and presented the manuscript to the King of Prussia, for which he was honoured by his Sovereign

ciety, at least the Committees, had long known that he held. 3. A refusal on the part of Mrs Rhenius might have given room for the imputation of a churlish pride.

We are extremely sorry thus to intrude upon the reader these private matters. Had the above passage in the "South India Christian Repository" been omitted, we should have laid ourselves open to deserved censure, and this it is certainly our intention to avoid.

with an elegant gold medal; but we are not sure that the sketch was ever published. His passion was to enlighten his fellow men in that which concerns their highest and most important interests; not to acquire glory and a name to himself.

"But talents like his, so perseveringly devoted to one object; piety so cheerful, and so genuine; unceasing exertion, with a bodily constitution so healthy, and mental energy so great and so well directed, accomplished great things; and Mr Rhenius, though a humble missionary, gradually took a firm hold on the public mind.

"There were powers in his mind which exerted a great sway over those who came within the sphere of his personal influence. We have witnessed the strength of his influence in several instances. There was something about him peculiarly persuasive.

"One remarkable feature of his character was the unshaken cheerful confidence in the providence and protection of God which he always evinced, and perhaps most particularly after the unhappy publication of a small pamphlet had brought trouble upon himself and the Mission, to the welfare of which he had so long devoted the energies of his mind. Without adverting farther to those troubles, or the causes of them, which all ought now to be buried in oblivion, and without justifying or blaming either or any party, (for there were more than two,) it must be owned that Mr Rhenius evinced no common degree of faith and trust in the position in which he was placed, and to the very last his cheerfulness never forsook him.

"Personal considerations never entered his thoughts; the wish for personal or family aggrandizement found no place in his generous breast. He was a most disinterested character. He had no regard for money: a subsistence for himself and family was all he looked for. *That* a gracious Providence gave him. But now his widow and six children are left without any provision. He has left a rich legacy to the infant native Church of Southern India in his numerous and valuable Tamul works; but for his own family, he has left no legacy save that of his name, eminent for philanthropy, piety, talent, and usefulness. Let the estimation in which his worth and memory are held, be seen by the sympathy and assistance shown to those whom he has left to the sympathy and protection of a generous public. We feel assured that the widow and children of such a man will be taken care of by a Christian community, to which any similar appeal has never been made in vain."

NOTE TO PAGE 500.

The Letters of Orders are the following:—

"Andreas Jacobus Hecker, Supremi Senatus Ecclesiastici Consiliarius, Regiminis Marchiæ electoralis Consiliarius ejusque Commissarius, Ecclesiæ S. S. Trinitatis Pastor, suo et subscriptorum ministrorum verbi divini nomine, gratiam et pacem in Domino nostro Jesu Christo lecturis adprecatur.

"Arduum maximæque dignitatis munus, cultum Dei publice docendi, animosque hominum ad salutem æternam erudiendi, poscit ab eo qui hanc provinciam administrare cupit, et solidam veritatum divinarum cognitionem, et mentem vitamque ipsam ad istas rite compositam. Sancto igitur cum quodam tremore suscipiendum est officium hocce gravissimum, ne ecclesiæ pretiosissimo filii Dei sanguine fundatæ detrimenti quid temere adferatur; nec satis officiose moneri possunt tantum opus adgressuri, ut, quid ad illud sibi incumbat, sedulo perpendant, et presente Deo, teste ac judice omnium optimo, probe graviterque rem agant. Omnem itaque laudem congratulationemque merentur illi, qui dotibus ad id necessariis instructi, spem faciunt certissimam, ut et institutione et moribus rectam ad felicitatem viam auditoribus sint monstraturi. Tunc enim fruentur istâ, qua major non esse potest, 'gloriâ, testimonio nimirum conscientiæ, quod in simplicitate cordis et sinceritate Dei, nec in sapientiâ carnali, sed in gratiâ Dei versati sint in hoc mundo.'—2 Cor. i. 12.

"Talem invenimus virum juvenem Carolum Theophilum Ewaldum Rhenium ministrum verbi divini ecclesiæ Evangelico-Lutheranæ delegatum, atque eum ex ritu apostolico ad nostra usque tempora derivato, manuum impositione, in sacri ministerii ordinem cooptavimus. Cujus rei literis hisce publicis, adfixo Ecclesiæ S. S. Trinitatis sigillo, nominumque nostrorum adpositione publicam facimus fidem.

"Ceterum eum serio adhortamur, ut et in posterum omni nisu omnique studio eo adlaborare velit, ut fidum semper se præbeat ministrum, sicque, 'et seipsum salvum faciat et illos qui eum audient.'—1 Tim. iv. 16.

"Dabamus Berolini d. VII. Augusti, A. C. MDCCCXII.

"J. Jänicke.

"C. W. Brumbey.

"A. J. Hecker."

A LIST OF TAMUL AND OTHER WORDS WHICH OCCUR IN THIS MEMOIR.

Amaváshi, the festival at the new moon.

Arrack, an intoxicating distilled spirit, from rice, or from the juice of the palmeira.

Bungalow, a dwelling-house.

Cadjan, the leaf of the palmeira tree.

Catcherry, the public office or court of magistrates.

Chatram, a rest-house, or caravanserai.

Chetty, a merchant.

Choultry, a caravanserai.

Chunám, lime for plastering houses.

Compound, the enclosure, or grounds, about a house.

Cooly, a man employed in carrying burdens.

Diván, or *Dewán*, the prime minister of a Hindu prince.

Dubásh, steward or butler.

Gentu, or *Telugu*, one of those in the northern part of the Madras Presidency, who speak the dialect called Gentu, or Telugu.

Ghí, clarified butter.

Guru, a priest, originally a family priest, or father-confessor.

Howda, the covered seat placed on an elephant.

Jagheri, a coarse kind of sugar.

Jághír, a property or estate bestowed by the East India Company, on Hindus or Muhammadans who have performed great public services.

Jungle, a wood or forest.

Madham, a college or convent.

Mandapam, an open square building of stone, much like *choultry* or *chatram* in form, but generally used for the celebration of festivals.

Mantram, prayer, incantation, or charm.

Mirásikáren, accountant of a village.

Mufti, expounder of the Koran or Muhammadan law.

Munshi, teacher or professor of languages.

Olei, the leaf of the palmeira tree when written upon.

Pagóda, 1. a temple of the larger kind; 2. a coin, or sum of money, equal to about seven shillings.

Pandal, a shed, formed by palmeira or cocoa-nut leaves; often erected as a sort of rural pagoda.

Pandáram, an ascetic, or monk.
Púja, worship; the ceremonies of religion daily performed at the temples, or in the private dwelling.
Rupee, a coin, generally equal to two shillings.
Rutiratcham, a string of beads worn round the neck by *Pandárams* or *Saniásis*.
Salám, a word of salutation or compliment—literally, peace.
Saniási, an ascetic or monk.
Sástri, a learned man, a doctor.
Sepoys, soldiers of the Indian army.
Swámi, God, or Lord.
Taleiári, village watchman, often employed as a guide.
Táluk, subdivision of a collectorate.
Tank, a large pond, or lake; generally built round with stone, and with steps leading down into it.
Tasilddr, a native magistrate, accountable to the collector of a district.
Tinnei, the elevated porch in front of a native house.
Toddy, the fermented juice of the palm tree.
Tom-tom, a drum, or kettle-drum.
Tope, a grove or forest.
Véda, or *Védam*, or *Ved*, the sacred books of the Hindus.
Vedanta, commentary on the Vedas.
Zemindár, a chieftain or petty prince, tributary to the government—literally, a landholder.

THE END.

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PAUL'S WORK, CANONGATE.

ERRATA.

Page 494, line 5, *for* Avegar *read* Avyár.

Page 518, line 21, *for* "and that Mr Rhenius's," *read* "and that *not* Mr Rhenius's."